

# **CODEX FULDENSIS, SANGALLENSIS.**

## **PRÆFATIO VICTORIS CAPUANI.**

**CUM FORTUITO IN MANUS MEAS INCIDERET UNUM EX QUATTUOR EVANGELIUM CONPOSITUM ET ABSENTE TITULO NON INVENIREM NOMEN AUCTORIS, DILIGENTER INQUIRENS QUIS GESTA VEL DICTA DOMINI ET SALVATORIS NOSTRI EVANGELICA LECTIONE DISCRETA IN ORDINEM QUO SE CONSEQUI VIDEBANTUR NON MINIMO STUDII LABORE REDEGERIT, REPPERI AMMONIUM QUEMDAM ALEXANDRINUM, QUI CANONUM QUOQUE EVANGELII FERTUR INVENTOR, MATTHEI EVANGELIO RELIQUORUM TRIUM EXCERPTA IUNXISSE AC SIC IN UNAM SERIEM EVANGELIUM NEXUISSE. SICUT EUSEBIUS EPISCOPUS CARPIANO CUIDAM SCRIBENS IN PRÆFATIONE EDITIONIS SUÆ QUA CANONES MEMORATI EVANGELII EDIDIT, SUPRADICTI VIRI IMITATUS STUDIUM REFERT IN HUNC MODUM: AMMONIUS QUIDAM ALEXANDRINUS MULTUM UT ARBITROR LABORIS ET STUDII IMPENDENS UNUM EX QUATTUOR NOBIS ABRELIQUIT EVANGELIUM. EX HISTORIA QUOQUE EIUS CONPERI QUOD TATIANUS VIR ERUDITISSIMUS ET ORATOR ILLIUS TEMPORIS CLARUS UNUM EX QUATTUOR CONPAGINAVERIT EVANGELIUM, CUI TITULUM DIAPENTE CONPOSUIT. HIC BEATI IUSTINI PHILOSOPHI ET MARTYRIS DUM ADVIVERET DISCIPULUS FUIT. QUO MIGRANTE AD DOMINUM CUM PALMA MARTYRII MAGISTRI SANCTAM DESERENS DISCIPLINAM ET DOCTRINÆ SUPERCILIO ELATUS IN LAPSUM ENCRATITARUM HÆRESIM MARCIONIS POTIUS AMPLEXUS ERROREM QUAM IUSTINI CHRISTI PHILOSOPHI VERITATEM SUÆ VITÆ PERNICIOSUS EXCOLUIT ASSERENS INTER ALIA NUPTIAS ET STUPRA PARI CRIMINI SUBIACERE. SED ET DICTIS APOSTOLICIS MANUS PROFANÆ EMENDATIONIS VEL UT DICAM VERIUS CORRUPTIONIS DICITUR INTULISSE. SED QUIA ET HOMINUM PERFIDORUM CHRISTI DEI NOSTRI OPERANTE POTENTIA CONFESSIO NE VEL OPERE SÆPE TRIUMPHAT GLORIA VERITATIS (NAM ET DÆMONES CHRISTUM FATEBANTUR ET FILII SCÉUÆ IN ACTIBUS APOSTOLORUM IN NOMINE IHESU QUEM PRÆDICARET PAULUS DÆMONIA FUGABANT) TATIANUS QUOQUE LICET PROFANIS INPLICATUS ERRORIBUS NON INUTILE TAMEN EXHIBENS STUDIOSIS EXEMPLUM HOC EVANGELIUM UT MIHI VIDETUR SOLLERTI CONPAGINATIONE DISPOSUIT ET FORSITAN ADHUC**

**BEATI IUSTINI ADHÆRENS LATERI ILLIUS ERUDITIONIS MERITO HOC OPUS  
EXPLICUIT.**

**ARBITROR ENIM PROPTEREA NON AMMONII SED HUIUS ESSE EDITIONEM MEMORATI  
VOLUMINIS, QUOD AMMONIUS MATHEI FERTUR RELATIONI EVANGELISTARUM  
RELIQUORUM RELATIONE DISCRETOS ADNEXUISSE SERMONES: HIC VERO SANCTI  
LUCÆ PRINCIPIA SUNT ADSUMPTA, LICET EX MAXIMA PARTE EVANGELIO SANCTI  
MATHEI RELIQUORUM TRIUM DICTA CONIUNXERIT, UT IURE AMBIGI POSSIT,  
AMMONII AN TATIANI INVENTIO EIUSDEM OPERIS DEBEAT ESTIMARI. VERUMTAMEN  
VEL SI IAM HÆRESIARCHES HUIUS EDITIONIS AUCTOR EXTITIT TATIANUS, VERBA  
DOMINI MEI COGNOSCENS LIBENTER AMPECTOR, INTERPRÆTATIONEM SI FUISSET  
EIUS PROPRIA PROCUL ABICEREM. NAM ET CONTRA GENTES MAGNIFICOS LIBROS  
EDIDISSE NARRATUR. HOC IGITUR EVANGELIUM CUM ABSQUE NUMERIS  
REPPERISSEM QUOS AMMONIUS MIRABILI STUDIO REPPERIT, EUSEBIUS VERO  
CÆSAREÆ EPISCOPUS PALESTINÆ AB EO ACCIPIENS EXEMPLUM DILIGENTER  
EXCOLUIT, QUIBUS COMMUNITER AB EVANGELISTIS DICTA VEL PROPRIA SUNT  
NOTULIS DECLARATA, DOMINO IUVANTE STUDIUM  
LABORIS INPENDI, UT MEMORATOS NUMEROS PER LOCA CONGRUA DILIGENTER  
ADFIGEREM. QUODSI DUBITATIO ALICUIUS VERBI FORTASSE PROVENERIT EX  
APPOSITIS NUMERIS AD PLENARIAM RECURRENS QUILIBET EVANGELII LECTIONEM,  
AN ET IBIDEM ITA SE SERMO HABEAT DE QUO AMBIGUITAS PROVENERAT  
INCUNCTANTER INVENIAT ET ABSQUE SCRUPULO STUDIOSI MENS SECURA HOC  
POSSIT UTI VOLUMINE. QUOD ETSI A COMPOSITI HUIUS AUCTORE VOLUMINIS CUM  
NUMERIS EDITUM FUIT, SED TRANSSCRIBENTIUM DESIDIA OMISSI PUTANTUR; NOS  
TAMEN IN EO SUMUS LABORE VERSATI QUO OPERA SOLET NOVELLA PRÆSUMI.  
SCIENDUM SANE QUOD HIC NUMERUS CANONICUS USQUE AD DENARIUM PERVENIAT  
QUANTITATEM, NEQUE SCRIBENTIS VOLUNTATE HORUM NUMERORUM SUMMA  
DEFIXA EST, SED RATIONE ET REGULA NATURALI AB AMMONIO EST INVENTA  
SAGACITER. NEQUE ENIM AUT INFRA DENARIUM AUT ULTRA POTERIT ULLO MODO  
ALIUS NUMERUS REPPERIRI,**

(3)

**QUI QUATTUOR EVANGELISTARUM DICTA COMMUNIA AUT PROPRIA VALEAT EXPLICARE, QUOD PRÆSENTI FACILE POTEST EXEMPLO PROBARI; NAM AUT I. OMNES QUATTUOR SIBI CONCORDARE NECESSE EST AUT MATHEUS MARCUS LUCASQUE SIBI CONVENIUNT AUT III. MATHEUS IOHANNI CONSENTIT IIII. AUT MATHEUS LUCAE CONCORDAT AUT MATTHEUS CUM MARCO EADEM LOQUITUR AUT MARCUS CUM LUCA ET IOHANNE PARIA LOQUITUR AUT MARCUS CUM IOHANNE SIMILIBUS LOQUITUR AUT MARCUS CUM LUCA EADEM NARRAT AUT LUCAS CUM IOHANNE NON DISCREPANTIA REFERUNT AUT SINGULI PROPRIA INVENIUNTUR EXPONERE.**

**IN QUATTUOR IGITUR EVANGELISTIS EVIDENTI NUMERORUM RATIONE MONSTRATUM EST QUOD NON VALEAT COMMUNIS PROPRIQUE RELATIO ULTRA PROGREDI AUT INTRA DENARIAM CONTRAHI QUANTITATEM. QUOS TAMEN CANONES BREVITER SUPTER ADNEXUI UT MANIFESTIUS FIAT IN QUO CANONE QUI EVANGELISTÆ COMMUNIA VEL PROPRIA DIXERINT. ORDINEM VERO QUEM IN CANONUM RATIONE DIGESSIMUS AD HOC EXERUIMUS UT SOLA PROBATIO FIERET, RATIONABILITER DENarii SUMMAM FUISSE CONSCRIPTAM. NAM QUÆ SIT EORUM POSITIO BREVITER UT DIXIMUS INFRA NOTARE CURAVIMUS. IPSOS QUOQUE NUMEROS IN UNUM PARITER CONGREGATOS IN MODUM QUO EOS SANCTUS HIERONYMUS DIGESSIT CURAVI DESCRIBERE IUXTA SERIEM DUMTAXAT QUA TOTIUS EVANGELII HUIUS LECTIO EXPLICATUR, UT QUI EADEM VEL ALIA AUT UBI PROPRIA EVANGELISTÆ PROTULERINT MEMORATOS NUMEROS PRIUS CURIOSUS LECTOR SI VELIT INSPICIENS FACILE EX NOTA NUMERI REPERTA COMPROBET LECTIONE, SANCTAM ET BEATISSIMAM TRINITATEM PRÆCANTES, UT NOS IN VERITATE SCRIPTURARUM SUARUM ERUDIRE DIGNETUR ET DISCRETIONIS GRATIAM TRIBUAT, QUATENUS UT OPTIMI TRAPEZITÆ OMNIA PROBEMUS SECUNDUM APOSTOLUM ET QUÆ SUNT BONA SECTEMUR.**

## EXPLICIT PRÆFATIO.

IN CANONE PRIMO

QUATTUOR CONCORDANT MATTHEUS MARCUS LUCAS IOHANNES.

IN SECUNDO TRES

MATTHEUS MARCUS LUCAS.

IN TERTIO TRES

MATTHEUS LUCAS IOHANNES.

IN QUARTO TRES

MATTHEUS MARCUS IOHANNES.

IN QUINTO DUO

MATTHEUS LUCAS.

IN SEXTO DUO

MATTHEUS MARCUS.

IN SEPTIMO DUO

MATTHEUS IOHANNES.

IN OCTAVO DUO

LUCAS MARCUS.

IN NONO DUO

LUCAS IOHANNES.

IN DECIMO PROPRIA

UNUSQUISQUE QUÆ NON HABENTUR IN ALIIS EDIDERUNT.

---

**VICTOR BISHOP OF CAPUA**, apart from his writings is known only by his epitaph, which states that he died in Apr. 554, after an episcopate of about 13 years from Feb. 541 (Ughelli, vi. 306).

*Writings.*--I. He is best known from his connexion with the *Codex Fuldensis* (F), after the *C. Amiatinus* the most ancient and valuable MS. of the Vulgate, transcribed by his direction and afterwards corrected by him. The MS. is remarkable for containing the Gospels in the form of a Harmony. In his preface he relates that a MS. without a title had come into his hands containing a single Gospel composed of the four. Inquiring into its authorship, he concludes, though with some doubt, that it was identical with the works of Tatianus (Υ), which by a blunder he calls *Diapente* instead of *Diatessaron*. So little was known till 1876 of the *Diatessaron* that it was generally supposed that Victor was mistaken. It was known that the *Diatessaron* began with John i. 1, whereas F begins with the preface from Luke. But Mössinger's ed. in 1876 of Aucher's Latin trans. of the Armenian version of Ephraim Syrus's Commentary on the *Diatessaron* (E), followed by Zahn's *Forschungen zur Geschichte des Neutestamentlichen Kanons*, i. (Z), made known the contents and arrangements of the *Diatessaron* sufficiently to show that the archetype of F was formed by taking Υ and substituting for each Syriac fragment in Tatian's mosaic the corresponding fragment from the Vulgate, the adapter occasionally altering the order and inserting passages missing in Υ. The discrepancies between the index and text in F shew that it underwent further changes after assuming a Latin shape, but it is impossible to say how far the differences between it and Υ proceed from such subsequent alterations or are due to the original adapter. The date of the adaptation is uncertain, the limits being 383\*\*, the date of the Vulgate being brought out, and 545, the date of F. The discrepancies between index and text demand a date considerably before the latter limit, but it must have been made after the Vulgate had become well known and popular, which was not till long after it appeared. The most probable date, therefore, seems to be midway between the limits, or the second half of 5th cent., say c. 470. The notices in Gennadius (*de Vir. Ill.*), who wrote during this period, collected by Zahn (312, 313), shew that either the author was a Syriac scholar or was acquainted with one; pilgrimages from the West to Egypt and Palestine were then frequent. To substitute in Tatian's mosaic the proper fragments of the Vulgate would require a much less thorough knowledge of Syriac than an independent translation would imply.

\*\*There are differences between the (F) Latin and Jerome's Latin, so the composition could predate Jerome's. D. R. Smith. Translator.

<http://www.ccel.org/w/wace/bioidict/htm/iii.xxii.xvi.htm>

## TRANSLATOR'S NOTES

There are in Sievers' Edition of "*Tatian, Lateinisch und altddeutsch mit ausführlichem Glossar*," a series of bracketed numbers which are clearly references to page breaks. Apart from two numbers missing from the main text, namely, page 184, and page 215, the only unaccounted pages lie between the middle of Victor's preface, and his list of capita. I have guessed at the positions of the page breaks within the preface, but I am left with unallocated page numbers between the end of page 4, where the preface ends, and the beginning of page number 19 where his list of capita begins.

Thus in the manuscript, pages 5 to 18 are not accounted for. This is a blessing in disguise, as it leaves space for an introduction, and such comments and extracts I can find which appertain to this document.

### METHOD OF TRANSLATION.

Because of the way in which the Diatessaron was compiled, it lends itself nicely to translation by using parallel text Gospels. A parallel text Gospel is one where either the pages are divided into columns, and the left column has the text in one language, and the right column in another, or the left page is dedicated to one language, and the right, the other. The text in the two parallel columns or pages is carefully aligned so that a phrase on one is always on, or very near the same line in the other.

Using an on-line version of the Latin Vulgate, and the Douay-Rheims Bible, (a very literal translation of the Vulgate into 17<sup>th</sup> century English), I compiled a two column parallel Gospel set, and adjusted the verse boundaries for best possible match.

It may be considered, and not unreasonably so, that if the Douay – Rheims translation represents such a poor version of English, it should not have been used in the translation. That misses the point. The English I can adjust for comprehensibility, the Latin, I cannot. The very slavishness to the Latin, found in the Douay – Rheims is what makes it suitable for use in the Two Column Translator set.

For over 99% of the paired Gospel set, I can make a word-for-word correlation. This level of correlation is needed for the method of translation to work. Some of the fragments in the source document are down to single word level. A free translation then just could not cope in finding the matching word or phrase. Many Latinistic phrases were incorporated into the English language by use of the KJV translation as the principal English text book for nearly 3 centuries. The more obscure Latinisms I have quite easily clarified.

The text of the Codex Fuldensis - Sangallensis I found on the net was not compiled into columns, so the first task was to correct that problem. Jean Leonard had also acquired his version on-line, and had in his version, the Vulgate chapter and verse references, the Victorian capita markers, and the Old High German sentence numbers. There was however, a fault in his capture program which confused the capita and the OHG references, and also, from time to time lost track of the Vulgate book and chapter, though not losing the verse number. Though this error was a nuisance, it was not a show-stopper, as the correct book and chapter was easy to guess, and where all else failed, the 'find phrase' tool in MS Word was at hand.

The great majority of the Codex text is in long chains of Vulgate text, and it is a simple matter to substitute a Vulgate verse with its equivalent Douay verse. It must be noted though, that there are minor variations between the Latin text referred to as Vulgate, and the actual Vulgate text we now find. There must be a suspicion that the Old Latin is being preserved in the Codex. During such passages, no real attention was paid to the synchronisation of the two texts, as faithfulness was assumed. Where there is a suture, the accuracy of the verses about the suture was scrupulously examined, and grammatical inconsistencies in the resulting English were corrected. The method of fragmental substitution, as cited in the brief biography of Victor still works extremely well, even where the knowledge of the source language is almost totally lacking. It is not fair to call it Vulgatization, any more than my effort is Douayization.

Where the translation was simply effected by straight copying, the English text is coded in **black** and **blue**, and these colours are synchronised with the Vulgate book, chapter, and verse references.

Where the suture spoils the grammatical consistency, corrections are made in **dark green**, and a footnote is referenced, or where the Douay translation is correct, but clumsy due to Latin idiom, referred to as Latinism, or is grammatically incorrect in a way which affects its meaning, a better English translation is substituted in **dark green**, with a footnote giving an explanation.

Where a pair, or more of verses are conflated in a deeply complex way, the verses concerned are coloured **light brown**, as is the text, and a detailed explanation is given in the referenced footnote.

(6)

Where a word, phrase, or passage is totally missing from the Vulgate, or no compliant translation pattern can be found, a search was made for similar parts of speech in similar contexts, using equivalent declensions, and with the aid of a dictionary, an attempt was made at a meaningful translation, and this was then compared with the Arabic. This is the most dangerous area, and is so coloured **dark red**.

Where there is knowledge that the Diatessaron is at variance with the accepted accounts, the vulgate verse or group of verses was scrupulously examined, and in a few cases, the Vulgate is found to agree with the Diatessaron against the accepted account, and the Douay translation. Such translations are noted as perverse, and corrected in **red**.

### **MODIFICATION OF SPELLING IS IN THIS WISE:**

In the Latin manuscript, there is some variability in spelling, and the diphthong <æ> is sometimes represented by an <e> with a tail, and sometimes without a tail. Sometimes also, the diphthong is split into individual letters <ae>. Where appropriate, I have standardised the spelling to the diphthong form. Where the diphthong is in a Latin word borrowed by English or Old High German, the diphthong is retained.

In the Old High German, there are in the manuscript, paired <vv> and paired <uu> in many words. According to usage in G. Ronald Murphy, S.J., 'The Saxon Savior', isbn 0-19-506042-3, the paired <uu> is preferred to be replaced by <w>, whereas he lets the paired <vv> stand. An exception is the group <uur> which is replaced by <vur>. See page 50 in his book, with reference to 19,1. I have chosen to follow his lead.

### **MY KNOWLEDGE OF LATIN AND OLD HIGH GERMAN**

My knowledge of Latin was virtually non-existent when I started this project, and the method used is alone responsible for the excellency of the result. Indeed, it would be a fair assessment that my knowledge of Latin has improved by more than a hundred-fold in the course of this translation. My knowledge of Old High German is equally sorrowful, depending on a tiny smattering of Modern German, and the basic similarity to Old English.

### **FRAGMENT SUBSTITUTION**

I cannot claim to be the inventor of this translation method: I believe it was the method used by Ibn-At-Tayyib to translate his Syriac into Arabic, and the author of the brief biography of Victor believes that this method was used in Latinizing Tatian's work. An obvious side effect of the technique is that the destination language Gospel leaves its fingerprints all over the resulting text, giving the impression that the text has been deliberately synchronised with those Gospels, that is, it has been 'normalised'. My contention is that this was not the primary aim, merely an artefact of the method.

### **QUALITY**

The accepted view is that the Arabic is translated from Syriac, being a dialect of Aramaic. Thus logically, according to the theory of a Syriac original, the Arabic has only undergone one stage of translation. – Yet it is grossly corrupted, and riddled with translation errors.

Further, it contains translations, and transliterations of the Master's words. In an Aramaic/Syriac original, this detail is not to be expected. Not only does it contain a conflation of the books of the Peshitta, but also of the Vulgate.

The Codex Fuldensis, however is not badly corrupted. There are a couple of omissions and awkward sutures, but these are more in keeping with copying errors, than with translational errors.

Either the Codex is in very much more original condition than the Arabic, or it has been very skillfully re-worked. Though the Latin resembles closely, the Vulgate version, there are minor differences from the present version of the Vulgate, which suggests that the Old Latin is being preserved.

### **A FEW RELEVANT DOCUMENTS AND EXTRACTS**

There follows, starting on page (8), a couple of pages taken from Hemphill's study of Ephraem Syrus.

Next on page (10) is a chapter from Aloysius Roche: In the track of the Gospel, "The Coming of the Monks."

After this, on page (14) is an extract from a Chronology I found on the net, of the history of the Church (of Rome) from 1 AD to 1994 AD. My extract is from 170 AD to 731 AD, from Tatian to Gregory II.

## A POSSIBLE HISTORY...

Contrary to common belief, It would seem that the Diatessaron was in general circulation prior to the acceptance of the four Gospels upon which it was based becoming the accepted canon. In fact many of the newly issued Bibles used the Diatessaron where we now use the Gospels. There were several versions of the Diatessaron in general circulation, possibly because it was based on a 'cook-book' which merely listed the location and order of the parts which were assembled to make it, and the different versions of the source documents varied in their precise content. This caused all sorts of errors, such as overlaps and omissions. There were also insertions, where a source document may have contained an account missing in the definitive source. The Arabic version for instance contains three records of the calling of Matthew/Levi/James, but is missing the forgiveness of the adulteress, whereas the Codex Fuldensis has only one calling of Matthew, and the forgiveness of the adulteress is present.

There is much re-ordering of the text in the Codex Fuldensis Gospel compared with the Arabic, and this is suggestive of a revision. The skill of this revision, though is suggestive that it was done either by Tatian, or one of his disciples. A likely scenario is that Tatian was involved in the Latinisation of the scriptures that took place about 200 AD, and rather than translate his original from Aramaic into Latin, he recompiled it using the new Latin translations. Tatian's footprints are all over the Vulgate Gospels, so it is extremely likely that he, or his disciples were involved in the Latinisation.

When the firestorm struck Roman Christianity in 250 AD, exiles fled to the 'Isles of the North' taking with them their new Latin Gospels, including the Latin Diatessaron. There was massive fragmentation of the remaining church in the Mediterranean area, and the versions of the Gospels multiplied, and were corrupted by the endemic schisms that developed. This confusion continued until 325 AD, and the council of Nicea, after which (certain) Christians could again move about the Roman Empire safely. Thus representatives of the Celtic Church, which had sheltered the refugees of 250 AD, were in a strong position, as they held the purest versions of the Gospels, their isolation having prevented the infections of schism. Copies of these filtered back to Rome in time for St. Jerome to embody them in his Vulgate, (400 AD - 405 AD). Only after the scholars recovered the Diatessaron were the four Gospels on which it was based chosen for the primary canon. Somewhat later, a copy of the Latin Diatessaron reached Capua, where Victor was also producing a Vulgate, (541 AD - 546 AD). Copies of both these precious works were transported back to the Isles of the North for safe keeping. Jeromes Vulgate probably read as the Curetonian does for Matthew xvi: 1-4, but some scribe must have added a marginal note during the second safe-keeping, shown in red below, is not actually in the Curetonian, but found in the later Peshitta.

- 1 And there drew near the Pharisees and the Sadducees,  
and were tempting him,  
and asking him for a sign from heaven that he should shew them.
- 2 But he said to them:  
[When it is evening ye say,  
It will be fair weather;  
for the heavens are red.]
- 3 [And in the morning ye say,  
There will be a storm to-day;  
for the heavens are sadly red.  
Ye hypocrites, ye are intelligent to discover the aspect of the heavens,  
but the signs of this time ye have no skill to discern.]
- 4 A generation evil and adulterous — a sign it seeketh,  
and a sign shall not be given to it,  
save the sign of Jonah the prophet.  
And he left them and went away.

In 716 AD, a gift on its way to Rome, fell among brigands. It found shelter in Florence. It was the Codex Amiatinus. The purest extant version of Jerome's Vulgate. But it embodied the exemplary footnote, thus explaining the presence of a British weather predicting proverb in Matthew xvi: 2-3.

A new Syriac gospel set was compiled based on the Amiatinus, and thus the Diatessaron was reconstructed in Syriac, from the Latin. The translators failed to notice the presence of Matthew xvi: 2-3, and so a trojan horse crept into the Arabic source.

In the meanwhile, Winfried, now with his Papal commission to evangelize the mainland Saxons, took with him to what is now Germany, a copy of Victor's vulgate, embodying the Latin Diatessaron, and in his new monastery at Fulda, commissioned the Gospel to be extracted, and translated into the Saxon dialect of Old High German, as a two column bilingual codex of 342 pages on 171 leaves of fine vellum.

It is to this, I now submit the third column, interposed between the original two, in modern English, derived from the Douay-Rheims Gospels.

## WESTERN INFLUENCE OF THE DIATESSARON IN THE MIDDLE AGES.

THE Diatessaron exercised influence in Western Christendom through at least two independent channels, the Greek and the Latin. Of the former we can say nothing more, as Luscinius is our only authority for its existence. We turn then to the Latin Harmony which Victor found.

1. The very Ms. which was edited under his direction is still extant in the Codex Fuldensis, so called because preserved at Fulda in Hesse Cassel, where it has been known since the 14th century, and where tradition says that it has existed ever since the time of Boniface, the so-called Apostle of Germany, who founded the monastery of Fulda in the middle of the 8th century. Boniface was a diligent student of Scripture; and it is reported on the credit of one who professed to have witnessed his martyrdom, when an old man, at the hands of the Frisian Barbarians, that he had a copy of the Gospels with him then, and held it over his head when he received the fatal stroke. His body, we know, was brought back all the way to his beloved Fulda; and it is supposed that this book, which had been his companion in life and his solace in death, was brought back at the same time, and that it is none other than the codex which we now have. Internal evidence certainly seems to fall in with the tradition that the codex belonged to Boniface. The Anglo-Saxon glosses which are found in it may well have been the work of him who as Winfried the Englishman must have spoken Anglo-Saxon as his vernacular. And Ranke<sup>1</sup> has pointed out several similarities in expression between these glosses and the undoubted works of Boniface. He notices more particularly the quotation from 1 Peter in Boniface Ep. 70. *Sobrii estote, et vigilate, et excitamini*. These words are not found in the Cod. Amiatinus, nor in Sabatier's MSS., nor in the Clementine ed. of the Vulgate, nor in the original hand of the Cod. Fuldensis, but are in the last named as the addition of a later hand. It is very likely then that Boniface may have taken them from thence.

If then the Codex really belonged to "the Apostle of Germany," its Influence must have been very great during the eighth century.<sup>2</sup>

2. Passing on to the ninth century we find the Harmony, like so many other Latin theological works about the age of Charlemagne, translated into the Eastern Frankish.<sup>3</sup> A large portion<sup>4</sup> of this translation was published at Zurich, by Palthenius, from an Oxford MS., A.D. 1706. A better edition appeared at Ulm, A.D. 1727, in the 2nd vol. of Schilter's *Thesaurus Antiquitatum Teutonicarum* under the title *Tatiani Syri Harmonia Evangelica e Latinia Victoris Capuani versione translata in linguam Theotiscam*<sup>5</sup> antiquissimam.

But though the name of Tatian thus appeared on the title page, Schilter and Frickius, the editors, both believed that Victor was mistaken in ascribing his find to the heretic.

3. About the same time as this translation was made, the Monk Ottfried (died A.D. 870), a former pupil of Rhaban Maur at Fulda, wrote his poetical life of Christ in the South Frankish dialect. This work, which is devoid of poetic power, is written in the rhymed stanza, imitated from the Latin, and was doubtless intended to be sung to the accompaniment of the harp. It is very probable that the parentage of Ottfried's work must also be ascribed to the Latin Harmony.<sup>6</sup>

<sup>1</sup> From the preface of whose edition of the Cod. Fuld. this portion of the note has been taken.

<sup>2</sup> The first printed ed. was that of Maintz, 1525, under the name "*quatuor euangeliorum consonantia*." Other edd. were Basle, 1555; Cologne, 1618; Lyons, 1677; Migne's ed., 1847; and Ranke's, 1868.

<sup>3</sup> Prof. Sievers in his article *German language*. Encycl. Brit.

<sup>4</sup> All except chap. 76 — 153, which portion is lost.

<sup>5</sup> Prof. Sievers, Encyc. Brit. clearly proves that this word is only the old form of *Deutsch*. "In Ulphilas' Gothic version of the Bible we have the adv. *thiudisko* (= *εθνικωσ*), Gal. ii. 14, clearly a derivative from *thiuda* = *εθνος*; and German writers of the earlier centuries called their own language *diutisc*, or in a Latinized form *theudiscus*, *theotiscus* = the popular or vernacular language." Prof. Sievers edited the work, Paderborn, 1872.

<sup>6</sup> The first ed. of this work was published at Basle, 1571. Other editions are Schilter, Ulm, 1727; Graff, Königsberg, 1831; Piper, Paderborn, 1878.



4. But there is a much more worthy descendant of Tatian which had a share in moulding the religious destinies of the West. A book appeared at Munich, A.D. 1830, entitled *Heliand, Poema Saxonicum seculi noni*. This name was given to it by its editor, Schmeller, in recognition of the fact that the poem, which is alliterative, is concerned with a history of the Saviour. And in his Latin preface he says:

“As far as regards the series of Evangelical words and deeds, we can easily persuade ourselves that the author had before his eyes that Harmony well known to the ancients from the beginning of the third century, by Ammonius (commonly Tatian) of Alexandria, edited in Latin, A.D. 546, by Victor, Bishop of Capua. This is plain from a comparison of both works since the thread of the narrative seems identical, a few things only being displaced.” Schineller goes on to speak of the poem as the greatest monument of the old Saxon language in existence. He says, “the whole breathes the spirit of the old Saxon nation and customs; and the diction sometimes rises to a very high pitch of poetic power and beauty. There is no doubt that the benign and beautiful doctrines of Christianity by soothing the ears of ignorant heathen would in this way find a ready access to their hearts.”

With regard to the date and authorship, it would seem from a statement quoted by Schineller from an old Basle catalogue, as well as from internal evidence, that the poem was composed in the reign of Louis the Pious,<sup>1</sup> and was one of the agents in that policy of conciliation by which he sought to win over to Christianity the heathen Saxons, who had for thirty years resisted the efforts of his father Charlemagne. Under the coercionist policy of the last-named Prince baptism was viewed by the Saxons as merely a badge of submission to the hated Frankish yoke. And this was but natural when we remember that he put to death those of them who refused to submit to this ordinance. Such policy was of course doomed to failure. The Saxons while outwardly professing Christianity were still heathens at heart, and in their primeval forests continued to sing their old epics in honour of Woden and Thor. And so when Louis came to the throne he saw clearly that the only way they could be weaned from these was by the substitution of Christian epics such as Cædmon had already composed for the religious instruction of the early English.<sup>2</sup> Thus the work of Tatian played amid the forests of Saxony a similar part to that which seven centuries before, in its original form, it had played upon the banks of the Syrian Euphrates.<sup>3</sup>

5. Another way by which the Latin Diatessaron influenced the mind of the West was by being made the basis of commentaries. Here again history was found to repeat itself; for what Ephræm did in the 4th century a writer named Zacharias of Chrysopolis did about the beginning of the 12th. We know very little of this Zacharias: but his commentary must have had wide currency in his own time, for Albericus Monachus<sup>4</sup> said (A.D. 1157): “*Fecit volumen illud egregium super quatuor Evangelia quod unum ex quatuor (Monotessaron) appellatur.*” And that it exercised great influence later is evident from the number of printed editions which appeared.<sup>5</sup>

From what Zacharias says in his preface we know that he must have had Victor’s preface before him, though he never mentions it, and plainly rejects the view that the work was by Tatian. *Matthæi namque dictis reliquorum trium excerpta arte mira magisque brevitate miranda junguntur. Hoc autem prenomiatum Ammonium fecisse scribit Eusebius Carpiano.* Here we have the interesting fact that the works of Tatian and Ammonius were confounded, *because* it appeared that each had taken St. Matthew as the basis of his harmony.

Another Commentary on a Gospel Harmony is mentioned in Montfaucon’s Catalogue of MSS. at Bec. This Commentary appears to have been one of the books acquired by Richard of St. David in the time of Capellanus first Abbot of Bec. It is founded on the work of Zacharias, and therefore represents the Diatessaron.<sup>6</sup>

<sup>1</sup> It is to be noted that the 9th century was the great era for these epic poems amongst the nations of Northern Europe, *e.g.*, the Sagas of Scandinavia.

<sup>2</sup> Alcuin of York, who must have known Cædmon’s poetry well, was the trusted adviser of Louis.

<sup>3</sup> For the literature of the *Heliand*, see art. **HELIAND**, *Encyc. Brit.*

<sup>4</sup> See Phil. Labbe, *Diss. Philol. de Scrip. Eccl.* vol. ii., p. 504.

<sup>5</sup> Cologne, 1535 and 1618. Lyons, 1677.

<sup>6</sup> See Fabricius *Script. vet. Græc.* Bk. V. p. 92.

## IX THE COMING OF THE MONKS

56

**CHRISTENDOM** was for so long identified with the European continent that we are apt to forget how slow and how gradual were the steps by which this important spiritual conquest was achieved. In spite of Charlemagne's determined and almost ruthless energy, he did not live to see one half of Europe won over, even in the most nominal form. When he died in 814, practically nothing had been accomplished in Bulgaria, Bohemia, Russia, Poland, Prussia, Lithuania and the Scandinavian peninsula. We can say that, when the great maritime discoveries were inaugurated by Prince Henry of Portugal (The Navigator), nothing farther remained to be done in Europe; but we are only just able to say it. Henry was born in 1394, and Lithuania only came within sight of conversion in 1386.

Oddly enough those whom God raised up to accomplish this formidable task were bodies of men whose original founders and leaders had rather frowned on the idea of their assuming pastoral responsibilities of any kind. Even those Church authorities who were most favourably disposed towards monasticism would not allow the monk to preach. This aloofness, however, did not last, for there are isolated instances of Egyptian solitaries quitting the desert in order to attempt the evangelization of foreign parts. Before long, the services of these monastics were in demand everywhere, especially for that sort of work. The number of priests in their ranks steadily increased, and many became bishops. The majority of the Fathers and Doctors of the later Church issued from the cloister; and, from about the fifth century onwards, missionary enterprise began to be monopolized by monks.

Spreading from East to West, and having gained a firm footing in and around the city of Rome, the new way of life soon extended itself over Italy. A solitary named Fulgentius quitted the Thebaid and built a monastery in Sardinia. The Vandal persecution was instrumental in driving many monks out of Africa into Spain, where they continued and extended

57

their sphere of operations. Eusebius of Vercelli established monks in his cathedral - an example which in places was destined to become the rule - and these, as we have seen, became the nucleus of a kind of missionary congregation. The first monastery in Gaul was St. Martin's foundation at Ligugé near Poitiers; while Lérins was, for a century, the monastic metropolis of the West. Each of these was a nursery of missionary bishops and priests. It is generally agreed that a large number of the cities and towns of France originated in monastic enclosures, and some of these were established at this time. The influence the monks exercised over the Barbarian invaders was considerable, and we read of grants of land being made by these even while they were still pagans. Celtic monasticism, as we have seen, developed of its own accord; while England received it in its Benedictine form, along with the mission of St. Augustine.

Speaking of the spread of Christianity in the face of the weight and multiplicity of the obstacles confronting it, Cardinal Newman remarks that no social movement can come up to it; it is a divine and miraculous work which we soon cease to admire in order to adore. "But", he says, "there is more in it than its own greatness to contemplate; it is so great as to be prolific of greatness." He is referring to a phenomenon of Christian history an outstanding example of which belongs to this period, the proselytizing impulse, namely, which suddenly, and as though by magic, can take possession of those who themselves are but recent converts to the faith.

While the Continent was still swarming with the Barbarian invaders, the children of St. Patrick drew from their conversion a zeal and energy which flung them into battle with the heathenism threatening the Christian world. It was in the remote churches of Ireland and the Scottish Highlands that the beacon was kindled which, in the words of Alcuin, "caused the light of truth to shine to many parts of the earth". Bands of Celtic monks, whose immediate ancestors had been pagans, crowded to the shores of Europe. Their missionary work extended from the Orkneys to the Thames, from the sources of the Rhine to the shores of the Channel, from the Seine to the Scheldt; while groups of them specialized in navigation, and braved the unknown in order to

carry the Gospel message to the Faroë Isles and distant Iceland.

The Irish missionaries were conspicuous everywhere for the simplicity of their character and the asceticism of their private life. They possessed neither gold nor silver, and what alms they received from the rich was transferred to the hands of the poor. They entered the towns and villages only to preach and administer the sacraments, and they were so detached and mortified that they accepted lands for the erection of monasteries only under compulsion. Thus has Venerable Bede described the bishops and priests of Northumbria, for all that he was so displeased with their custom of celebrating Easter.

As a rule, they travelled in bands with no baggage beyond a short pastoral staff made of wood for the most part, a wallet for provisions, a leather bottle containing milk or water, and a case for the service books. For short journeys they used their own small coracles or, where possible, the monastic galleys. A whole fleet of these was assembled at Iona, manned and navigated by the monks, seventy of whom were told-off for this duty. At that date, communication between Ireland and Gaul was quite frequent, and French merchants carried their wines and other wares as far as the great monastic settlement of Clonmacnoise. Even in those days, it was almost an understood thing that "monks never pay", and shipmasters often took them either for nothing or for a small fee. As a rule, they landed at one of the ports lying along the mouth of the Loire, or at one of the harbours on the coast of Flanders. Having paid their respects to the tomb of St. Martin at Tours or that of St. Hilary at Poitiers, they would cross France to the frontiers of heathendom.

Before long, these "soldiers of Christ", as they loved to call themselves, were reproducing in the heart of Europe the scenes that had been enacted under the oaks of Derry or in seagirt Iona. Having gathered their willowswitches and brushwood, built their huts with a chapel and round tower at the side, and arranged their farm buildings, they settled down to their life of prayer, study and work. Presently, the peasantry would begin to listen to their instructions. This is what happened at Luxeuil which in course of time became the missionary, capital of Gaul and sent out its colonies into

Burgundy, the Upper Rhine, the Loire valley, the Ile-de-France, Champagne and Ponthieu.

Even at the risk of being tiresome, some mention must be made of the individual missionaries and their spheres of activity. At quite an early date, flourishing Christian centres had existed in the territory lying between the Danube and the Rhine; but these were mostly swept away during the invasions, so that the work of evangelization had to begin all over again. The pioneer of the revival seems to have been the Irishman Fridolin who became a monk in the monastery of St. Hilary at Poitiers. Before settling on an island in the Rhine, he traversed Baden, Württemberg, Alsace and north Switzerland - the domain of the Alemanni - earning for himself the nickname of "The Traveller". His work among the Alemanni was continued by St. Gall, the disciple of the renowned Columbanus, the Apostle of the Burgundians of the Vosges. Another Irishman, St. Leobwin, crossed over to Flanders, and laboured there until his martyrdom near Alost in Brabant. In Thuringia, the beginnings of the faith are identified with St. Killian, and in Carinthia, with St. Virgilius or Feargal, who became Archbishop of Salzburg. St. Findan spent twenty-seven years at Schaffhausen on the Rhine, and St. Fursey laboured for years in the diocese of Paris. St. Briach, St. Samson, St. Winwaloe and St. Paul de Leon are associated with the first traditions of Christianity in Brittany. St. Colman laboured in the neighbourhood of Vienna and is honoured as one of the martyr-patrons of Austria. St. Vulgan evangelized the district round Arras, Saints Turninus and Foillan worked together in the Netherlands, St. Disibod gave his name to the town of Disenberg near Bingen on the Rhine, St. Alto founded an abbey near Augsburg. These are only a few of the names of those the traces of whose labours are still to be found scattered up and down Europe. Even in Italy itself, no fewer than thirty churches are dedicated to St. Columbanus. These memorials bear witness to the generous return Ireland made to the Continent for the gift of its faith and civilization.

As for the Anglo-Saxons, in addition to the spiritual incentive operating in converts, they had a patriotic one, inasmuch as the vast regions of ancient Germany were

inhabited by their own kith and kin. The first to lead his countrymen into this apostolate seems to have been St. Wilfrid, the Northumbrian, whose preaching converted large numbers of the Frisians (Low Germans) who inhabited a considerable part of Holland and Hanover. Another Lindisfarne monk, Egbert, migrated to Ireland and trained several bands of missionaries for work in this very region. With Willibrord at their head, eleven of these entered Frisia in 691 and preached there and among the neighbouring tribes as far as Denmark. Willibrord fixed his see at Utrecht and was assisted by several of his countrymen; by Swithbert, for example, who evangelized part of the right bank of the Rhine, and by Adalbert, who laboured in the northern part of Holland. The brothers Ewald attempted the then impossible task of converting the old Saxons living in north Germany the most cruel and most incorrigible of all the Germanic tribes -- and were martyred for their pains. The Batavi, who dwelt on the island formed by the Rhine and the Wahl, owed their conversion to Werenfrid who died at Arnheim. Wiro, Plechelm and Otger devoted themselves to the inhabitants of Gueldres or Gelderland.

But the most famous of all these Anglo-Saxons was Winfrid, born at Crediton in Devonshire, and later known as St. Boniface, the Apostle of Germany. He ranks among the greatest missionaries of all time, not only on account of the extent of his conquests and the importance of his commissions, but also by reason of the organizing genius which he brought to bear upon the work of evangelization. Unless the writer is mistaken, he was the originator and sponsor of a number of enterprises which have since become recognized features of foreign missionary work everywhere.

As soon as he was consecrated (by Gregory II) regional bishop of all the Germanies, he addressed to the bishops and abbots of England a circular letter designed to foster vocations among their subjects. The result was that a large number of would-be missionaries crossed the sea and placed themselves at his disposal. This letter painted in lively colours the situation and needs of the mission in Germany, so that it has some right to be regarded as the forerunner of the famous Relations which the discovery of the new world brought into

being, and which were themselves the precursors of our modern Annals and missionary magazines. Boniface believed in the apostolate of the pen and, like St. Francis Xavier, was an indefatigable correspondent. The letters that passed to and fro between himself and his native land are among the literary treasures of that far-off period. For his missions, he solicits alms as well as prayers; and we gather from the replies he received that many gifts in kind were forthcoming from the nuns--an altar cloth, the Acts of the Martyrs, a copy of the Scriptures, as well as an offering of fifty sols, which may possibly have been gold coins.

Another thing that Boniface did was to take steps to create a native missionary clergy, an obvious precaution which, in later ages, was to be sadly neglected. With this object in view, he erected several monasteries, and insisted that his colleagues should do the same in their several districts. This measure justified itself in a triumphant manner from the very start. A small child was entrusted to the saint and educated in one of his abbeys. His name was Sturm or Sturmi. After his ordination, he was sent to evangelize the Saxons, and to choose the site of what became the central abbey of Germany, the monastery of Fulda, founded in 744. Placed under papal protection, this missionary centre continued to diffuse the light of culture and piety long after Lindisfarne, Jarrow and even Canterbury itself had been ravaged by the Danes. Sturmi went to Monte Cassino to train, and returned the first German-born Benedictine to rule over Fulda, whose abbots were princes of the empire and primates of all the abbots of Gaul and Germany. For centuries its monks carried the Gospel message to the shores of the Baltic and beyond.

Thanks to the ancient Life of St. Sturmi, we happen to know something of the course of instruction which those preparing for missionary work were required to undergo. He himself had to commit to memory the whole of the Psalms, besides diverse religious readings, and had to have a sound knowledge of the Scriptures, especially of the four Gospels.

Boniface even took the bold step of inviting women to participate in the work of the missions. He wrote to the Abbess of Wimborne, in Dorset, who had some five hundred nuns in

her charge. She despatched a large number of these to Germany, where they were later joined by a number of English ladies equally desirous of devoting their lives to this service. They opened and directed schools for the education of German girls, and they appear to have carried on a certain amount of medical missionary work at the same time. These Anglo-Saxon women established several abbeys in Germany some at least of whose subjects must have been natives. For the rest, Boniface evangelized Bavaria, Hesse, Friesland, Franconia and Thuringia., In his old age he was martyred along with fifty-two of his companions.

These Anglo-Saxon missionaries, almost without exception, belonged to the Order of St. Benedict which, at this critical time, not only lent a powerful impulse to the monastic movement, but also gave to the apostolate a more definite unity and plan. At the time of Benedict's death, in 550, the only European countries that had been properly Christianized were Ireland and, to a lesser extent, Italy, Spain and Gaul. The remaining nations were converted during the next half dozen centuries or so, and converted either wholly or in part through the energy of his sons.

What Boniface did at Fulda is a type of what the Benedictines did everywhere. With practised eye they sought out the proper site for their monastic home, saw that it occupied a central position with reference to the tribes amongst whom 'they proposed to labour, that it possessed a fertile soil, and was near some friendly water-course. These points secured, the word was given, the trees were felled, the forest was cleared, the monastic buildings rose. "The voices of prayer and praise awoke unwonted echoes in the forest glades." The brethren were never idle. While some educated the young, others copied manuscripts or transcribed a gospel. Others, again, cultivated the soil, guided the plough, erected the water-mill, opened the mind; and, thus, "the Benedictines presented to the eyes of men the Kingdom of Christ as that of One who had redeemed the bodies no less than the souls of men."

**EXTRACTED FROM:** <http://www.concordtx.org/chron2.htm>

170 Tatian produces “Diatessaron” (Harmony) by blending 4 “Western” text-type Gospels into 1

170? Symmachus, an Ebionite, writes an entirely new Greek OT translation

174-189 Pope Eleutherius, 13th Pope

175? Acts of Paul (inc. 3 Cor.), in Greek [NT

Apocrypha, Schneemelcher, v.2]

180-192 Commodus emperor of Rome

185-350 Canon Muratorian, 1st extant for NT?, written in Rome by Hippolytus?, excludes Hebrews, James, 1-2 Peter, 3 John; includes Wisdom of Solomon, Apocalypse of Peter

189-198 Pope Victor I, 1st Latin Pope, 14th Pope, excommunicated Eastern churches that continued to observe Easter on Nisan 14 “Quartodeciman”, (see 166,

190)

190 Christian council to determine “official” date of Easter

193-211 Septimius Severus emperor of Rome

197 Writings of Apollonius, uses the term “catholic” in reference to 1 John

198-217 Pope Zephyrinus, 15th Pope

200 Bishop of Antioch notes Gospel of Peter (see 65?) being used in Cilicia

200? Papyrus 66: 2nd Bodmer, John, 1956, “Alexandrian/Western” text-types: Jn 1:1-6:11,35-7:52;8:12-14:26,29-30;15:2-26;16:2-4,6-7,10-20;20,22-23,25-21:9

200? Papyrus 75: Bodmer 14-15, Luke & John, earliest extant Luke, ~Vaticanus; Lk3:18-22,33-4:2,34-5:10,37-6:4,10-7:32,35-39,41-43,46-9:2,4-17:15,19-18:18; 22:4-24:53; Jn1:1-7:52;8:12-11:45,48-57;12:3-13:1,8-9;14:8-30;15:7-8

200? Papyrus 46: 2nd Chester Beatty, “Alexandrian” text-type: Rm5:17-6:3,5-14;8:15-25,27-35,37-9:32;10:1-11:22,24-33,35-15:9,11-16:27;Hb1:1-9:16,18-10:20,22-30,32-13:25;1Cr1:1-9:2,4-14:14,16-15:15,17-16:22;2Cr1:1-11:10,12-21,23-13:13;Ep1:1-2:7,10-5:6,8-6:6,8,20-24;Gll:1-8,10-2:9,12-21;3:2-29;4:2-18,20-5:17,20-6:8,10-18;Ph1:1,5-15,17-28,30-2:12,14-27,29-3:8,10-21;4:2-12,14-23;Cll:1-2,5-13,16-24,27-2:19,23-3:11,13-24;4:3-12,16-18;1Th1:1,9-2:3;5:5-9,23-28

200? Papyrus 32: J. Rylands Library: Titus 1:11-15;2:3-8

200? Papyrus 64 (+67): Mt3:9,15;5:20-22,25-28;26:7-8,10,14-15,22-23,31-33

200? Old Syriac (Aramaic) Gospels, Syr(s) & Syr(c), of “Western” text-type

200? Latin Bible translations begun in Carthage?, originals no longer extant

200? Sahidic Coptic cop(sa) Bible translations written in Alexandria

212-217 Geta then Caracalla emperors of Rome

217-236 Anti-Pope Hippolytus, bishop of Rome, “Logos” sect, 1st Anti-Pope (illegitimate claimants of or pretenders to the papal throne)

217-222 Pope Callistus I, 16th Pope

218-222 Heliogabalus emperor of Rome

220 Goths invade Asia Minor and Balkans

220? Clement of Alexandria, b.150?, bishop, cites “Alexandrian” NT text-type & Secret Gospel of Mark & Gospel of the Egyptians; wrote: “Exhortations to the Greeks”; “Rich Man’s Salutation”; “To the Newly Baptized”; (Loeb Classics)

222-230 Pope Urban I, 17th Pope

222-235 Alexander Severus emperor of Rome

223? Tertullian, wr: “de Spectaculis” (Latin): v30.6 cites rumor Jesus son of prostitute, coined “New Testament”, cites “Western” Gospel text-type (Loeb)

225? Papyrus 45: 1st Chester Beatty, Gospels (Caesarean), Acts

(Alexandrian): Mt20:24-32;21:13-19;25:41-26:39; Mk4:36-40;5:15-26,38-6:3,16-25,36-50;7:3-15,25-8:1,10-26,34-9:9,18-31;11:27-12:1,5-8,13-19,24-28; Lk6:31-41,45-7:7;9:26-41,45-10:1,6-22,26-11:1,6-25,28-46,50-12:12,18-37,42-13:1,6-24,29-14:10,17-33; Jn10:7-25,30-11:10,18-36,42-57; Ac4:27-36;5:10-21,30-39;6:7-7:2,10-21,32-41,52-8:1,14-25,34-9:6,16-27,35-10:2,10-23,31-41;11:2-14,24-12:5,13-22;13:6-16,25-36,46-14:3,15-23;15:2-7,19-27,38-16:4,15-21,32-40;17:9-17

225? Papyrus 967: Chester Beatty 9, Greek Ezekiel 11:25-end, ~Codex Vaticanus

230-236 Pope Pontian, 18th Pope

230-250 Christian council of Rome, Demetrius bishop of Alex. condemns Origen who in 248 cited a rumor recorded by Celsus that “Jesus fabricated the account of his birth from a virgin. In reality, Jesus’ mother was driven out by the carpenter husband to whom she was betrothed because she had committed adultery with a [Roman] soldier named Panthera [thus the ben Pantere of Jewish sources]. Left poor and homeless, she gave birth to Jesus in secret. Jesus later spent time in Egypt, where he hired himself out as a laborer, learned magic, and so came to claim the title of God.” [CC1.28-32, Marginal Jew, Meier, p. 223]

236-238 Maximus emperor of Rome, ends Christian schism in Rome by deporting Pope Pontian and anti-Pope Hippolytus to Sardinia where they soon die

236-237 Pope Anterus, 19th Pope

237-250 Pope Fabian, 20th Pope

238-244 Gordian I, II, Balbinus, Pupienus, Gordian III emperors of Rome

240-250 Christian council of Carthage

244-249 Philip the Arabian emperor of Rome

249-251 Decius emperor of Rome

249 Rome celebrates 1000th anniversary

250 Rome steps up persecution of Christians, martyrs revered as saints

250 Letters of Methodius, Pistis Sophia, Porphyry Tyrius; church fathers

250? Mandeans (followers of John the Baptist) begin compilation of “Ginza”

250? Papyrus 72: Bodmer 5-11+, pub. 1959, “Alexandrian” text-type: Nativity of Mary; 3Cor; Odes of Solomon 11; Jude 1-25; Melito’s Homily on Passover; Hymn fragment; Apology of Phileas; Ps33,34; 1Pt1:1-5:14; 2Pt1:1-3:18;

250? Papyrus Chester Beatty: #5:R962: Gn8:13-9:2,24;13-46:33, Enoch91-105;

#7: 18:18-19:13,38;14-45:5,54:1=60:22; #8: Jr4:30-5:24; #10: Dn1-12:13(+Add),Bel4-39,Sus5-end,Esther1:1a-8:6(+Add)

251-253 Gallus emperor of Rome

251-253 Pope Cornelius, 21st Pope

251-258 Anti-Pope Novatian, decreed no forgiveness for sins after baptism

253-260 Valerian emperor of Rome, executes all Bishops, Priests, and Deacons

253-254 Pope Lucius I, 22nd Pope

254 Letters of Origen, Jesus and God one substance, adopted at Council of Nicaea in 325, compiled “Hexapla”: 6 versions of LXX side by side: Hebrew, Hebrew transliterated in Greek, Aquila’s Greek trans., Symmachus’ Greek trans., Origen’s revised LXX Greek trans., Theodotion’s revised LXX; also Quinta/Sexta/Septima trans., Tetragrammaton in square Hebrew script; cites “Alexandrian” & “Caesarean” NT text-types; Eusebius claimed Origen castrated himself for Christ due to Mt19:12 [EH6.8.1-3]

- 254-257 Pope Steven I, 23rd Pope, major schism over rebaptizing heretics and apostates 257-258 Pope Sixtus II, 24th Pope, martyred
- 257 Visigoths and Ostrogoths invade Black Sea area, Franks invade Spain
- 258 Letters of Cyprian, Bishop of Carthage, cites "Western" NT text-type, claims Christians are freely forging his letters to discredit him
- 260-268 Gallienus emperor of Rome, reverses Valerian, restores Roman Church
- 260-268 Pope Dionysius, 25th Pope, rebuilds Roman Church after Valerian's massacre
- 264-268 Christian council on Paul of Samosata, Bishop of Antioch, founder of Adoptionism (Jesus was human until Holy Spirit descended at his baptism)
- 264? Letters of Dionysius, bishop of Alexandria, b.190?
- 268 Goths sack Athens, Sparta, Corinth
- 268-270 Claudius II emperor of Rome
- 269-274 Pope Felix I, 26th Pope
- 270-275 Aurelian emperor of Rome
- 275-283 Pope Eutychian, 27th Pope, decreed that only beans and grapes be blessed at Mass
- 275? Papyrus 47: 3rd Chester Beatty, ~Sinaiticus, Rv9:10-11:3,5-16:15,17-17:2
- 276-282 Marcus Aurelius Probus emperor of Rome
- 276 Mani, b.215, crucified, founder of Manichæan Christian sect in Persia
- 283-296 Pope Gaius, 28th Pope
- 284-305 Diocletian emperor of Rome, notorious persecutor of Christians
- 285 Roman empire partitioned into Western and Eastern empires
- 290-345 St Pachomius establishes 1st monastery in Egypt
- 296-304 Pope Marcellinus, 29th Pope, apostate, offered pagan sacrifices for Diocletian
- 300? Bohairic Coptic cop(bo) Bible translations written in Alexandria
- 300? Hesychius of Alex., martyr, translates Hebrew OT to Greek, lost [Jerome]
- 300? Papyrus Berlin Codex of Greek Genesis; Papyrus Bodmer 24 of Greek Psalms; Codex Freer of Greek Minor Prophets; all published in 1927
- 300? other 3rd century NT witnesses: P1: Mt1:1-9,12,14-20 P4: Lk1:58-59,62- 2:1, 6-7;3:8-4:2,29-32,34-35;5:3-8,30-6:16 P5: Jn1:23-31,33-40;16:14-30;20:11-17, 19-20,22-25 P9:1Jn4:11-12,14-17 P12:Hb1:1 P15:1Cr7:18-8:4 P20:Jm2:19-3:9 P22:Jn15:25-16:2,21-32 P23:Jm1:10-12,15-18 P27:Rm8:12-22,24-27,33-9:3,5-9 P28:Jn6:8- 12,17-22 P29:Ac26:7-8,20 P30:1Th4:12-13,16-17;5:3,8-10,12-18,25- 28;2Th1:1-2 P38:Ac18:27-19:6,12-16 P39:Jn8:14-22 P40:Rm1:24- 27,31-2:3;3:21-4:8;6:4-5;16:9:16-17:27 P48:Ac23:11-17,23-29 P49:Ep4:16-29,31-5:13 P53:Mt26:29-40;Ac9:33-10:1 P65:1Th1:3- 2:1,6-13 P69:Lk22:41,45-48,58-61 P70:Mt2:13-16,22-3:1;11:26- 27;12:4-5;24:3-6,12-15 P80:Jn3:34 P87:Pm13-15,24-25 #0171:Mt10:17-23,25-32;Lk22:44-56,61-64 #0189:Ac5:3-21 #0220:Rm4:23-5:3,8-13 #0212(Diatessaron):Mt27:56-57;Mk15:40- 42;Lk23:49-51,54;Jn19:38
- 303-311 Last persecution of Christians in Rome
- 304 Letters of Victor, bishop of Pettau
- 306-337 Emperor Constantine the Great, convert to Christianity
- 306-312 Maxentius emperor of Western Roman Empire
- 306-308 Pope Marcellus I, 30th Pope, tried removing prior Pope Marcellinus from official records for apostasy, exiled from Rome by Maxentius for disturbing the peace
- 310 Pope Eusebius, 31st Pope, deported to Sicily with anti-Pope Heraclius by Maxentius
- 311-314 Pope Miltiades, 32nd Pope, Constantine gives Fausta's palace as papal residence
- 312 Lucian, founded Exegetical School of Antioch, martyred
- 312 Constantine defeats Maxentius at Milvian Bridge, reunites Roman Empire
- 313 Edict of Milan, Constantine establishes toleration of Christianity
- 313 Miltiades excommunicates Donatus for requiring rebaptism of apostates
- 314-335 Pope Silvester I, 33rd Pope
- 314 Council of Arles, called by Constantine against Donatist (Donatus) schism
- 317 Letters of Lactantius, early Christian church father
- 321 Constantine decrees Sunday as official Roman-Christian day of rest
- 325 Council of Nicæa, called by Constantine against Arianism (336), called 1st great Christian council by Jerome, 1st ecumenical, 318 bishops attend, Nicæan Creed
- 325? Fayyumic Coptic cop(mf) translation fragment of John 6:11-15:11
- 330 Old Saint Peter's Basilica dedicated by Constantine, located over the traditional burial site of Saint Peter the Apostle in Rome on Vatican Hill
- 331 Seat of Roman Empire moved to Constantinople (formally Byzantium)
- 336-337 Pope Mark, 34th Pope
- 336 Arius, Greek theologian - Arianism (Jesus was a created being)
- 337-350 Roman empire splits again, Constans emperor of West until 350
- 337-361 Roman empire splits again, Constantius emperor of East until 361
- 337-352 Pope Julius I, 35th Pope
- 338 Jewish calendar modified with different year lengths to correct to Solar
- 340? Eusebius of Caesarea (260-340), theologian & church historian, cites "Caesarean" NT text-type, wrote: "Ecclesiastical History" (EH); Loeb Classics: 2 volumes {Papias, bishop of Hierapolis (130?), claims that John the Elder, a disciple of Jesus, told him that Mark "was the interpreter of Peter and wrote down carefully what he remembered of what had been said or done by the Lord, but not in the right order." Also claims that "Matthew composed the sayings in Hebrew [more likely Aramaic] and each one translated them as he could."} [Ref: EH3.39.15, Unauthorized Version, Fox, p.126-127] Eusebius' NT Canon: Recognized Books: 4 Holy Gospels, Acts, 14 Pauline Epistles, 1Jn, 1Pt; Disputed Books: Rev, James, Jude, 2Pt, 2-3Jn, Acts of Paul, Hermas, Apocalypse of Peter, Barnabas, Didache, Gospel of the Hebrews; Rejected Books: Gospels of Peter, Thomas, Matthias, Acts of Andrew, John ... [EH3.25], used the term "catholic" to refer to all seven epistles - James; 1,2,3 John; 1,2 Peter; Jude
- 350-400 Period of time between the 1st Christian Bible and the 1st Western Christian Bible, during which the books contained in Bibles varied
- 350 Letters of Adamantius, Firmicus Maternus; early Christian church fathers
- 350? Codex Sinaiticus (S or ): earliest Christian Bible, (LXX - 2-3Maccabees - Psalms of Solomon - Ps151 + 27NT + Barnabas + Hermas), missing Hermas31.7-end; of "Alexandrian" text-type: most accurate text-type 350? Codex Vaticanus (B): earliest Christian Bible (LXX - 1-4Maccabees - Psalms of Solomon - Ps151 + 27NT), missing Gn1-46:28, Ps105:27-137:6, 1Tm- Phm, Heb9:14-end; of "Alexandrian" text-type: most accurate text-type
- 350? Papyrus Antinoopolis of Book of Proverbs in Greek, published in 1950
- 350? Papyrus Chester Beatty: #4:R961: Greek Gn9:1-44:22; #11: Greek Sir36:28- 37:22,46:6-47:2; #12: Greek Enoch93:12-13,94:7-8,97:6-104:13,106:1-107:3

## (16)

350? Papyrus Bodmer 45-46: Greek Susanna, Daniel 1:1-20 (Theodotion's LXX)  
350? Canon Cheltenham: 24NT books (excludes James, Jude, Hebrews)  
350? Akhmimic cop(ac) & Sub-Akhmimic cop(ac2) Coptic translations of John  
350? Ulfilas, apostle to the Goths (Germans), translates Greek NT to Gothic  
352-366 Pope Liberius, 36th Pope  
354-430 St. Augustine, Latin Bishop considered the founder of formalized Christian theology, church father  
355-365 Anti-Pope Felix II, Arianism (336), supported by Constantius II  
360 Huns invade Europe, scrolls begin to be replaced by books (Codex)  
361-363 Julian the Apostate emperor of East, attempts to revive Paganism  
363 Council of Laodicea names 26 NT books (excludes Revelations)  
363 Letters of Marius Victorinus, Acacius of Caesarea; early church fathers  
364 Council of Laodicea decrees death for Christians who keep 7th day  
  
366-384 Pope Damasus I, 37th Pope, hired thugs to massacre rival Ursinians (Liberians)  
366-367 Anti-Pope Ursinus, leader of supporters of former Pope Liberius  
367 Athanasias, bishop of Alexandria, first citing of modern 27 NT canon  
367 Letters of Hilary of Poitiers, Lucifer of Calaris; early church fathers  
367 Athanasius, d.373, bishop of Alexandria, first cite of modern 27NT canon  
370 Epiphanius, bishop of Salamis, Cyprus; cites 27NT + Wisdom of Solomon  
370 Doctrine of Addai at Edessa proclaims 17 book NT canon using Diatessaron (instead of the 4 Gospels) + Acts + 15 Pauline Epistles (inc. 3 Corinthians)  
373 Letters of Ephraem Syrus, cites "Western" Acts text-type  
378 Letters of Titus of Bostra, Ambrosiaster, Priscillian; church fathers  
379-395 Theodosius the Great, last emperor of the united empire  
380 Feb 27, Christianity declared official state religion by Theodosius  
381 Council of Theodosius at Constantinople, 2nd ecumenical, Jesus had true human soul  
382-384 Pope Damasus I has Jerome revise and unify Latin Bibles  
383 Roman legions begin to evacuate Britain  
384 Jerome presents Pope Damasus I with new Latin Gospels, originals lost  
384-399 Pope Siricius, 38th Pope, criticized Jerome  
390 Apollinaris of Laodicea, Jesus had human body but divine spirit  
390 Letters of Tyconius, Gregory of Nyssa, Didymus of Alex.; church fathers  
391? Ammianus Marcellinus, b.330, Christian historian, wrote: "Res gestæ"  
393,397 Augustine's Councils, cites exactly 27 NT books (see 354)  
395 Theodosius prohibits practice of Pagan rituals including Olympic Games  
395 Ausonius, b.310?, Christian governor of Gaul; Loeb Classics 2v (Latin)  
396 Alaric, king of the Visigoths, plunders Athens  
397 Ambrose, b.333?, bishop & governor of Milan, wrote: "de Fide" ...  
399-401 Pope Anastasius I, 39th Pope  
400-484 Era between 1st Western Christian Bible and the Great Schism - Christian doctrine is formed, Roman empire ends  
400? Vulgate Bible, by Jerome?, (340?-420) originals lost, Vulgate Latin text becomes standard Western Christian Bible  
400? Jerome cites "expanded" ending in Mark after Mark 16,14  
400? Jerome adds Pericope of the Adulteress (John 7,53-8,11)

400? Codex Vercellensis it(a): Latin Gospels, of "European" text-type  
400? Peshitta Bible, Syriac (Aramaic) Vulgate, Syr(p), OT + 22 NT, excludes: 2Pt, 2-3Jn, Jude, Rev; Peshitta becomes standard Syrian Christian Bible  
400? Codex Bobiensis it(k): ~half of Mt/Mk in Latin, "African" (Carthage) text-type, has "shorter" ending of Mark after Mk16:8  
401-417 Pope Innocent I, 40th Pope, decreed Roman custom the norm for Christianity  
401 Visigoths invade Italy  
403 Letters of Epiphanius of Constantia, John Chrysostom; church fathers  
410 Visigoths sack Rome under king Alaric  
414 Letters of Nicetas of Remesiana, Orosius; early Christian church fathers  
415 Bishop Cyril of Alex. (444) expels Jews, kills Hypatia with oyster shells  
416 Visigoths take Spain  
417-418 Pope Zosimus, 41st Pope  
418-422 Pope Boniface I, 42nd Pope  
418-419 Anti-Pope Eulalius  
418 Franks take Gaul  
420 St. Jerome, (S.E. Hieronymus), b.340?, Latin scholar; (Loeb Classics)  
422-432 Pope Celestine I, 43rd Pope  
423 Theodoret, bishop of Cyrrhus, notes Tatian's Harmony (170) in heavy use  
431 Council of Ephesus, 3rd ecumenical, decreed Mary the Mother of God  
429 Picts and Scots expelled from southern England by Anglo-Saxon-Jutes  
430 St. Augustine, b.354, origin of "Original Sin," church father & philosopher, wrote: "The City of God", "Confessions"; Loeb Classics 10 v. (Latin)  
430 Letters of Marcus Eremita, Nilus of Ancyra; Christian church fathers  
431 Syrian Christianity splits into East (Nestorian-disagreed with Council of Ephesus) and West (Jacobites)  
432 St Patrick begins mission in Ireland  
432-440 Pope Sixtus III, 44th Pope  
433-453 Attila the Hun, "Scourge of the Gods"  
440-461 Pope Leo I, 45th Pope  
444 Letters of Cyril of Alexandria, Arnobius the Younger; church fathers  
450 Mark's Resurrection of Jesus added to Bible (Mark 16, 9-20)  
450? Codex Alexandrinus (A): (LXX - 1-2Maccabees + 14\_Church\_Odes + 27NT + 1-2Clement), missing 1K12:17-14:9, Ps49:20-79:11, Psalms of Solomon, Mt1-25:6, Jn6:50-8:52, 2Cr4:13-12:6, 1Clement57.7-63.4, 2Clement12.5b-end; of "Alexandrian" text-type: most accurate text-type  
450? Codex Bezae (D): Greek/Latin Gospels + Acts; Codex Washingtonianus (W): Greek Gospels; both of "Western" text-type: "fondness for paraphrase"  
450? Codex Ephraemi Syri rescriptus (C): Greek LXX + 27NT, many gaps  
450? Codex Marchalianus (Q): Greek LXX + Luke + John, many gaps  
450? Codex Ambrosianus (F): Greek Genesis to Joshua  
450? Codex Freer: Greek Deuteronomy and Joshua  
450? Codex Colberto-Sarravianus: Origen's Greek Hexapla LXX of Gen-Judg  
450? Codex Palatinus it(e): Latin Gospels, "African" (Carthage) text-type  
450? Codex Veronensis it(b): Latin Gospels, "European/Vulgate" text-type  
450? Syr(pal), Palestinian Syriac (Aramaic) Gospels, of "Caesarean" text-type  
450? std. Aramaic Targums, T. Onkelos of Torah, T. Jonathan of Prophets



- 451 Council of Chalcedon, 4th ecumenical, declared Jesus is 2 natures, both human and divine in one, a compromise solution of Jesus god/man schisms
- 451 Nestorius of Constantinople, Nestorians: Mary was \*not\* “Mother of God”
- 451 Letters of Hesychius, Quodvultdeus; early Christian church fathers
- 454 Eutyches of Constantinople, Monophysites: Jesus was divine but not human
- 455 Vandals sack Rome
- 457-474 Pope Leo I, 46th Pope, becomes emperor of remaining (eastern) Roman empire
- 461-468 Pope Hilarus, 47th Pope
- 463 Letters of Prosper of Aquitaine, early Christian church father
- 466 Letters of Shenute of Atripe, Theodore of Cyrrhus; early church fathers
- 468-483 Pope Simplicius, 48th Pope
- 474-491 Zeno, eastern Roman emperor
- 476 Official end of western Roman empire, last emperor Romulus Augustulus
- 480-547 St. Benedict, founded the Benedictines
- 483-492 Pope Felix III (II), 49th Pope
- 484-640 Period between Great Schism and the destruction of the Library of Alexandria - After the end of the Roman Empire, the Catholic Church sees a period of turmoil and division, Europe’s population “halved” by plague, great earthquakes occur
- 484-519 Acacian schism, over “Henoticon” divides Eastern (Greek) and Western (Roman) churches. Photinus, deacon of Thessalonica, was of the Greek church and held to the Acacian heresy, which denied the divine paternity of Christ. Photinus persuaded emperor Anastasius I to accept the Acacian heresy.
- 484 Letters of Vigilius of Thapsus, early Christian church father
- 489 Zeno destroys Nestorian (451) school at Edessa, erects Church of St Simeon
- 491 Armenian Church secedes from East (Byzantium) and West (Rome) churches
- 491-518 Anastasius I eastern Roman emperor
- 492-496 Pope Gelasius I, 50th Pope, “Vicar of Christ” is first used as another title
- 496-498 Pope Anastasius II
- 498 Nestorians (451) settle in Nisibis, Persia
- 498-514 Pope Symmachus
- 514-523 Pope Hormisdas
- 523-526 Pope John I, martyr
- 498-506 Anti-Pope Lawrence, Lawrencian schism
- 500 Incense introduced in Christian church service, first plans of Vatican
- 500? Codex Sangallensis vg: earliest extant Latin Vulgate, Gospels
- 500? Codex Argenteus (got): earliest nearly complete Gothic (German), Gospels
- 500? Codex Cottonianus: Greek Genesis
- 502 Narsai of Mealletha, Syrian poet, heads Nestorian school in Nisibis(498)
- 518-527 Justin I: emperor of Byzantine (former eastern Roman) empire
- 524 Boethius, b.480?, Roman Christian philosopher, wrote: “Theological Tractates”, “Consolation of Philosophy”; (Loeb Classics) (Latin)
- 525 Dionysius Exiguus sets Christian calendar (a.d.) & Jesus’ birth @ 23 Dec 1AD
- 526 Earthquake in Antioch kills 250,000
- 526-530 Pope Felix IV (III)
- 527-565 Justinian the Great, Byzantine emperor
- 527 Letters of Fulgentius, early Christian church father
- 529 Justinian closes 1000yr Athen’s School of Philosophy, declared Paganistic
- 530-532 Pope Boniface II
- 530 Anti-Pope Dioscorus
- 532-535 Pope John II
- 533 N. Africa captured by Belisarius from Vandals, becomes Byzantine province
- 534-870 Malta becomes Byzantine province
- 535-536 Pope Agapitus I
- 536-537 Pope Silverius, martyr
- 537-555 Pope Vigilius, involved in death of Pope Silverius, conspired with Justinian and Theodora, excommunicated by N. African bishops in 550
- 539-562 War between Byzantine empire and Persia
- 542 Plague in Constantinople from Egyptian and Syrian rats, spreads to Europe
- 543 Justinian condemns Origen (254), disastrous earthquakes hit the world
- 541-546 Codex Fuldensis vg(F): Latin Vulgate, 27NT + Epistle to Laodiceans
- 544 Justinian condemns the “3 Chapters” of Theodore of Mopsuestia (d.428) and other writings of “2-natures” Christology of Council of Chalcedon (451)
- 547 Pope Vigilius issues “Iudicatum” supporting Justinian’s anti-“2-natures”
- 547 Plague reaches Britain
- 548 Letters of Apringius Pacensis, early Christian church father
- 550-1453 Medieval Greek of Constantinople (Byzantium) becomes standard Greek
- 550 Byzantine Greek Text, standard Eastern Bible, much smoothing & conflation
- 550 St. David converts Wales to Christianity, crucifix becomes Christian icon
- 550? Codex Claromontanus (Dp): Greek/Latin Pauline Epistles + Canon of ~250AD lists
- 27NT+Barnabas+Hermas+Acts\_of\_Paul+Apocalypse\_of\_Peter; “Western” type
- 550? Codex Mediolanensis vg(M): Latin Vulgate Gospels
- 550? Codex Veronensis: Greek & Old Latin Psalms
- 555 2nd Council of Constantinople, 5th ecumenical, called by Justinian
- 556-561 Pope Pelagius I, selected by Justinian, endorsed “Iudicatum” (547)
- 561-574 Pope John III, authorized by Justinian
- 565-578 Justin II, Byzantine emperor
- 567 Letters of Primasius, Cassiodorus; early Christian church fathers
- 572-628 War between Byzantine empire and Persia
- 575-579 Pope Benedict I, authorized by Justin II,
- 578-582 Tiberius II, Byzantine emperor
- 579-590 Pope Pelagius II, died of plague
- 582-602 Maurice, Byzantine emperor
- 587 Visigoths of Spain converted to Christianity
- 589 Lombards of Italy converted to Christianity
- 590 Plague in Rome
- 590-604 Pope Gregory I, commanded that a way be found to collect and preserve the singing of the Benedictine monks of Santo Domingo de Silos (now known as Gregorian Chant)
- 594 End of plague which began in 542 and “halved” the population of Europe!
- 596 St. Augustine of Canterbury sent to convert Britain to Christianity

## (18)

- 600? Codex Harleianus vg(Z): Latin Vulgate Gospels  
600? Codex Philoxenian/Harclean Syr(ph/h): Syriac 27NT, “Western” text-type  
602-610 Phocas, Byzantine emperor after killing Maurice  
604-606 Pope Sabinian, authorized by Phocas  
606-607 Pope Boniface III, authorized by Phocas  
607-615 Pope Boniface IV, authorized by Phocas  
609 Roman Pantheon (a Pagan Temple) renamed Church of Santa Maria Rotonda  
610-641 Heraclius, Byzantine emperor after killing Phocas  
611 Mohammed’s reported vision of Allah on Mount Hira  
614 Persians take Damascus and Jerusalem and “Holy Cross of Christ”  
615 earliest records of some of Mohammed’s teachings  
615-618 Pope Deusdedit  
619-625 Pope Boniface V, authorized by Heraclius  
622-680 Monothelite controversy: condemned at 6th Ecum. Council of Constantinople  
622 first year in Muslim calendar, The Hegira, 1a.h., (a.h. = anno hegiræ)  
624 Mohammed marries Aisha, daughter of Abu Bekr  
625 Paulinus of Rome comes to convert Northumbria to Christianity  
625-638 Pope Honorius I  
625 Mohammed begins dictation of Qur’an (Koran) to his scribe  
626 King Edwin of Northumbria founds Edinburgh and begins Christianization  
627 Byzantines defeat Persians at Nineveh  
628 Emperor Heraclius wins back “Cross of Christ” from Persians  
628 Mohammed captures Mecca & writes to rulers of the world explaining Islam  
629 Heraclius recovers Jerusalem from Persians  
629 Pope Honorius I sides with Emperor Heraclius and Monothelites (622)  
632 Mohammed, b. 570?, Arab prophet and founder of Islam  
632 East Anglia Christianized  
632 Abu Bekr, first Islamic Caliph, seat at Medina  
634 Omar I, 2d Caliph, takes Syria/Persia/Egypt; defeats Heraclius in Holy War  
635 Christianization of Wessex  
635-750 Damascus becomes capital of Islamic Caliphs  
636 Southern Irish Church submits to Roman Catholicism  
637 Jerusalem captured by Islam  
638 Emp. Heraclius’ “Ecthesis”, decrees Christ of one nature: “Monothelites”  
640 Pope Severinus  
640 Library of Alexandria, “The Center of Western Culture,” with 300,000 ancient papyrus scrolls, is completely destroyed.  
640-1380 Period between destruction of Library of Alexandria and the first complete English translation of the Bible  
640-642 Pope John IV  
642-649 Pope Theodore I  
649-654 Pope Martin I, martyr  
654-657 Pope Eugene I  
657-673 Pope Vitalian  
673-676 Pope Adeodatus II  
676-678 Pope Donus  
678-682 Pope Agatho  
682-684 Pope Leo II  
684-685 Pope Benedict II  
685-686 Pope John V  
686-687 Pope Conon  
687 Anti-Pope Theodore  
687 Anti-Pope Paschal  
687-701 Pope Sergius I  
690? Earliest Bible translations into England’s vernacular, continued work by Bede and others from this point forward  
701-705 Pope John VI  
705-708 Pope John VII  
708 Pope Sisinnius  
708-715 Pope Constantine  
715-731 Pope Gregory II

## NOTEABLE DATES FROM THE ABOVE CHRONOLOGY:

- 170 Tatian produces “Diatessaron” (Harmony) by blending 4 “Western” text-type Gospels into 1  
200? Latin Bible translations begun in Carthage?, originals no longer extant  
250 Rome steps up persecution of Christians, martyrs revered as saints  
370 Doctrine of Addai at Edessa proclaims 17 book NT canon using Diatessaron (instead of the 4 Gospels) + Acts + 15 Pauline Epistles (inc. 3 Corinthians)  
423 Theodoret, bishop of Cyrrhus, notes Tatian’s Harmony (170) in heavy use.  
500? Codex Sangallensis vg: earliest extant Latin Vulgate, Gospels.  
There are several codices going under the name ‘Codex Sangallensis’, which is why I have coined the title “Codex Fuldensis – Sangallensis” for this work..  
541-546 Codex Fuldensis vg(F): Latin Vulgate, 27NT + Epistle to Laodiceans.  
This codex used the Western version of the Diatessaron as the Gospel in place of the Four Gospels.  
715-731 Pope Gregory II. This is the Pope who ordained Winfried as Boniface.

# VICTORIAN CAPITA

(19a)

- I. In principio verbum. deus apud deum per quem facta sunt omnia.
- II. De sacerdotio Zacchariæ.
- III. Ubi angelus Gabrihel ad Mariam loquitur.
- IIII. Nativitatem Iohannis Baptistæ.
- V. De generatione vel nativitate Christi.
- VI. Ubi angelus apparuit pastoribus.
- VII. Ubi Ihesus ductus est a parentibus ut circumcideretur.
- VIII. De magis qui venerunt ab oriente.
- IIIII. Ubi fugatus Ihesus et parentes eius in Ægyptum transierunt.
- X. Ubi Herodes interfecit pueros.
- XI. Ubi Ihesus revocatur ab Ægypto.
- XII. Ubi Ihesus remansit in templo Herosolymis.
- XIII. Ubi Iohannes Baptista apparuit in Israhel.
- XIIII. Ubi Ihesus baptizaretur ab Iohanne.
- XV. Ubi Ihesus ductus est ab spiritu in desertum.
- XVI. Ubi duo discipuli Iohannis secuti sunt Ihesum.
- XVII. De Philippo et Nathanahel.
- XVIII. Ubi Ihesus in synagoga legit librum Esaïæ.
- XIIIII. Ubi Ihesus vocavit Petrum et Andræam Iacobum et Iohannem.
- XX. Ubi Ihesus vocavit Matheum publicanum.
- XXI. Ubi Ihesus audiens quod Iohannes

(19b)

- traditus esset secessit in fines Zabulon et Nephthalim.
- XXII. Ubi Ihesus circumibat omnes regiones et sedens in monte elegit XII discipulos et docuit eos de beatitudinem regni cælorum et quæ secuntur.
- XXIII. Increpatio divitum.
- XXIIII. Ubi dicit: vos estis sal terræ.
- XXV. Ubi ait: vos estis lux huius mundi et iterum conparationes de præceptis legis.
- XXVI. Iracundiæ.
- XXVII. De relinquendo munus ante altare.
- XXVIII. De adulterio concupiscentiæ.
- XXIIIII. De repudio.
- XXX. De iuramento.
- XXXI. De oculum pro oculo.
- XXXII. De diligendo proximum.
- XXXIII. De occulta elemosyna.
- XXXIIII. De secræta oratione.
- XXXV. De occulto ieiunio.
- XXXVI. De non thesaurizando super terram.
- XXXVII. Quia nemo potest duobus dominis servire.
- XXXVIII. Non debere sollicitum esse de esca vel de indumento.
- XXXVIII. Non debere quemquam iudicare vel condemnare.
- XL. Parabola de amico vel de tribus panibus: petendum querendum pulsandum.
- XLI. De cavendo a falsis prophetis

(20)

(20a).

- XLII. Non hi intrabunt in regno cælorum qui tantum dicunt: domine domine!
- XLIII. Comparatio in his omnibus de sapiente et insipiente ædificatoribus.
- XLIII. Ubi Ihesus mittit ·XII· discipulos suos docere et curare omnes infirmitates.
- XLV. Ubi Ihesus in Chanan Galileæ de aqua vinum fecit.
- XLVI. Ubi Ihesus mundat leprosum.
- XLVII. Ubi Ihesus puerum centurionis paralyticum curavit.
- XLVIII. Ubi socrum Petri a febribus sanavit Ihesus.
- XLVIII. Ubi Ihesus in civitatem Naim mortuum resuscitat.
- L. Ubi omnes infirmitates curat, ut adimplerentur scripturæ prophetarum.
- LI. Ubi volenti eum sequi dixit: vulpes foveas habent.
- LII. Ubi navigans increpavit tempestati et cessavit.
- LIII. Ubi curavit trans fretum demoniacum qui in monumentis manebat.
- LIII. Ubi curavit paralyticum quem deposuerunt per tectum.
- LV. Ubi filium subreguli absentem curavit.
- LVI. Ubi Levi publicanus convivium ei fecit et dixerunt scribæ et Pharisei discipulis: quare cum publicanis et peccatoribus manducat magister vester?
- LVII. Ubi scribæ signum petunt ab eo et eis multa dicit.

(20b)

- LVIII. Ubi quædam mulier deturbata clamavit ad Ihesum: beatus venter qui te portavit.
- LVIII. Ubi nuntiatur Ihesu, quia mater tua et fratres tui volunt te videre.
- LX. Ubi Ihesus mulierem quæ fluxum sanguinis patiebatur curavit et filiam Iahiri principis synagogæ mortuam suscitavit.
- LXI. Ubi duos cæcos curavit et demonium surdum et mutum eiecit.
- LXII. Ubi Pharisei dicunt de Ihesu: in Behelzebub hic eicit dæmonia.
- LXIII. Ubi Martha suscepit Ihesu in domo sua.
- LXIII. Ubi Iohannes de carcere misit ad Ihesum interrogare eum.
- LXV. Ubi exprobrat civitatibus in quibus facte sunt plurime virtutes.
- LXVI. Ubi apostoli revertuntur ad Ihesum de prædicatione.
- LXVII. Ubi Ihesus elegit alios ·LXXII· discipulos et adiungens parabolam turrem ædificantis et regis ad prælium parantis.
- LXVIII. Ubi acusabant discipulos eius.
- LXVIII. Ubi die sabbato in synagoga curavit manum aridam.
- LXX. Ubi Ihesus in montem orat et iuxta mare turbis et discipulis suis plurima in parabolis locutus est.
- LXXI. Ecce exiit qui seminat seminare.
- LXXII. De eo qui seminavit bonum semen in agro suo et de zizania.
- LXXIII. De grano sinapis.

## (21a)

- LXXIII. De fermento quod abscondit mulier et alia multa discipulis.
- LXXV. Ubi discipulis disseret parabulam seminantis.
- LXXVI. Qui seminat semen et vadit dormitum vel surgit et discipulis parabulam zizaniorum agri disseret.
- LXXVII. De thesauro abscondito in agro et negotiationem margaritarum, sagena missa in mare et de patre familias qui profert de thesauro suo nova et vetera.
- LXXVIII. Ubi contra Ihesum cives eius indignati sunt dicentes: unde huic tanta sapientia?
- LXXVIII. Ubi de Herodi convivio et de Iohannis interfectione exponitur.
- LXXX. Ubi Ihesus in deserto de quinque panibus ·V· milia hominum saturavit.
- LXXXI. Ubi Ihesus supra mare pedibus ambulavit et Petrum mergentem liberavit.
- LXXXII. Ubi transfretantes venerunt in terram Gennesar et turbæ secute sunt trans mare; de manna in deserto. De murmuratione Iudæorum eo quod dicit Ihesus: ego sum panis vivus.
- LXXXIII. Ubi quidam Pharisæus rogavit Ihesum ad prandium et cogitabat, quare non fuerit baptizatus.
- LXXXIII. De apostolis, quare non lotis manibus manducarent.
- LXXXV. De muliere Syrophonissa quæ pro filia sua petebat.

## (21b).

- LXXXVI. Ubi Ihesus surdum et mutum sanat.
- LXXXVII. Ubi Ihesus super puteum Iacob mulieri Samaritanæ locutus est.
- LXXXVIII. Ubi Hierosolymis infirmum curavit qui XXXVIII annis iacuit in infirmitate et multa cum Iudæis eius occasione disputavit.
- LXXXVIII. Ubi Ihesus de ·VII· panes et paucos pisces ·III· milia hominum saturavit et præcepit apostolis cavere a fermento Pharisæorum.
- XC. Ubi Ihesus interrogat apostolos: quem me dicunt homines esse? et quæ secuntur, et dicit Petro: scandalum mihi es.
- XCI. Ubi Ihesus dicit quibusdam adstantibus non gustare mortem, et in monte transfiguratur.
- XCII. Ubi Pharisæi dicunt ad Ihesum: discede hinc, quia Herodes vult te occidere, et curavit lunaticum.
- XCIII. Ubi Ihesus de passione sua discipulis patefecit et Capharnaum pro se et Petro didragma exactoribus reddit.
- XCIII. Ubi Ihesus interrogatus a discipulis suis: quis maior erit in regno cælorum? instruit eos his exemplis, ut humilient se sicut parvulus.
- XCV. Non debere prohibere eos qui faciunt signa in nomine Ihesu.
- XCVI. Non debere contemnere unum de pusillis, adiungens similitudinem

(22)

(22a)

\* de ove perdita et de dragma.

- XCVII. De filio qui substantiam patris devoravit.  
XCVIII. De remittendo fratribus ex corde.  
XCVIII. Similitudo de rege qui posuit rationem cum servis suis.  
C. Ubi Ihesus interrogatur a Pharisæis, si liceat uxorem dimittere quacumquæ ex causa.  
CI. Ubi Ihesus imposuit manum infantibus et Pharisæi murmurant de Ihesu, quod sic recipit peccatores.  
CII. Ubi Ihesus instruit eos qui annuntiaverunt ei de Galilæis quos interfecit Pilatus, adiungens similitudinem arboris fici in vinea.  
CIII. Ubi Ihesus sanat in sinagoga mulierem aridam et curbatam.  
CIIII. Ubi Ihesus ascendit Hierusolymam in die festo scenopegiæ.  
CV. De divite cuius uberes fructus ager attulit.  
CVI. De eo qui multas possessiones habens tristis abiit audiens verbum: vade, vende omnia quæ habes.  
CVII. De divite et Lazaro.  
CVIII. De vilico infidele.  
CVIII. De patre familias qui exiit primo mane conducere mercenarios in vineam suam.  
CX. Ubi in domo Pharisæi sanat Ihesus hydropicum et instruit eos qui

(22b)

- primos accubitos in conviviis eligeabant.  
CXI. Ubi Ihesus ·X· leprosos mundavit.  
CXII. Ubi Ihesus de passione sua discipulis suis iterum indicavit et mater filiorum Zebedæi rogat pro filiis suis.  
CXIII. Ubi Ihesus responsum dat dicenti sibi: domine, pauci sunt qui salvi fiant.  
CXIII. De Zaccheo publicano.  
CXV. Ubi Ihesus iterum duos cæcos curavit.  
CXVI. Ubi Ihesus asinum sedens Hierosolymam ingreditur.  
CXVII. Ubi Ihesus eicit de templo ementes et vendentes et dat responsum Pharisæis.  
CXVIII. Ubi Ihesus prætulit ceteris viduam propter duo æra minuta adiungens parabulam de Phariseo et publicano contra eos qui se extollunt.  
CXVIII. De Nicodemo qui venit ad Ihesum noctæ.  
CXX. De muliere a Iudæis in adulterio deprehensa.  
CXXI. Ubi Ihesus maledixit ficulneam et aruit.  
CXXII. Ubi Ihesus dicit parabulam ad discipulos propter orandi instantiam de iudice duro et vidua.  
CXXIII. Ubi Ihesus interrogatur a principibus sacerdotum: in qua potestate hæc facis? adiungens parabulam de duobus filiis in vineam missis.  
CXXIII. Parabulam de patre familias qui vineam suam locavit agricolis.  
CXXV. Simile est regnum cælorum homini regi qui fecit nuptias filio suo.  
CXXVI. Ubi Pharisæi mittunt ad Ihesum dolo

## (23a)

- interrogantes, si licet tributum reddere cæsari?
- CXXVII. De Sadducæis qui dicunt, non esse resurrectionem, et interrogant de VII. fratribus qui unam uxorem habuerunt.
- CXXVIII. Ubi scriba interrogat Ihesum: quod mandatum maximum est in lege?
- CXXVIII. Ubi docente Ihesu in templo miserunt Pharisei eum comprehendere.
- CXXX. Ubi Ihesus interrogat Phariseos: cuius filius est Christus?
- CXXXI. Ubi Ihesus docet: ego sum lux mundi.
- CXXXII. Ubi Ihesus faciens lutum de sputo ponens super oculos cæci nati curavit eum.
- CXXXIII. Ubi Ihesus agnitus est eidem cæco et contendit multa cum Iudæis.
- CXXXIII. Ubi interrogatur Ihesus a Iudæis: si tu es Christus, dic nobis manifeste.
- CXXXV. Ubi Ihesus resuscitat Lazarum a mortuis et principes consilium faciunt, ut interficerent Ihesum.
- CXXXVI. Ubi non receptus in civitate Samaritana Iohannes et Iacobus dicunt ad Ihesum: si vis dicimus, ut ignis descendat de cælo.
- CXXXVII. Ubi Ihesus venit in Bethaniam et multi Iudæorum euntes propter Lazarum crediderunt in eum.
- CXXXVIII. Ubi Maria fudit alabastrum ungenti in capite Ihesu et increpat Phariseo.

## (23b).

- CXXXVIII. Ubi Hierosolymis Græci videre volunt Ihesum.
- CXL. Ubi Pharisei interrogant Ihesum: quando venit regnum dei?
- CXLI. Ubi Ihesus loquitur ad turbas et discipulos de scribis et Phariseis.
- CXLII. Ubi Ihesus lamentatur super Hierusalem.
- CXLIII. Ubi multi ex principibus crediderunt in eum et non confitebantur, ne de synagoga eicerentur.
- CXLIII. Ubi ostendunt discipuli Ihesu structuram templi.
- CXLV. Ubi sedente Ihesu in monte Oliveti interrogant eum discipuli: quod signum erit adventus tui vel eorum quæ dixisti? et prædicat eis de eversione Hierusalem et signis et prodigiis.
- CXLVI. De parabola ficulneæ.
- CXLVII. Ubi Ihesus diem iudicii adversus tempora Noe et Loth adsimulavit et de fidele et prudente dispensatore.
- CXLVIII. De decem virginibus.
- CXLVIII. De eo qui peregre proficiscens talenta servis suis distribuit.
- CL. Ut lumbi semper præcincti sint et lucernæ ardentes.
- CLI. De eo qui peregre accipere sibi regnum proficiscens ·X· mnas servis suis dedit.
- CLII. Cum venerit filius hominis in sede magestatis suæ.
- CLIII. Ubi iterum consilium faciunt

(24)

(24a)

- principes et vadit Iudas ad eos.  
CLIIII. Ubi Ihesus lavit pedes discipulorum.  
CLV. Ubi Ihesus mittet discipulos præparare sibi pascha et dicit eis, quod unus ex vobis tradit me.  
CLVI. Ubi Ihesus tradet de sacramento corporis et sanguinis sui et Ubi Ihesus dicit ad Petrum: expetivit satanas, ut vos ventilet, et omnes hodiæ in me scandalizamini.  
CLVII. Ubi Ihesus hortatur discipulos suos, ut non pavefiat cor vestrum.  
CLVIII. Ubi Ihesus dicit discipulis suis: qui quod habet, baiulet.  
CLVIII. Ubi Ihesus dicit: ego sum vitis et vos palmites.  
CLX. Ubi Ihesus venit in Gesamani et orat, ut transferat calicem istum.  
CLXI. Ubi Iudas venit cum turbis conprehendere Ihesum.  
CLXII. Ubi adulescens quidam indutus sindone sequebatur Ihesum.  
CLXIII. Ubi interrogat princeps sacerdotum Ihesum de discipulis et de doctrina eius.  
CLXIII. Ubi falsi testes adversus Ihesum quærebantur.  
CLXV. Ubi principes sacerdotum adiurat Ihesum: si tu es Christus, dic nobis.  
CLXVI. Ubi traditur Pilato Ihesus et penitetur Iudas.  
CLXVII. Ubi Pilatus audit inter Iudæos

(24b)

- et dominum et mittit eum ad Herodem.  
CLXXIII. Ubi uxor Pilati misit ad eum dicens: nihil tibi sit et iusto illi.  
CLXXIII. Ubi Pilatus dimisit Barabban et tradidit Christum ad crucifigendum.  
CLXX. Ubi duo latrones cum Christo crucifigi ducuntur et ubi Ihesus de cruce de matræ sua dixit ad discipulum quem diligebat: ecce mater tua.  
CLXXI. Ubi Ioseph petit corpus Ihesu a Pilato et sepelivit una cum Nicodemo.  
CLXXII. Ubi Iudæi signant monumentum.  
CLXXIII. Ubi prima diæ sabbati suscitatur Ihesus a mortuis.  
CLXXIII. Ubi custodes monumenti annuntiaverunt sacerdotibus de resurrectione Christi.  
CLXXV. Ubi Ihesus apparuit mulieribus post resurrectionem.  
CLXXVI. Ubi Ihesus duobus euntibus in castellum apparuit.  
CLXXVII. Ubi Ihesus apparuit discipulis suis.  
CLXXVIII. Ubi Ihesus iterum apparuit Thomæ.  
CLXXVIII. Ubi iterum apparuit Ihesus discipulis super mare Tiberiadis. \*  
CLXXX. Ubi Ihesus ter dicit Petro: diligis me?  
CLXXXI. Ubi discipuli euntes in Galilæam viderunt et adoraverunt dominum et adsumptus est in cælis coram eis.



**PROLOGUS**

Lc 1 1	Quoniam quidem multi conati sunt ordinare narrationem quæ in nobis completæ sunt rerum,	Forasmuch as many have taken in hand to set forth in order a narration of the things that have been accomplished among us,	0 1	Bithiu wanta manage zilotun ordinon saga thio in ûns gifulta sint rahhono,
Lc 1 2	Sicut tradiderunt nobis qui ab initio ipsi viderant et ministri fuerunt sermonis,	According as they have delivered them unto us, who from the beginning were eyewitnesses and ministers of the word:	0 2	Só ûns saltun thie thar fon anaginne selbon gisahun inti ambahta warun wortes,
Lc 1 3	Visum est et mihi assecuto a principio omnibus diligenter ex ordine tibi scribere, optime Theophile,	It seemed good to me also, having diligently attained to all things from the beginning, to write to thee in order, most excellent Theophilus,	0 3	Was mir gisehan gifolgentemo fon anaginne allem gernlihho after antreitu thir scriben, thû bezzisto Theophile,
Lc 1 4	Ut cognoscas eorum verborum de quibus eruditus es veritatem.	That thou mayest know the verity of those words in which thou hast been instructed.	0 4	Thaz thû forstantes thero worto fon them thû gilerit bist wâr.

**I. IN PRINCIPIO VERBUM. DEUS APUD DEUM PER QUEM FACTA SUNT OMNIA.**

Jn 1 1	In principio erat verbum et verbum erat apud deum et deus erat verbum.	In the beginning was the Word: and the Word was with God: and <b>God was the Word<sup>1</sup></b> .	1 1	In anaginne was wort inti thaz wort was mit gote inti got selbo was thaz wort.
Jn 1 2 .3	Hoc erat in principio apud deum. <b>Omnia per ipsum facta sunt et sine ipso factum est nihil quod factum est.</b>	The same was in the beginning with God. <b>All things <sup>are</sup> made by him: and without him <sup>is</sup> made nothing that <sup>is</sup> made.</b>	1 2	Thaz was in anaginne mit gote. Alliu thuruh thaz vvurdun gitán inti ûzzan sín ni was wiht gitanes thaz thar gitán was.
Jn 1 4	In ipso vita erat et vita erat lux hominum.	In him was life: and the life was the light of men.	1 3	Thaz was in imo lîb inti thaz lib was lioht manno.
Jn 1 5	Et lux in tenebris lucet et tenebræ eam non comprehenderunt.	And the light shineth in darkness: and the darkness <b>could</b> not <b>control<sup>3</sup></b> it.	1 4	Inti thaz lioht in finstarnessin liuhta inti finstarnessi thaz ni bigriffun.

**II. DE SACERDOTIO ZACCHARIÆ.**

Lc 1 5a	Fuit in diebus Herodis regis Iudeæ quidam sacerdos nomine Zacharias de vice Abia	There was in the days of Herod, the king of Judea, a certain priest named Zachary, of the course of Abia:	2 1a	Was in tagun Herodes thes cuninges Iudeno sumer biscof namen Zacharias fon themo wehsale Abiases
---------	--	---	---------	--

<sup>1</sup> In the beginning was the Word: and the Word was with God: and the **Word was God**. – This is a perverse translation: the correct translation has been substituted

<sup>2</sup> All things **were** made by him: and without him **was** made nothing that **was** made. – The Latin clearly gives the present tense.

<sup>3</sup> And the light shineth in darkness: and the darkness did not comprehend it. – In 1610, to comprehend meant to take by force, and hold under control or arrest. That meaning is now applied only to ideas, hence to understand. Thus ‘comprehend is not appropriate, and ‘control’ is therefore substituted.

(26)

Lc 1 5b

et uxor illi de filiabus Aaron  
et nomen eius Elisabeth.

and his wife was of the daughters  
of Aaron, and her name Elizabeth.

2  
1b

inti quena imo fon Aarones  
tohterun inti ira namo was  
Elisabeth.

Lc 1 6  
7.

Erant autem iusti ambo  
ante deum, incedentes in  
omnibus mandatis et  
iustificationibus domini sine  
quærela. Et non erat illis  
filius, eo quod esset Elisabeth  
sterilis et ambo processissent  
in diebus suis.

And they were both just  
before God, walking in all the  
commandments and justifications  
of the Lord without blame. And  
they had no son, for that Elizabeth  
was barren: and they both were  
well advanced in years.

2  
2

Siu warun rehtiu beidu fora  
gote, gangenti in allem bibotun  
inti in gotes rehtfestin uzzan  
lastar, inti ni ward in sun, bithiu  
wanta Elisabeth was unberenti  
inti beidu framgiengun in iro  
tagun.

Lc 1 8  
9.  
10.

Factum est autem cum  
sacerdotio fungeretur in  
ordine vicis suæ ante deum,  
secundum consuetudinem  
sacerdotii, sorte exiit, ut  
incensum poneret ingressus in  
templum domini, et omnis  
multitudo erat populi orans  
foris hora incensi.

And it came to pass, when he  
executed the priestly function in  
the order of his course before  
God, According to the custom of  
the priestly office, it was his lot to  
offer incense, going into the  
temple of the Lord. And all the  
multitude of the people was  
praying without, at the hour of  
incense.

2  
3

Ward thô, mit thiu her in  
biscofheite giordinot was in  
antreitu sines wehsales fora  
gote, after giwonu thes  
biscofheites, in lôzze framgieng,  
thaz her wihrouh branti  
ingangenti in gotes tempal, inti  
al thiu menigi was thes folkes  
ûzze betonti in thero ziti thes  
rouhennes.

Lc 1 11  
12.

Apparuit autem illi  
angelus domini, stans a  
dextris altaris incensi. Et  
Zacharias turbatus est videns,  
et timor inruit super eum.

And there appeared to him an  
angel of the Lord, standing on the  
right side of the altar of incense.  
And Zachary seeing him, was  
troubled: and fear fell upon him.

2  
4

Araugta sih imo gotes engil,  
stantenti in zeso thes altares  
thero wihrouhbrunsti. Thanan  
tho Zacharias ward gitruobit  
thaz sehenti, inti forhta anafiel  
ubar inan.

Lc 1 13

Ait autem ad illum  
angelus: Ne timeas,  
Zacharia, quoniam exaudita  
est deprecatio tua et uxor tua  
Elysabeth pariet tibi filium, et  
vocabis nomen eius  
Iohannem.

But the angel said to him: Fear  
not, Zachary, for thy prayer is  
heard: and thy wife Elizabeth  
shall bear thee a son. And thou  
shalt call his name John.

2  
5

Quad thô zi imo thie engil:  
ni forhti thu thir, Zacharias,  
wanta gihorit ist thin gibet, inti  
thin quena Elysabeth gibirit thir  
sun, inti nemnis thû sinan  
namon Iohannem.

Lc 1 14  
15a.

Et erit tibi gaudium et  
exultatio, et multi in nativitate  
eius gaudebunt. Erit enim  
magnus coram domino et  
vinum et siceram non bibit et  
spiritu sancto replebitur adhuc

And thou shalt have joy and  
gladness: and many shall rejoice  
in his nativity. For he shall be  
great before the Lord and shall  
drink no wine nor strong drink:  
and he shall be filled with the  
Holy Ghost, even

2  
6a

Inti her ist thir gifeho inti  
blidida, inti manage in sinero  
giburti mendent. Her ist  
wârlhho mihhil fora truhtine  
inti wîn noh lîd ni trinkit inti  
heilages geistes wirdit gifullit  
fon hinan

Lc 1 15b. 16.	ex utero matris suæ, et multos filiorum Israhel convertit ad dominum deum ipsorum.	from his mother's womb. And he shall convert many of the children of Israel to the Lord their God.	2 6b	fon reue sinero muoter, inti manage Israheles barno giwerbit zi truhtine gote iro.
Lc 1 17	Et ipse præcedet ante illum in spiritu et virtute Heliæ, ut convertat corda patrum in filios, et incredibiles ad prudentiam iustorum, parare domino plebem perfectam.	And he shall go before him in the spirit and power of Elias: that he may turn the hearts of the fathers unto the children and the incredulous to the wisdom of the just, to prepare unto the Lord a perfect people.	2 7	Inti her ferit fora inan in geiste inti in megine Heliases, thaz her giwente herzun fatero in kind, inti ungiloubfolle zi wistuome rehtero, garwen truhtine thuruhthigan folc.
Lc 1 18	Et dixit Zacharias ad angelum: Unde hoc sciam? ego enim sum senex, et uxor mea processit in diebus suis.	And Zachary said to the angel: Whereby shall I know this? For I am an old man, and my wife is advanced in years.	2 8	Inti quad Zacharias zi themo engile: wanan weiz ih thaz? ih bim alt, inti mân quena fram ist gigangan in ira tagun.
Lc 1 19 20.	Et respondens angelus dixit ei: Ego sum Gabriel, qui adsto ante deum, et misus sum ad te hæc tibi evangelizare. Et ecce eris tacens et non poteris loqui usque in diem quo hæc fiant, pro eo quod non credidisti verbis meis, quæ implebuntur in tempore suo.	And the angel answering, said to him: I am Gabriel, who stand before God and am sent to speak to thee and to bring thee these good tidings. And behold, thou shalt be dumb and shalt not be able to speak until the day wherein these things shall come to pass: because thou hast not believed my words, which shall be fulfilled in their time.	2 9	Thô antlingonti thie engil quad imo: ih bim Gabriel, thie azstantu fora gote, inti bim gisentit zi thir thisu thir sagen. Inti nu wurdist thû suigenti inti ni maht sprehan unzan then tag, in themo thisu werdent, bithiu wanta thû ni giloubtus minen wortun, thiu thar gifultu werdent in iro ziti.
Lc 1 21 22.	Et erat plebs expectans Zachariam, et mirabantur quod tardaret ipse in templo. Egressus autem non poterat loqui ad illos, et cognoverunt quod visionem vidisset in templo. Et ipse erat innuens illis et permansit mutus.	And the people were waiting for Zachary: and they wondered that he tarried so long in the temple. And when he came out, he could not speak to them: and they understood that he had seen a vision in the temple. And he made signs to them and remained dumb.	2 10	Inti was thaz folc beitonti Zachariam, inti vvuntorotun thaz her lazzeta in templo. Her uzgangenti ni mohta sprehan zi in, inti forstuontun thaz her gisiht gisah in templo; her thaz bouhnenti in thuruhwoneta stum.
Lc 1 23 24. 25a.	Et factum est ut inpleti sunt dies officii eius, abiit in domum suam. Post hos autem dies concepit Elisabeth uxor eius et occultabat se mensibus ·V· dicens: quia sic mihi fecit dominus in diebus, quibus respexit	And it came to pass, after the days of his office were accomplished, he departed to his own house. And after those days, Elisabeth his wife conceived and hid herself five months, saying: Thus hath the Lord dealt with me in the days wherein he hath had regard	2 11a	Inti gifulte vurdun tho taga sines ambahtes, gieng in sin hus. After then tagon intfieng Elisabeth sin quena inti tougilta sih fimf manoda, quedenti: wanta sus teta mir trohtin in tagon, in then her giscouwota

(28)

Lc 1 25b.

auferre obprobrium meum  
inter homines.

to take away my reproach among  
men.

2  
11b

arfirran minan itiwiz untar  
mannon.

### III. UBI ANGELUS GABRIHEL AD MARIAM LOQUITUR.

Lc 1 26  
27.

In mense autem sexto  
missus est angelus Gabriel a  
deo in civitatem Galileæ, cui  
nomen Nazareth, **ad virginem  
disponsatam viro, cui nomen  
erat Ioseph, de domo David,  
et nomen virginis Maria.**

And in the sixth month, the  
angel Gabriel was sent from God  
into a city of Galilee, called  
Nazareth, **To a virgin espoused to  
a man whose name was Joseph, of  
the house of David: and the  
virgin's name was Mary.**

3  
1

In themo sehsten manude  
gisentit ward engil Gabriel fon  
gote in thie burg Galileæ, thero  
namo ist Nazareth, zi thiornun  
gimahaltero gommanne, themo  
namo was Ioseph, fon huse  
Dauides, inti namo thero  
thiornun Maria.

Lc 1 28

Et ingressus angelus ad  
eam dixit: have gratia plena!  
dominus tecum, benedicta tu  
in mulieribus.

And the angel being come in,  
said unto her: Hail, full of grace,  
the Lord is with thee: blessed art  
thou among women.

3  
2

Inti ingangenti thie engil zi  
iru quad: heil wis thu gebono  
folllu! truhtin mit thir, gisegenot  
sîn thû in wîbun.

Lc 1 29

Quæ cum vidisset, turbata  
est in sermone eius et  
cogitabat, qualis esset ista  
salutatio.

**Mary, having heard<sup>1</sup>**, was  
troubled at his saying and thought  
with herself what manner of  
salutation this should be.

3  
3

Tho siu thi u gisah, was  
gitruobit in sinemo worte inti  
thahta, welih wari thaz  
wolaqueti.

Lc 1 30  
31.

Et ait angelus ei: ne  
timeas, Maria, invenisti enim  
gratiam apud deum; **ecce  
conciplies in utero et paries  
filium et vocabis nomen eius  
Ihesum.**

And the angel said to her: Fear  
not, Mary, for thou hast found  
grace with God. **Behold thou shalt  
conceive in thy womb and shalt  
bring forth a son: and thou shalt  
call his name Jesus.**

3  
4

Quad iru ther engil: ni forhti  
thir, Maria, thu fundi huldi mit  
gote; seno nu inphahis in reue  
inti gibiris sun inti ginemnis  
sinan namon Heilant.

Lc 1 32  
33.

Hic erit magnus et filius  
altissimi vocabitur, et dabit  
illi dominus sedem David  
patris eius, et regnabit in  
domo Iacob in æternum, **et  
regni eius non erit finis.**

He shall be great and shall be  
called the Son of the Most High.  
And the Lord God shall give unto  
him the throne of David his  
father: and he shall reign in the  
house of Jacob for ever. **And of  
his kingdom there shall be no end.**

3  
5

Ther ist mihhil inti thes  
hoisten sun ist ginemnit, inti  
gibit imo truhtin sedal Dauides  
sines fater, inti rihhisot in huse  
Iacobes zi ewidu, inti sines  
rihhes nist enti.

Lc 1 34

Dixit autem Maria ad  
angelum: quomodo fiet istud?  
quoniam virum non cognosco.

And Mary said to the angel:  
How shall this be done, because I  
know not man?

3  
6

Quad tho Maria zi themo  
engile: vvuo mag thaz sîn?  
wanta ih gommannes wîs ni  
bim.

Lc 1 35

Et respondens angelus  
dixit ei: spiritus sanctus  
superveniet in te, et virtus  
altissimi obumbrabit tibi,  
ideoque et quod nascetur  
sanctum vocabitur filius dei.

And the angel answering, said  
to her: The Holy Ghost shall  
come upon thee and the power of  
the Most High shall overshadow  
thee. And therefore also the Holy  
which shall be born of thee shall  
be called the Son of God.

3  
7

Antlingota tho ther engil,  
quad iru: thie heilago geist  
quimit ubar thih, inti thes  
hoisten megin biscatuit thih,  
bithiu thaz thar giboran wirdit  
heilag, thaz wirdit ginemnit  
gotes barn.

Lc 1 36a

Et ecce Elisabeth cognata  
tua et ipsa concepit filium in  
senectute sua, et hic mensis  
est

And behold thy cousin  
Elizabeth, she also hath conceived  
a son in her old age: and this is  
the

3  
8a

Seno nu Elisabeth thin  
magin, siu inphieng sun in ira  
alttuome,

<sup>1</sup> 'Who having heard' – Latinism :: better '**Mary, having heard**'

Lc 1 36b 37.	sextus illi quæ vocatur sterilis: quia non erit impossibile apud deum omne verbum.	sixth month with her that is called barren. Because no word shall be impossible with God.	3 8b	inti thiz ist thie sehsto manod theru thiu thar ginemnit ist unberenta: bithiu wanta nist unodi mit gote fogiwelih wort.
Lc 1 38	Dixit autem Maria: ecce ancilla domini, fiat mihi secundum verbum tuum. Et discessit ab illa angelus.	And Mary said: Behold the handmaid of the Lord: be it done to me according to thy word. And the angel departed from her.	3 9	Thô quad Maria: seno nu gotes thiu, wese mir after thinemo worte. Inti arfuor tho fon iru thie engil.
Lc 1 39 40.	Exsurgens autem Maria in diebus illis abiit in montana cum festinatione in civitatem Iuda, et intravit in domum Zachariæ et salutavit Elisabeth.	And Mary rising up in those days, went into the hill country with haste into a city of Juda. And she entered into the house of Zachary and saluted Elizabeth.	4 1	Arstantenti Maria in then tagon gieng in gibirgu mit ilungu in Iudeno burg, ingieng thô in hûs Zachariases inti heilizita Elisabeth.
Lc 1 41a	Et factum est ut audivit salutationem Mariæ Elisabeth, exultavit infans in utero eius.	And it came to pass that when Elizabeth heard the salutation of Mary, the infant leaped in her womb.	4 2	Ward thô, so siu gihorta heilizunga Mariun Helisabeth, gifah thaz kind in ira reue.
Lc 1 41b 42. 43.	Et repleta est spiritu sancto Elisabeth, et exclamavit voce magna et dixit: benedicta tu inter mulieres, et benedictus fructus ventris tui, et unde hoc mihi, ut veniat mater domini mei ad me?	And Elizabeth was filled with the Holy Ghost. And she cried out with a loud voice and said: Blessed art thou among women and blessed is the fruit of thy womb. And whence is this to me that the mother of my Lord should come to me?	4 3	Ward thô gifullit heilages geistes Helisabeth, arriof mihhilero stemnu inti quad: gisegenot sîs thû untar wîbun, inti gisegenot sî thie wahsmo thinero wamba, inti wanan mir, thaz queme mines truhtines muoter zi mir?
Lc 1 44 45.	Ecce enim ut facta est vox salutationis tuæ in auribus meis, exultavit in gaudio infans in utero meo, et beata quæ credidit, quoniam perficientur ea quæ dicta sunt ei a domino.	For behold as soon as the voice of thy salutation sounded in my ears, the infant in my womb leaped for joy. And blessed art thou that hast believed, because those things shall be accomplished that were spoken to thee by the Lord.	4 4	Seno nu sô sliumo sô thiu stemna ward thines heilizinnes in minen ôrun, gifah in gifehen kind in minemo reue, inti saligu thiu thar giloubta, wanta thiu werdent gifremitu thiu thar giquetan vvurdun iru fon truhtine.
Lc 1 46 47. 48a.	Et ait Maria: magnificat anima mea dominum, et exultavit spiritus meus in deo salutari meo, quia respexit humilitatem ancillæ suæ.	And Mary said: My soul doth magnify the Lord. And my spirit hath rejoiced in God my Saviour. Because he hath regarded the humility of his handmaid:	4 5	Thô quad Maria: mihhiloso min sela truhtin, inti gifah min geist in gote minemo heilante, bithiu wanta her giscowota ôdmuotî sinero thiwi.
Lc 1 48b 49a.	Ecce enim ex hoc beatam me dicent omnes generationes, quia fecit mihi magna	for behold from henceforth all generations shall call me blessed. Because he that is mighty hath done	4 6a	Seno nu fon thiu saliga mih queden allu cumnu, bithiu wanta mir teta mihhilu

(30)

Lc 1 49b.  
50.

*qui potens est,  
et sanctum nomen eius,  
et misericordia eius in progenies  
et progenies timentibus eum.*

*great things to me:  
and holy is his name.  
And his mercy is from generation  
unto generations, to them that fear  
him.*

4  
6b

*thie thar mahtig ist,  
inti heilag sin namo,  
inti sin miltida in cunnu  
inti in cunnu inan forhitanten.*

Lc 1 51  
52.  
53.

*Fecit potentiam in brachio suo,  
dispersit superbos mente cordis  
sui,  
deposuit potentes de sede  
et exaltavit humiles,  
esurientes implevit bonis et  
divites dimisit inanes.*

*He hath shewed might in his arm:  
he hath scattered the proud in the  
conceit of their heart.  
He hath put down the mighty from  
their seat  
and hath exalted the humble.  
He hath filled the hungry with good  
things: and the rich he hath sent  
empty away.*

4  
7

*Teta maht in sinemo arme,  
zispreitta ubarhuhtige muote sines  
herzen,  
nidargisazta mahtige fon sedale  
inti arhuob odmuotige,  
hungerente gifulta guoto inti otage  
forliez itale.*

Lc 1 54  
55.

*Suscepit Israhel puerum suum,  
memorari misericordiae suae,  
sicut locutus est ad patres  
nostros,  
Abraham et semini eius in  
saecula.*

*He hath received Israel his servant,  
being mindful of his mercy.  
As he spoke to our fathers:  
to Abraham and to his seed for ever.*

4  
8

*Inphieng Israhel sinan kneht,  
zi gimuntigonne sinero miltidu,  
so her sprah zi unsen faterun,  
Abrahame inti sinemo samen zi  
werolti.*

Lc 1 56

*Mansit autem Maria cum  
illa quasi mensibus tribus, et  
reversa est in domum suam.*

*And Mary abode with her  
about three months. And she  
returned to her own house.*

4  
9a

*Woneta Maria mit iru nah  
thri manoda, inti warb zi ira hus.*

### III. NATIVITATEM IOHANNIS BAPTISTAE.

Lc 1 57

*Elisabeth autem impletum  
est tempus pariendi, et peperit  
filium suum.*

*Now Elizabeth's full time of  
being delivered was come: and  
she brought forth a son.*

4  
9b

*Elisabeth warliho ward  
gifullit zit zi beranne, inti gibar  
ira sun.*

Lc 1 58

*Et audierunt vicini et  
cognati eius quia magnificavit  
dominus misericordiam suam  
cum illa, et congratulabantur  
ei.*

*And her neighbors and  
kinsfolks heard that the Lord had  
shewed his great mercy towards  
her: and they congratulated with  
her.*

4  
10

*Inti gihortun thaz tho ira  
nahiston inti ira cundon, thaz  
truhtin mihhilosota sina miltida  
mit iru, inti gifahun mit iru.*

Lc 1 59  
60.  
61.

*Et factum est in die octava,  
venerunt circumcidere  
puerum, et vocabant eum  
nomine patris eius Zachariam.  
Et respondens mater eius  
dixit: nequaquam, sed  
vocabitur Iohannes. Et  
dixerunt ad illam: quia nemo  
est in cognatione tua qui  
vocetur hoc nomine.*

*And it came to pass that on the  
eighth day they came to  
circumcise the child: and they  
called him by his father's name  
Zachary. And his mother  
answering, said: Not so. But he  
shall be called John. And they  
said to her: There is none of thy  
kindred that is called by this  
name.*

4  
11

*Ward tho in themo ahtuden  
tage, quamun zi bisnidanne thaz  
kind, namtun inan sines fater  
namen Zachariam. Antlingota  
tho sin muoter inti quad: nio in  
altare, uzar sin namo scal sin  
Iohannes. Inti quadun zi iru:  
nioman nist in thinemo cunne  
thie thar ginemnit si thesemo  
namen.*

Lc 1 62  
63.  
64a.

*Innuebant autem patri eius,  
quem vellet vocari eum? Et  
postulans pugillarem scripsit  
dicens: Iohannes est nomen  
eius; et mirati sunt universi.  
Apertum est autem ilico os  
eius*

*And they made signs to his  
father, how he would have him  
called. And demanding a writing  
table, he wrote, saying: John is his  
name. And they all wondered.  
And immediately his mouth was  
opened*

4  
12a

*Bouhnutun tho sinemo fater,  
wenan her wolti inan  
ginemnit nan wesun? Bat tho  
scribsahses, scribe sus quedanti:  
Iohannes ist sin namo;  
vvuntorotun thaz tho alle.  
Gionfona sih tho sliumo sin  
mund*

Lc 1 64b.	et lingua eius, et loquebatur benedicens deum.	and his tongue loosed: and he spoke, blessing God.	4 12b	inti sîn zunga, inti sprah got wihenti.
Lc 1 65 66.	Et factus est timor super omnes vicinos eorum, et super omnia montana Iudeæ divulgabantur omnia verba hæc, et posuerunt omnes qui audierunt in corde suo dicentes: quid putas puer iste erit? etenim manus domini erat cum illo.	And fear came upon all their neighbours: and all these things were noised abroad over all the hill country of Judea. <i>And all they that had heard them laid them up in their heart, saying: What an one, think ye, shall this child be? For the hand of the Lord was with him.</i>	4 13	Ward thô forhta ubar alle iro nahiston, inti ubar allu gibirgu Iudeno vvurdun gimarit allu thisu wort, inti gisaztun alle thie iz gihortun in iro herzen sus quedante: waz wanis these kneht sî? inti gotes hant was mit imo.
Lc 1 67 68. 69.	Et Zacharias pater eius impletus est spiritu sancto et prophetavit dicens: <i>benedictus dominus deus Israel, quia visitavit et fecit redemptionem plebi suæ, et erexit cornu salutis nobis in domo David pueri sui.</i>	And Zachary his father was filled with the Holy Ghost. And he prophesied, saying: <i>Blessed be the Lord God of Israel: because he hath visited and wrought the redemption of his people. And hath raised up an horn of salvation to us, in the house of David his servant.</i>	4 14	Inti Zacharias sîn fater ward gifullit heilages geistes inti wizagota sus quedanti: <i>giwihit sî truhtin got Israhelo, bithiu wanta wisota inti teta lösunga sînemo folke, inti arrihta horn heili uns in hüse Dauides sines knehtes.</i>
Lc 1 70 71. 72. 73.	Sicut locutus est per os sanctorum, qui a sæculo sunt, prophetarum eius, <i>salutem ex inimicis nostris et de manu omnium qui oderunt nos, ad faciendam misericordiam cum patribus nostris et memorari testamenti sui sancti, iusiurandum quod iuravit ad Abraham patrem nostrum, daturum se nobis,</i>	<i>As he spoke by the mouth of his holy prophets, who are from the beginning. Salvation from our enemies and from the hand of all that hate us. To perform mercy to our fathers and to remember his holy testament. The oath, which he swore to Abraham our father, that he would grant to us.</i>	4 15	Sô her sprah thuruh mund heilagero, thie fon werolti warun, sînero wizagono, heili fon unsaren fiantun inti fon henti allero thie unsih hazzotun, zi tuonne miltida mit unsaren faterun inti zi gihugenne sînero heilagun giwiznessi, thero eidburti thie her suor zi Abrahame unsaremo fater, sîh uns zi gebanne,
Lc 1 74 75.	Ut sine timore de manibus inimicorum nostrorum liberati serviamus illi <i>in sanctitate et iustitia coram ipso omnibus diebus nostris.</i>	<i>That being delivered from the hand of our enemies, we may serve him without fear: In holiness and justice before him, all our days.</i>	4 16	Thaz uzan forhta fon hentîn unsero fianto arlôste thionomes imo in heilagnesse inti in rehte fora imo allen unsaren tagun.
Lc 1 76 77.	Et tu puer propheta altissimi vocaveris, præbis enim ante faciem <sup>1</sup> domini parare vias eius, <i>ad dandam scientiam salutis plebi eius in remissionem peccatorum eorum.</i>	And thou, child, shalt be called the prophet of the Highest: for thou shalt, go <i>prior to the appearance<sup>1</sup></i> of the Lord to prepare his ways: <i>To give knowledge of salvation to his people, unto the remission of their sins.</i>	4 17	Thû kneht wizago thes hohisten bis thû ginemnit, forafferis wârlihho fora truhtines annuzzi zi garwenne sinan weg, zi gebanne wîstuom heili sînemo folke in forlâznessi iro suntono.

<sup>1</sup> 'ante faciem' this is a retanslation error for 'ante conspectum' and should be translated: 'prior to the appearance'. See page 235.



(32)

Lc 1 78  
79.

Per viscera misericordiae  
dei nostri, in quibus visitavit  
nos oriens ex alto, **inluminare  
his qui in tenebris et in umbra  
mortis sedent, ad dirigendos  
pedes nostros in viam pacis.**

Through the bowels of the  
mercy of our God, in which the  
Orient from on high hath visited  
us: **To enlighten them that sit in  
darkness and in the shadow of  
death: to direct our feet into the  
way of peace.**

4  
18

Thuruh innuouilu miltida  
unsares gotes, in then wîsota  
unsih úfgang fon hohi, inliuhten  
then thie thar in finstarnessin  
inti in scwen todes sizzent, zi  
girihtenne unsera fuozzi in weg  
sibba.

Lc 1 80

Puer autem crescebat et  
confortabatur spiritu, et erat in  
deserto usque in diem  
ostensionis suæ ad Israhel.

And the child grew and was  
strengthened in spirit: and was in  
the deserts until the day of his  
manifestation to Israel.

4  
19

Ther kneht vvuohs inti ward  
gistrensisot geiste, inti was in  
vvuostinnu unzan then tag  
sinero arougnessi zi Israhel.

## V. DE GENERATIONE VEL NATIVITATE CHRISTI.

Mt 1 1

2.  
3.  
4.  
5.  
Liber generationis Ihesu  
Christi filii David, filii  
Abraham: **Abraham genuit  
Isaac. Isaac autem genuit  
Iacob. Iacob autem genuit  
Iudam et fratres eius.** Iudas  
autem genuit Phares et Zara de  
Thamar. Phares autem genuit  
Esrom. Esrom autem genuit  
Aram. **Aram autem genuit  
Aminadab. Aminadab autem  
genuit Naason. Naason autem  
genuit Salmon.** Salmon autem  
genuit Booz de Rachab. Booz  
autem genuit Obed ex Ruth.  
Obed autem genuit Iesse. Iesse  
autem genuit David regem.

The book of the generation of  
Jesus Christ, the son of David, the  
son of Abraham: **Abraham begot  
Isaac. And Isaac begot Jacob. And  
Jacob begot Judas and his  
brethren.** And Judas begot Phares  
and Zara of Thamar. And Phares  
begot Esron. And Esron begot  
Aram. **And Aram begot  
Aminadab. And Aminadab begot  
Naasson. And Naasson begot  
Salmon.** And Salmon begot Booz  
of Rahab. And Booz begot Obed  
of Ruth. And Obed begot Jesse.  
And Jesse begot David the king.

5  
1

Buoh cunnes heilantes  
Christes, Dauides sunes,  
Abrames sunes: Abraham gibar  
Isaken. Isaac gibar Iacoben.  
Iacob gibar Iudam inti sine  
bruoder. Iudas gibar Phares inti  
Zara fon Thamar. Phares gibar  
Esromen. Esrom gibar Aramen.  
Aram gibar Aminadaben.  
Aminadab gibar Naasonen.  
Naason gibar Salmonen.  
Salmon gibar Boozen fon  
Rachab. Booz gibar Obeden fon  
Ruth. Obed gibar Iesse. Iesse  
gibar Dauiden then cuning.

Mt 1 6

7.  
8.  
9a.  
David autem rex genuit  
Salomonem. **Salomon autem  
genuit Roboam. Roboam  
autem genuit Abia. Abia  
autem genuit Asa.** Asa autem  
genuit Iosaphath. Iosaphath  
autem genuit Ioram. Ioram  
autem genuit Oziam. **Ozias  
autem genuit Ioatham.  
Ioatham autem genuit Achaz.**

And David the king begot  
Solomon, **And Solomon begot  
Roboam. And Roboam begot  
Abia. And Abia begot Asa.** And  
Asa begot Josaphat. And Josaphat  
begot Joram. And Joram begot  
Ozias. **And Ozias begot Joatham.  
And Joatham begot Achaz.**

5  
2a

Dauid ther cuning gibar  
Salomonen. Salomon gibar  
Roboamen. Roboam gibar Abia.  
Abia gibar Asa. Asa gibar  
Iosaphathen. Iosaphath gibar  
Ioramen. Ioram gibar Oziasen.  
Ozias gibar Ioatham. Ioatham  
gibar Achazen.



Mt 1 9b. 10.	Achaz autem genuit Ezechiam. Ezechias autem genuit Manassen. Manasses autem genuit Ammon. Ammon autem genuit Iosiam.	And Achaz begot Ezechias. And Ezechias begot Manasses. And Manasses begot Amon. And Amon begot Josias.	5 2b	Achaz gibar Ezechiasen. Ezechias gibar Manassesen. Manasses gibar Ammonen. Ammon gibar Iosiasen.
Mt 1 11 12. 13. 14. 15.	Iosias autem genuit Iechoniam et fratres eius in transmigratione Babylonis. Et post transmigrationem Babylonis Iechonias genuit Salathiel. Salathiel autem genuit Zorobabel. Zorobabel autem genuit Abiud. Abiud autem genuit Eliachim. Eliachim autem genuit Azor. Azor autem genuit Sadoch. Sadoch autem genuit Eliachim. Eliachim autem genuit Eliud. Eliud autem genuit Eleazar. Eleazar autem genuit Matthan. Matthan autem genuit Iacob.	And Josias begot Jechonias and his brethren in the transmigration of Babylon. And after the transmigration of Babylon, Jechonias begot Salathiel. And Salathiel begot Zorobabel. And Zorobabel begot Abiud. And Abiud begot Eliacim. And Eliacim begot Azor. And Azor begot Sadoch. And Sadoch begot Achim. And Achim begot Eliud. And Eliud begot Eleazar. And Eleazar begot Mathan. And Mathan begot Jacob.	5 3	Iosias gibar Iechoniasen inti sine bruoder in thero ferti zi Babyloniu. Inti after thero ferti zi Babyloniu Iechonias gibar Salathielen. Salathiel gibar Zorobabelen. Zorobabel gibar Abiuden. Abiud gibar Eliachimen. Eliachim gibar Azoren. Azor gibar Sadochen. Sadoch gibar Eliachimen. Eliachim gibar Eliuden. Eliud gibar Eleazaren. Eleazar gibar Mathanen. Matthan gibar Iacoben.
Mt 1 16 Lc 3 34b 35. 36. 37.	Iacob autem genuit Ioseph virum Mariæ, de qua natus est Ihesus, qui vocatur Christus. Abraham autem fuit filius Tharæ, qui fuit Nachor, qui fuit Seruch, qui fuit Ragau, qui fuit Phaleg, qui fuit Eber, qui fuit Salæ, qui fuit Cainan, qui fuit Arfaxat, qui fuit Sem, qui fuit Noe, qui fuit Lamech, qui fuit Matusalæ, qui fuit Enoch, qui fuit Iared, qui fuit Malelehel, qui fuit Cainan,	And Jacob begot Joseph the husband of Mary, of whom was born Jesus, who is called Christ. Abraham then was the son <sup>1</sup> of Thare, who was of Nachor, Who was of Sarug, who was of Ragau, who was of Phaleg, who was of Heber, who was of Sale, Who was of Cainan, who was of Arphaxad, who was of Sem, who was Of Noe, who was of Lamech, Who was of Mathusale, who was of Enoch, who was of Jared, who was of Malaleel, who was of Cainan,	5 4	Iacob gibar Ioseben gomman Mariun, fon thero giboran ist Heilant, thie thar ist ginemnit Christ. Abraham was sun Tharæ, thie was Nachor, thie was Seruch, thie was Ragau, thie was Phaleg, thie was Eber, thie was Salæ, thie was Cainan, thie was Arfaxat, thie was Sém, thie was Noe, thie was Lamech, thie was Matusalæ, thie was Enoch, thie was Iared, thie was Malelehel, thie was Cainan,
Lc 3 38	Qui fuit Enos, qui fuit Seth, qui fuit Adam, qui fuit dei.	Who was of Henos, who was of Seth, who was of Adam, who was of God.	5 5	Thie was Enos, thie was Seth, thie was Adam, thie was gotes.

<sup>1</sup> We want 'Abraham autem fuit filius Tharæ, qui fuit Nachor,' ::

We have in the Vulgate: 'Qui fuit Iacob qui fuit Isaac qui fuit Abraham qui fuit Thare qui fuit Nachor.'

The Douay translates as: 'Who was of Jacob, who was of Isaac, who was of Abraham, who was of Thare, who was of Nachor.'

Using the above as a guide, we can translate thus: 'Abraham then was the son of Thare, who was of Nachor.'

(34) Mt 1 17	Omnes generationes ab Abraham usque ad David generationes XIII, et a David usque ad transmigrationem Babylonis generationes XIII, et a transmigratione Babylonis usque ad Christum generationes XIII.	So all the generations from Abraham to David, are fourteen generations. And from David to the transmigration of Babylon, are fourteen generations: and from the transmigration of Babylon to Christ are fourteen generations.	5 6	Allo thio giburti fon Abrahame unzan Dauiden warun fiorzehen giburti, inti fon Dauide unzan úzfart zi Babyloniu fiorzehen giburti, inti fon thero úzferti zi Babyloniu unzan Christ fiorzehen giburti.
Mt 1 18 19.	Christi autem generatio sic erat: Cum esset desponsata mater Ihesu Maria Ioseph, antequam convenirent, inventa est in utero habens de spiritu sancto. <i>Ioseph autem vir eius, cum esset iustus et nollet eam traducere, voluit occulte dimittere eam.</i>	Now the generation of Christ was in this wise. When as his mother Mary was espoused to Joseph, before they came together, she was found with child, of the Holy Ghost. <i>Whereupon Joseph her husband, being a just man, and not willing publicly to expose her, was minded to put her away privately.</i>	5 7	Cristes cunni was sô: Mit thiu was gimahalit thes heilantes muoter Maria Iosebe, êr thiu zisamane quamin, was siu fundan sô scaffaniu fon themo heilagen geiste. Ioseph thô ira gomman, mit thiu her reht man was inti ni wolta sie meldon, wolta tougolo sie forlazzan.
Mt 1 20 21.	Hæc autem eo cogitante, ecce angelus domini in somnis apparuit ei dicens: Ioseph fili David, noli timere accipere Mariam coniugem tuam, quod enim in ea natum est, de spiritu sancto est. <i>Pariet autem filium, et vocabis nomen eius Ihesum, ipse enim salvum faciet populum suum a peccatis eorum.</i>	But while he thought on these things, behold the Angel of the Lord appeared to him in his sleep, saying: Joseph, son of David, fear not to take unto thee Mary thy wife, for that which is conceived in her, is of the Holy Ghost. <i>And she shall bring forth a son: and thou shalt call his name Jesus. For he shall save his people from their sins.</i>	5 8	Imo thô thaz thenkentemo girado truhtines engil in troume araugta sih imo inti quad: Ioseph Dauides sun, ni curi thû forhtan zi nemanne Mariun thina gimahhun, wanta thaz in iru giboran ist, thaz ist fon themo heilagen geiste. Siu gibirit sun, inti thû ginemnis sinan namon Heilant, bithiu wanta her sinaz folc heilaz tuot fon iro sunton.
Mt 1 22 23.	Hoc autem totum factum est, ut adimpleretur quod dictum est a domino per prophetam dicentem: ecce virgo in utero habebit et pariet filium, et vocabunt nomen eius Emmanuel, quod est interpretatum: nobiscum deus.	Now all this was done that it might be fulfilled which the Lord spoke by the prophet, saying: <i>Behold a virgin shall be with child, and bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.</i>	5 9	Thaz algaro gitan ist, thaz wari gifullit thaz thar giquetan was fon truhtine thuruh then wizagon sus quedantan: seno nu thiorna in reue habet inti gibirit sun, inti giheizzent sinan namon Emmanuel, thaz ist arrekit: mit uns got.

Mt 1 24  
25.

Exsurgens autem Ioseph a somno fecit sicut præcepit ei angelus domini et accepit conjugem suam, **et non cognoscebat eam, donec peperit filium suum primogenitum, et vocavit nomen eius Ihesum.**

And Joseph rising up from sleep, did as the angel of the Lord had commanded him, and took unto him his wife. **And he knew her not till she brought forth her first born son: and he called his name Jesus.**

5  
10

Arstantanti thô Ioseph fon slafe teta só imo gibôt truhtines engil inti inphieng sina gimahhun, inti ni ward ira wîs, unzan siu gibar ira sun êristboranon, inti gihiez sinan namon Heilant.

Lc 2 1  
2.  
3.

Factum est autem in diebus illis, exiit edictum a Cæsare Augusto, ut describeretur universus orbis. **Hæc descriptio prima facta est a præside Syriæ Cyrino, et ibant omnes ut profiterentur singuli in suam civitatem.**

And it came to pass that in those days there went out a decree from Cæsar Augustus that the whole world should be enrolled. **This enrolling was first made by Cyrinus, the governor of Syria.** And all went to be enrolled, every one into his own city.

5  
11

Ward thô gitân in then tagun, framquam gibot fon ðemo alwalten keisure, thaz gibrieuit vvurdi al these umbiwerft. Thaz giscrib iz êristen ward gitan in Syriu fon ðemo grauen Cyrine, inti fuorun alle, thaz biîâhin thionost logiwelih in sinero burgi.

Lc 2 4  
5.

Ascendit autem et Ioseph a Galilea de civitate Nazareth in Iudæam civitatem David, quæ vocatur Bethlehem, eo quod esset de domo et familia David, **ut profiteretur cum Maria desponsata sibi uxore pregnantæ.**

And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, to the city of David, which is called Bethlehem: because he was of the house and family of David. **To be enrolled with Mary his espoused wife, who was with child.**

5  
12

Fuor thô Ioseph fon Galileu fon thero burgi thiu hiez Nazareth in Iudeno lant inti in Dauides burg, thiu was ginemnit Bethleem, bithiu wanta her was fon huse inti fon hiwiske Dauides, thaz her giiahi saman mit Mariun imo gimahaltero gimahhun sô scaffaneru.

Lc 2 6  
7.

Factum est autem cum essent ibi, impleti sunt dies ut pareret, **et peperit filium suum primogenitum et pannis eum involvit et reclinavit eum in presepio, quia non erat eis locus in diversorio.**

And it came to pass that when they were there, her days were accomplished that she should be delivered. **And she brought forth her first born son and wrapped him up in swaddling clothes and laid him in a manger: because there was no room for them in the inn.**

5  
13

Thô sie thar warun, vvurðun taga gifulte, thaz siu bari, inti gibar ira sun êristboranon inti biwant inan mit tuochem inti gilegita inan in crippea, bithiu wanta im ni was ander stat in themo gasthuse.

## VI. UBI ANGELUS APPARUIT PASTORIBUS.

Lc 2 8  
9a.

Et pastores erant in regione eadem vigilantes et custodientes vigilias noctis supra gregem suum. **Et ecce angelus domini stetit iuxta illos,**

And there were in the same country shepherds watching and keeping the night watches over their flock. **And behold an angel of the Lord stood by them**

6  
1a

Warun thô hirta in thero lantskeffi wahnante inti bihaltante nahtwahta ubar ero ewit. Quam thara gotes engil inti gistuont nâh in,

(36)

Lc 2 9b.

et claritas dei circumfulsit illos, et timuerunt timore magno.

and the brightness of God shone round about them: and they feared with a great fear.

6  
1b

inti gotes berahtnessi bischein sie; giforhtun sie im thô in mihhilero forhtu.

Lc 2 10  
11.  
12.

Et dixit illis angelus: nolite timere, ecce enim evangelizo vobis gaudium magnum, quod erit omni populo, **quia natus est vobis hodie salvator, qui est Christus dominus in civitate David.** Et hoc vobis signum: invenietis infantem pannis involutum et positum in presepio.

And the angel said to them: Fear not; for, behold, I bring you good tidings of great joy that shall be to all the people: **For, this day is born to you a Saviour, who is Christ the Lord, in the city of David.** And this shall be a sign unto you. You shall find the infant wrapped in swaddling clothes and laid in a manger.

6  
2

Inti quad im thie engil: ni curet îu forhten, ih sagen îu mihhilan gifehon, ther ist allemo folke, bithiu wanta giboran ist îu hiutu Heilant, ther ist Christ truhtin in Dauides burgi. Thaz sî îu zi zeichane, thaz ir findet kind mit tuochochum bivvuntanaz inti gilegitaz in crippea.

Lc 2 13  
14.

Et subito factum est cum angelo multitudo militiæ cælestis laudantium deum et dicentium: **gloria in altissimis deo, et in terra pax hominibus bonæ voluntatis.**

And suddenly there was with the angel a multitude of the heavenly army, praising God and saying: **Glory to God in the highest: and on earth peace to men of good will.**

6  
3

Thô sliumo ward thar mit themo engile menigi himilisches heres got lobontiu inti quedentiu: tiurida sí in then hohistôm gote, inti in erdu sí sibba mannun guotes willen.

Lc 2 15  
16.

Et factum ut discesserunt ab eis angeli in cælum, pastores loquebantur ad invicem: transeamus usque in Bethlehem et videamus hoc verbum quod factum est, quod dominus ostendit nobis. **Et venerunt tunc festinantes et invenerunt Mariam et Ioseph et infantem positum in presepio.**

And it came to pass, after the angels departed from them into heaven, the shepherds said one to another: Let us go over to Bethlehem and let us see this word that is come to pass, which the Lord hath shewed to us. **And they came with haste: and they found Mary and Joseph, and the infant lying in the manger.**

6  
4

Ward thô thaz arfuorun fon in thie engila in himil; thô sprachun thie hirta untar in zuisgen: farames zi Bethlehem inti gisehemes thaz wort thaz thar gitân ist, thaz truhtin uns araugta. Inti quamun thô ilente inti fundun Mariun inti Ioseben inti thaz kind gilegitaz in crippea.

Lc 2 17  
18.

Videntes autem cognoverunt de verbo quod dictum erat illis de puero hoc, **et omnes qui audierunt mirati sunt, et de his quæ dicta erant a pastoribus ad ipsos.**

And seeing, they understood of the word that had been spoken to them concerning this child. **And all that heard wondered: and at those things that were told them by the shepherds.**

6  
5

Sie thô gisehente forstuontun fon ðêmo worte thaz im giquetan was fon ðêmo kinde, inti alle thi thaz gihortun warun thaz vvuntoronte inti fon ðêm thi giquetanu vvurdun zi im fon ðem hirtin.

Lc 2 19a

Maria autem conservabat omnia verba hæc

But Mary kept all these words,

6  
6a

Maria wârlihho ghihielt allu thisu wort

Lc 2 19b	conferens in corde suo.	pondering them in her heart.	6	ahtonti in ira herzen.
Lc 2 20	Et reversi sunt pastores glorificantes et laudantes deum in omnibus quæ audierant et viderant, sicut dictum est ad illos.	And the shepherds returned, glorifying and praising God for all the things they had heard and seen, as it was told unto them.	6b 6 7	Vvurbun thô thie hirta heimwartes diurente inti got lobonte in allem them thiü sie gihortun inti gisahun, soso zi im gisprochan was.
<b>VII. UBI IHESUS DUCTUS EST A PARENTIBUS UT CIRCUMCIDERETUR.</b>				
Lc 2 21	Et postquam consummati sunt dies octo, ut circumcideretur puer, vocatum est nomen eius Ihesus; quod vocatum est ab angelo, priusquam in utero conciperetur.	And after eight days were accomplished, that the child should be circumcised, his name was called JESUS, which was called by the angel before he was conceived in the womb.	7 1.	After thiü thô argangana warun ahtu taga, thaz thaz kind bisnitan vvurdi, ward imo ginemnit namo Heilant: thie namo ward ginemnit fon engile, êr thanne her in reue inphangan vvurdi.
Lc 2 22 23.	Et postquam impleti sunt dies purgationis eius secundum legem Moysi, tulerunt illum in Hierusalem, ut sisterent eum domino, sicut scriptum est in lege domini: quia omne masculinum adaperiens vulvam sanctum domino vocabitur.	And after the days of her purification, according to the law of Moses, were accomplished, they carried him to Jerusalem, to present him to the Lord: <i>As it is written in the law of the Lord: Every male opening the womb shall be called holy to the Lord:</i>	7 2.	Inti after thiü gifulta warun taga sinero subarnessi after Moyseses euw, brahtun sie inan thô in Hierusalem, thaz si inan gote giantvvurtitin, sô iz giscriban ist in gotes euw: bithiu wanta îogiwelih gommanbarn, thaz wamba êrist intuot, heilag gote ginemnit.
Lc 2 24	Et ut darent hostiam, secundum quod dictum est in lege domini, par turturum aut duos pullos columbarum.	And to offer a sacrifice, according as it is written in the law of the Lord, a pair of turtledoves or two young pigeons:	7 3.	Inti thaz sie gabin obphar after thiü giquetan ist in euw truhtines, zua gimachun turtilitubun edo zuei tubiclin.
Lc 2 25 26.	Et ecce homo erat in Hierusalem, cui nomen Simeon, et homo iste iustus et timoratus, exspectans consolationem Israhel, et spiritus sanctus erat in eo, et responsum acceperat a spiritu sancto, non visurum se mortem nisi prius videret Christum domini.	And behold there was a man in Jerusalem named Simeon: and this man was just and devout, waiting for the consolation of Israel. And the Holy Ghost was in him. <i>And he had received an answer from the Holy Ghost, that he should not see death before he had seen the Christ of the Lord.</i>	7 4.	Seno nu tho was man in Hierusalem, thes namo was gihezzan Simeon, inti ther man was reht inti gotforht, beitonti Israhelo fluobra, inti heilag geist was in imo; inphieng thô antvvurtti fon themo heiligen geiste, thaz her ni arsturbi, êr thanne her gisahi Christ truhtin.
Lc 2 27a	Et venit in spiritu in templum, et cum inducerent puerum Ihesum	And he came by the Spirit into the temple. And when his parents brought in the child Jesus,	7 5a.	Quam thô in geiste in thaz gotes hûs, inti thô sie ingileittun thaz kind Heilant

(38)

Lc 2 27b  
28.

parentes eius, ut facerent  
secundum consuetudinem  
legis pro eo, **et ipse accepit  
eum in ulnas suas et benedixit  
deum et dixit:**

to do for him according to the  
custom of the law, **He also took  
him into his arms and blessed  
God and said**

7  
5b.

sine eldiron, thaz sie tatin after  
giwonu euw furi inan, her thô  
inphieng inan in sine arma inti  
lobota got inti quad:

Lc 2 29  
30.  
31.  
32.

*Nunc dimittis servum tuum,  
domine,  
secundum verbum tuum in pace,  
quia viderunt oculi mei salutare  
tuum,  
quod parasti ante faciem  
omnium populorum,  
lumen ad revelationem gentium  
et gloriam plebis tuæ Israel.*

*Now thou dost dismiss thy servant,  
O Lord, according to thy word in  
peace:  
'Because my eyes have seen thy  
salvation,  
Which thou hast prepared **prior to  
the appearance** of all peoples:  
A light to the revelation of the  
Gentiles and the glory of thy people  
Israel.*

7  
6.

*Nu forlaz thu, truhtin, thinan  
scalc  
after thinen wortun in sibba,  
bithiu wanta gisahum minu ougun  
thinan heilant,  
then thu giantvvurtitus fora  
annuze allero folco,  
lioht zi inrigannesse thiotono  
inti zi diuridu thines folkes  
Israelo.*

Lc 2 33  
34a.

Et erat pater eius et mater  
mirantes super his quæ  
dicebantur de illo, **et benedixit  
illis Simeon et dixit ad  
Mariam matrem eius:**

And his father and mother  
were wondering at those things  
which were spoken concerning  
him. **And Simeon blessed them  
and said to Mary his mother:**

7  
7.

Was thô sîn fater inti muoter  
vvuntoronti ubar thiu thiu ðar  
giquetanu warun fon imo, inti  
wihita in thô Simeon inti quad  
zi Mariun sinero muoter:

Lc 2 34b  
35.

Ecce positus est hic in  
ruinam et resurrectionem  
multorum in Israel et in  
signum cui contradicetur, **et  
tuam ipsius animam  
pertransiet gladius, ut  
revelentur ex multis cordibus  
cogitationes.**

Behold this child is set for the  
fall and for the resurrection of  
many in Israel and for a sign  
which shall be contradicted. **And  
thy own soul a sword shall pierce,  
that, out of many hearts thoughts  
may be revealed.**

7  
8.

Seno nu these ist gisezit in  
fal inti in urresti managero in  
Israel inti in zeichan themo  
man widarquidit, inti thîn selbes  
ferah thuruhferit suert, thaz  
werden intrigane fon managen  
herzun githanca.

Lc 2 36  
37.

Et erat Anna prophetissa,  
filia Fanuel de tribu Aser; hæc  
processerat in diebus multis, et  
vixerat cum viro suo annis  
septem a virginitate sua, **et  
hæc vidua usque ad annos  
octuaginta quattuor, quæ non  
discedebat de templo, ieiuniis  
et observationibus serviens die  
ac nocte.**

And there was one Anna, a  
prophetess, the daughter of  
Phanuel, of the tribe of Aser. She  
was far advanced in years and had  
lived with her husband seven  
years from her virginity. **And she  
was a widow until fourscore and  
four years: who departed not from  
the temple, by fastings and  
prayers serving night and day.**

7  
9.

Was thô thâr Anna wizzaga,  
dohter Fanueles fon cunne  
Aseres, thiu gigien fram in  
managa taga inti lebeta mit ira  
gommanne sibun iâr fon ira  
magadheiti, inti thiu was witwa  
unzan fioru inti ahtuzug iaro,  
thiu nirfuor nio fon themo  
temple, uzouh mit fastun inti  
mit gibetu thionota tages inti  
nahtes.

Lc 2 38a

Et hæc ipsa hora

Now she, at the same hour,

7  
10a.

Thiu thô in thero selbun ziti

<sup>1</sup> 'ante faciem' this is a retanslation error for 'ante conspectum' and should be translated: '**prior to the appearance**'. See page 235.

Lc 2 38b	superveniens confitebatur domino et loquebatur de illo omnibus qui exspectabant redemptionem Hierusalem.	coming in, confessed to the Lord: and spoke of him to all that looked for the redemption of Israel.	7 10b.	quementi lobota truhtin inti sprah fon imo allem them thie thar beitetun arlósnessi Hierusalem.
Lc 2 39	Et ut perfecerunt omnia secundum legem domini, reversi sunt in Galileam in civitatem suam Nazareth.	And after they had performed all things according to the law of the Lord, they returned into Galilee, to their city Nazareth.	7 11.	Inti thô sie gifremitun allu after truhtines euw, vvurbun thô zi Galileu in ira burg Nazareth.
<b>VIII. DE MAGIS QUI VENERUNT AB ORIENTE.</b>				
Mt 2 1 2.	Cum ergo natus esset Ihesus in Bethleem Iudeæ, in diebus Herodis regis, ecce magi ab oriente venerunt Hierusolymam <b>dicentes: ubi est qui natus est rex Iudæorum? vidimus enim stellam eius in oriente et venimus adorare eum.</b>	When Jesus therefore was born in Bethlehem of Juda, in the days of king Herod, behold, there came wise men from the East to Jerusalem, <b>Saying: Where is he that is born king of the Jews? For we have seen his star in the East, and are come to adore him.</b>	8 1	Mithiu ther heilant giboran ward in Bethleem Iudeno burgi, in tagun Herodes thes cuniges, senu thô magi óstana quamun zi Hierusalem sus quedante: war ist ther thie giboran ist Iudeno cuning? wir gisahumes sínan sterron in ostarlante inti quamumes inan zi betonne.
Mt 2 3 4.	Audiens autem Herodes rex turbatus est et omnis Hierusolima cum illo, <b>et congregans omnes principes sacerdotum et scribas populi sciscitabatur ab eis, ubi Christus nasceretur.</b>	And king Herod hearing this, was troubled, and all Jerusalem with him. <b>And assembling together all the chief priests and the scribes of the people, he inquired of them where Christ should be born.</b>	8 2	Thô thaz gihorta Herodes ther cuning, ward gitruobit inti al Hierusalem mit imo, inti gisamanota then hêrduom thero biscofo in thie gilêrtun thes folkes, eisgota fon in, war Christ gibôran wari.
Mt 2 5 6.	At illi dixerunt ei: in Bethleem Iudeæ. Sic enim scriptum est per prophetam: <b>et tu Bethleem terra Iuda, nequaquam minima es in principibus Iuda, ex te enim exiet iudex, qui reget populum meum Israhel.</b>	But they said to him: In Bethlehem of Juda. For so it is written by the prophet: <b>And thou Bethlehem the land of Juda art not the least among the princes of Juda: for out of thee shall come forth the captain that shall rule my people Israel.</b>	8 3	Sie thô quadun imo: in Bethleem Iudeno burgi. Sô ist giscriban thuruh then wîzzagon: thu Bethleem Iudeno erda, nio in altere bist thu minnista in then heriston Iudeno, wanta fon thir quimit tuomo, thie rihtit mân folc Israhel.
Mt 2 7a	Tunc Herodes clam vocatis magis diligenter didicit ab eis	Then Herod, privately calling the wise men learned diligently of them	8 4a	Thô Herodes tougolo gihaloten magin gernlichô lerneta fon in

(40)

Mt 2 7b  
8.

tempus stellæ quæ apparuit  
eis, **et mittens illos in  
Bethleem dixit: ite et  
interrogate diligenter de  
puero: cum inveneritis,  
renuntiate mihi, ut et ego  
veniens adorem eum.**

the time of the star which  
appeared to them; **And sending  
them into Bethlehem, said: Go  
and diligently inquire after the  
child, and when you have found  
him, bring me word again, that I  
also may come and adore him.**

8  
4b

thie zît thes sterren thie sih in  
araugta, in santa sie in Bethleem  
sus quedanti: faret inti fraget  
gernilicho fon themo kinde;  
thanne ir iz findet, thanne  
cundet iz mir, thaz ih thara  
queme inti beto inan.

Mt 2 9

Qui cum audissent regem  
abierunt, et ecce stella quam  
viderant in oriente antecede-  
bat eos, usque dum veniens staret  
supra ubi erat puer.

**They having<sup>1</sup>** heard the king,  
went their way; and behold the  
star which they had seen in the  
East, went before them, until it  
came and stood over where the  
child was.

8  
5

Thô sie gihortun then  
cuning, fuorun; senu thô sterro  
then sie gisahun in óstarlante  
forafuor sie, unz her quementi  
stuont oba thar thie kneht was.

Mt 2 10  
11a

Videntes autem stellam  
gavisi sunt gaudio magno  
valde., **et intrantes domum  
invenerunt puerum cum Maria  
matre sua, et procidentes  
adoraverunt eum.**

And seeing the star they  
rejoiced with exceeding great joy.  
**And entering into the house, they  
found the child with Mary his  
mother, and falling down they  
adored him:**

8  
6

Sie thô gisehente then  
sterron gifahun mihhilemo  
gifehen thrato, inti ingangante in  
hûs fundun then kneht mit  
Mariun sinero muoter, inti  
nidarfallente betotun inan.

Mt 2 11b

Et apertis thesauris suis  
obtulerunt ei munera, aurum  
tus et myrram.

and opening their treasures,  
they offered him gifts; gold,  
frankincense, and myrrh.

8  
7

Inti gioffonoten iro  
tresofazzon brahtun imo geba,  
gold inti wihrouh inti myrrun.

Mt 2 12

Et responso accepto in  
sommis, ne redirent ad  
Herodem, per aliam viam  
reversi sunt in regionem suam.

And having received an  
answer in sleep that they should  
not return to Herod, they went  
back another way into their  
country.

8  
8

Inti inphanganemo antvvurte  
in troume, thaz sie ni vvurbin zi  
Herode, thuruh anderan weg  
vvurbun zi iro lantscheffi.

## VIII. UBI FUGATUS IHESUS ET PARENTES EIUS IN ÆGYPTUM TRANSIERUNT.

Mt 2 13a

Qui cum recessissent, ecce  
angelus domini apparuit in  
sommis Ioseph dicens:

And after they were departed,  
behold an angel of the Lord  
appeared in sleep to Joseph,  
saying:

9  
1

Thô sie thanan fuorun,  
girado gotes engil araugta sih  
Iosebe in troume sus quedenti:

Mt 2 13b

Surge et accipe puerum et  
matrem eius et fuge in  
Ægyptum et esto ibi usque  
dum dicam tibi, futurum est  
enim, ut Herodis quærat  
puerum ad perdendum eum.

Arise, and take the child and  
his mother, and fly into Egypt:  
and be there until I shall tell thee.  
For it will come to pass that  
Herod will seek the child to  
destroy him.

9  
2

Arstant inti nim thaz  
thegankind inti sine muoter inti  
fliuh in Ægyptum inti wis thar,  
unzan ih thir quede, wanta  
zuowart ist, thaz Herodis  
suochit then kneht zi  
forliosenne.

Mt 2 14a

Qui consurgens accepit  
puerum et matrem eius nocte,

**So he<sup>2</sup>** arose, and took the  
child and his mother by night,

9  
3a

Her thô arstantanti inti nam  
then kneht inti sine muoter  
nahtes

<sup>1</sup> ‘Who having’ – Latinism :: better ‘They having’

<sup>2</sup> ‘Who arose, and took the child and his mother by night,’ – This Latinism reads badly in English :: better ‘So he arose...’



Mt 2 14b 15a.	et recessit in Ægyptum <b>et erat ibi usque ad obitum Herodis,</b>	and retired into Egypt: <b>and he was there until the death of Herod:</b>	9 3b	inti fuor in Ægyptum inti was thar unzan hínafart Hêrodes,
Mt 2 15b	Ut adimpleretur quod dictum est a domino per prophetam dicentem: ex Ægypto vocavi filium meum.	That it might be fulfilled which the Lord spoke by the prophet, saying: Out of Egypt have I called my son.	9 4	Thaz vvurdi gifullit thaz giquetan was fon truhtine thuruh then wízzagon sus quedantan: fon Ægyptin gihalota ih mînan sun.

## X. UBI HERODES INTERFECIT PUEROS.

Mt 2 16	Tunc Herodes videns quoniam illusus esset a magis, iratus est valde et mittens occidit omnes pueros qui erant in Bethleem et in omnibus finibus eius, a bimatu et infra, secundum tempus quod exquisierat a magis.	Then Herod perceiving that he was deluded by the wise men, was exceeding angry: and sending killed all the menchildren that were in Bethlehem, and in all the borders thereof, from two years old and under, according to the time which he had diligently inquired of the wise men.	10 1	Thô Herodes gisah wanta her bitrogran was fon then magin, balg sih harto inti sententi arsluog alle thie knehta thie thar wârûn in Bethleem inti in allen ira marcun, zwiiarigu in innan thes, after thero ziti thaz her suohta fon then magin.
Mt 2 17	Tunc adimpletum est quod dictum est per Hieremiam prophetam dicentem:	Then was fulfilled that which was spoken by Jeremias the prophet, saying:	10 2	Thô ward gifullit thaz thar giquetan was thuruh Hieremiam then wízzagon sus quedantan:
Mt 2 18	<i>Vox in Rama audita est, ploratus et ululatus multus, Rachel plorans filios suos, et noluit consolari, quia non sunt.</i>	<i>A voice in Rama was heard, lamentation and great mourning; Rachel bewailing her children, and would not be comforted, because they are not.</i>	10 3	<i>Stemma in hóhi gíhorit ward mihíles vvuoftes inti weínonnes, Rachel wíof íra suni inti ní wolta sih flíuobíren, wanta síe ní wârûn.</i>

## XI. UBI IHESUS REVOCATUR AB ÆGYPTO.

Mt 2 19 20.	Defuncto autem Herode ecce apparuit angelus domini in somnis Ioseph in Ægypto <b>dicens: surge et accipe puerum et matrem eius et vade in terram Israhel, defuncti sunt enim qui quærebant animam pueri.</b>	But when Herod was dead, behold an angel of the Lord appeared in sleep to Joseph in Egypt, <b>Saying: Arise, and take the child and his mother, and go into the land of Israel. For they are dead that sought the life of the child.</b>	11 1	Thô Herod arstarb, aroughta sih truhtines engil in troume Iosebe in Ægypto sus quedanti: arstant inti nim then kneht inti sina muoter inti far in erda Israhel, wanta arstorbana sint thie thar suohtun thes knehtes sela.
Mt 2 21	Qui surgens accepit puerum et matrem eius et venit in terram Israhel.	<b>So he<sup>1</sup></b> arose, and took the child and his mother, and came into the land of Israel.	11 2	Her thô arstantanti nam then kneht inti sina muoter inti quam zi erdu Israhel.
Mt 2 22a	Audiens autem quod Archelaus regnaret in Iudæa pro Herode patre suo, timuit illo ire.	But hearing that Archelaus reigned in Judea in the room of Herod his father, he was afraid to go thither:	11 3	Thô her gihorta thaz Archelaus richisota in Iudeon after Herode sinemo fater, forhta imo thara faren.

<sup>1</sup> Who arose, and took the child and his mother, and came into the land of Israel – This Latinism reads badly in English :: better ‘So he arose...’

(42)

Mt 2 22b  
23a.

Et admonitus in somnis  
secessit in partes Galileæ et  
veniens habitavit in civitate,  
quæ vocatur Nazareth;

and being warned in sleep  
retired into the quarters of  
Galilee. And coming he dwelt in  
a city called Nazareth:

11  
4

Inti gimanot in troume fuor  
in teil Galileæ, inti thô her thara  
quam, artota in theru burgi thi  
thar ist giheizzan Nazareth;

Mt 2 23b

Ut adimpleretur quod  
dictum est per prophetas:  
quoniam Nazareus vocabitur.

that it might be fulfilled which  
was said by the prophets: That he  
shall be called a Nazarene.

11  
5

Zi thi thaz gifullit vvurdi  
thaz giquetan was thuruh thie  
wîzagon: wanta her Nazareus  
wirdit ginemnit.

## XII. UBI IHESUS REMANSIT IN TEMPLO HEROSOLYMIS.

Lc 2 40  
41.

Puer autem crescebat et  
confortabatur plenus sapientia,  
et gratia dei erat in illo, et  
ibant parentes eius per omnes  
annos in Hierusalem in die  
solenni paschæ.

And the child grew and waxed  
strong, full of wisdom: and the  
grace of God was in him. And his  
parents went every year to  
Jerusalem, at the solemn day of  
the pasch.

12  
1

Ther kneht wârlichu vvuohs  
inti strangeta fol spahidu, inti  
gotes geba was in imo, inti  
fuorun sine eldiron giaro in  
Hierusalem in itmalemo tage  
ôstrono.

Lc 2 42  
43.

Et cum factus fuisset  
annorum duodecim,  
ascendentibus illis in  
Hierusolymam secundum  
consuetudinem diei festi,  
consummatisque diebus cum  
redirent, remansit puer Ihesus  
in Hierusalem, et non  
cognoverunt parentes eius.

And when he was twelve  
years old, they going up into  
Jerusalem, according to the  
custom of the feast, And having  
fulfilled the days, when they  
returned, the child Jesus remained  
in Jerusalem. And his parents  
knew it not.

12  
2

Inti mit thi her ward  
giwortan zuelif iaro, in  
ûfstiganten zi Hierusalem after  
thero giwonu thes itmalen tages,  
gifulten tagun mit thi sie heim  
vvurbun, woneta ther kneht  
Heilant in Hierusalem, inti ni  
forstuontun thaz sine eldiron.

Lc 2 44  
45.

Existimantes autem esse in  
comitatu, venerunt iter diei et  
requirebant eum inter  
cognatos et notos, et non  
invenientes regressi sunt in  
Hierusalem requirentes eum.

And thinking that he was in  
the company, they came a day's  
journey and sought him among  
their kinsfolks and acquaintance.  
And not finding him, they  
returned into Jerusalem, seeking  
him.

12  
3

Wântun in wesam in thero  
samantferti, quamun eines tages  
weg inti suohtun inan untar  
sinen magun inti sinen kunden  
inti inan ni findanti fuorun  
widar zi Hierusalem inan  
suochenti.

Lc 2 46

Et factum est, post triduum  
invenerunt illum in templo  
sedentem in medio doctorum,  
audientem illos et  
interrogantem eos.

And it came to pass, that, after  
three days, they found him in the  
temple, sitting in the midst of the  
doctors, hearing them and asking  
them questions.

12  
4

Ward thô, after thrin tagun  
fundun inan in themo temple  
sizzantan untar mitten then  
lerarin, horantan thie inti  
fragentan.

Lc 2 47  
48a.

Stupebant autem omnes  
qui eum audiebant super  
prudentiam et responsis eius et  
videntes admirati sunt.

And all that heard him were  
astonished at his wisdom and his  
answers. And seeing him, they  
wondered.

12  
5

Arquamun thô alle thie inan  
gihortun ubar sinan wîstuom inti  
sîn antvvurti, inti sehente  
vvuntorotun.

Lc 2 48b

Et dixit mater eius ad  
illum:

And his mother said to him:

12  
6a

Thô quad sîn moter zi imo:

Lc 2 48c	fili, quid fecisti nobis sic? ecce pater tuus et ego dolentes quærebat <sup>us</sup> te.	Son, why hast thou done so to us? Behold thy father and I have sought thee sorrowing.	12 6b	sun, ziu tati thu uns sô? ih inti thîn fater serente suohtumes thih.
Lc 2 49	Et ait ad illos: quid est quod me quærebatis? nesciebatis, quia in his quæ patris mei sunt oportet me esse?	And he said to them: How is it that you sought me? Did you not know that I must be about my father's business?	12 7	Inti her quad zi in: waz ist thaz ir mih suohtut? ni westut ir, thaz in then thi <sup>u</sup> mines fater sint gilimphit mir wesan?
Lc 2 50 51a.	Et ipsi non intellexerunt verbum quod locutus est ad illos, et descendit cum eis et venit Nazareth et erat subditus illis.	And they understood not the word that he spoke unto them. And he went down with them and came to Nazareth and was subject to them.	12 8	Inti sie ni forstuontun thaz wort thaz her sprah zi in, inti nidarstigenti mit in quam zi Nazareth, was in untarthiutit.
Lc 2 51b 52.	Et mater eius conservabat omnia verba hæc in corde suo, et Ihesus proficiebat sapientia ætate et gratia apud deum et homines.	And his mother kept all these words in her heart. And Jesus advanced in wisdom and age and grace with God and men.	12 9	Inti sín muoter bihielt allu thisu wort in ira herzen, inti ther heilant thêh in spahidu inti in altere inti in gebu mit got <sup>e</sup> inti mit mannun.

### XIII. UBI IOHANNES BAPTISTA APPARUIT IN ISRAHEL.

Lc 3 1 2.	Anno quintodecimo imperii Tiberii Cæsaris, procurante Pontio Pilato ludæam, tetrarcha autem Galileæ Herode, Philippo autem fratre eius tetrarcha Ituræ et Trachonitidis regionis, et Lysania tetrarcha Abilinæ, sub principibus sacerdotum Anna et Caipha, factum est verbum dei super Iohannem Zachariæ filium in deserto.	Now in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and Philip his brother tetrarch of Iturea and the country of Trachonitis, and Lysanias tetrarch of Abilina: Under the high priests Anna and Caiphas: the word of the Lord was made unto John, the son of Zachary, in the desert.	13 1	In themo finftazehenten iare thes rihtuomes Tiberii thes keisores, forasuorgentemo themo Pontisken Pilato Iudæam hêrtuom habentemo Herode in Galileu inti Philippo sinemo bruoder heristen in lantskeffin Ituræ inti Trachonitidis inti Lysaniuse heristen in thero steti thi <sup>u</sup> Abilina was heizzan, untar then heriston biscofun Anna inti Caipha, was giwortan goes wort ubar Iohannem Zachariases sun in thero vvuostinnu.
Lc 3 3 Mt 3 2a	Et venit in omnem regionem Iordanis prædicans baptismum pænitiæ in remissionem peccatorum dicens:	And he came into all the country about the Jordan, preaching the baptism of penance for the remission of sins. Saying:	13 2a	Inti quam her in alle thie lantscaf Iordanis predigonti toufi riwa in forlazznessi sunt <sup>o</sup> no, sus quedanti:

(44)

Mt 3 2b

pænitentiam agite,  
adpropinquavit enim regnum  
cælorum.

Do penance: for the kingdom of  
heaven is at hand.

13  
2b

tuot riwa, wanta nahit sih himilo  
richi.

Mt 3 3

Lc 3 5

6.

Hic est enim qui dictus est  
per Esaiam prophetam  
dicentem: vox clamantis in  
deserto: parate viam domini,  
rectas facite semitas eius.  
Omnis vallis implebitur et  
omnis mons et collis  
humiliabitur, et erunt prava in  
directa et aspera in vias  
planas, et videbit omnis caro  
salutare dei.

For this is he that was spoken  
of by Isaias the prophet, saying: A  
voice of one crying in the desert,  
Prepare ye the way of the Lord,  
make straight his paths. Every  
valley shall be filled and every  
mountain and hill shall be brought  
low: and the crooked shall be  
made straight, and the rough ways  
plain. And all flesh shall see the  
salvation of God.

13  
3

Thiz ist ther fon themo  
gikundit was thuruh Esaiam  
wizagon sus quedantan: stemna  
ruofentes in vvuostinnu: garwet  
trohtines weg, tuot rehto sino  
stiga. Íogiwelih tal werde  
gifullit inti íogiwelih berg inti  
nollo werde giðdmuotigot, inti  
werde abahu in rehtu inti  
unebanu in slehta wega, inti  
gisihit íogiwelih fleisc gotes  
heili.

Jn 1 7

8.

9.

Hic venit in testimonium,  
ut testimonium perhiberet de  
lumine, ut omnes crederent  
per illum. Non erat ille lux,  
sed ut testimonium perhiberet  
de lumine. Erat lux vera, quæ  
inluminat omnem hominem  
venientem in mundum.

This man came for a witness,  
to give testimony of the light, that  
all men might believe through  
him. He was not the light, but  
was to give testimony of the light.  
That was the true light, which  
enlighteneth every man that  
cometh into this world.

13  
4

Thie quam zi urcunde, thaz  
her giwizscaf sageti fon liohte,  
thaz alle giloubtin thuruh inan.  
Ni was her thaz lioht, uzouh  
thaz her giwizscaf sageti fon  
demo liohte. Was wâr lioht, thaz  
inliuhtita íogiwelichan man  
quementan in thesa weralt.

Jn 1 10

11.

In mundo erat et mundus  
per ipsum factus est, et  
mundus eum non cognovit. In  
propria venit et sui eum non  
receperunt.

He was in the world: and the  
world was made by him: and the  
world knew him not. He came  
unto his own: and his own  
received him not.

13  
5

Her was in therro weralti inti  
weralt ward thuruh inan gitan,  
inti weralt ni forstuont inan. Her  
quam in sîn eigan inti sine ni  
intphiengun inan.

Jn 1 12

Quotquot autem receperunt  
eum, dedit eis potestatem  
filios dei fieri, his qui credunt  
in nomine eius:

But as many as received him,  
he gave them power to be made  
the sons of God, to them that  
believe in his name.

13  
6a

Sô weliche sô inan  
intphiengun, sô gab her im  
giwalt gotes suni zi wesanne,  
then thie dar giloubtun in sînan  
namon:

Jn 1 13.	qui non ex sanguinibus neque ex voluntate carnis neque ex voluntate viri, sed ex deo nati sunt.	Those born <sup>1</sup> , not of blood, nor of the will of the flesh, nor of the will of man, but of God.	13 6b	thie nalles fon bluote noh fon fleiskes luste noh fon gommannes willen, ouh fon gote giborane warun.
Jn 1 14	Et verbum caro factum est et habitavit in nobis, et vidimus gloriam eius, gloriam quasi unigeniti a patre, plenum gratiæ et veritatis.	And the Word was made flesh and dwelt among us (and we saw his glory, the glory as it were of the only begotten of the Father), full of grace and truth.	13 7	Inti wort ward fleisc gitan inti artota in uns, inti wir gisahumes sina diurida, soliha só thi u diurida ist einages fon fater, fol geba inti wâres.
Jn 1 15	Iohannes testimonium perhibet de ipso et clamat dicens: hic erat quem dixi vobis, qui post me venturus est, ante me factus est, quia prior me erat.	John beareth witness of him and crieth out, saying: This was he of whom I spoke: He that shall come after me is preferred before me: because he was before me.	13 8	Iohannes giwizscaf saget fon imo inti ruofit sus quedenti: thiz ist ther fon demo ih íu quad, thie dar after mir quementi ist, fora mir gitân ist, wanta her êr mir was.
Jn 1 16 17.	Et de plenitudine eius nos omnes accipimus et gratiam pro gratia, quia lex per Moysen data est, gratia et veritas per Ihesum Christum facta est.	And of his fulness we all have received: and grace for grace. For the law was given by Moses: grace and truth came by Jesus Christ.	13 9	Inti fon sínero folnessi wir alle inphahemes inti geba furi geba, wanta ewa thuruh Moysen gige ban ist, geba inti wâr thuruh Heilant Christ gitân ist.
Jn 1 18	Deum nemo vidit umquam, unigenitus filius, qui est in sinu patris, ipse narravit.	No man hath seen God at any time: the only begotten Son who is in the Bosom of the Father, he hath declared him.	13 10	Got nioman ni gisah io in altere, thie einago sun, thie dar ist innan themo fater, her gisageta iz.
Mt 3 4	Ipse autem Iohannes habebat vestimentum de pilis camelorum et zonam pelliciam circa lumbos suos, esca autem eius erat locusta et mel silvestre.	And the same John had his garment of camels' hair, and a leathern girdle about his loins: and his meat was locusts and wild honey.	13 11	Ther selbo Iohannes habeta giwâti fon harirun olbentono inti fillinan bruohhâh umbi sino lentin, sîn muos was hewiskrekco inti wildi honag.
Mt 3 5 6a.	Tunc exiebat ad eum Hierusolima et omnis Iudæa et omnis regio circa Iordanem, et baptizabantur in Iordane	Then went out to him Jerusalem and all Judea, and all the country about Jordan: And were baptized by him in the Jordan,	13 12a	Thô gieng zi imo Hierusolima inti al Iudæa inti al thi u lantscaf umbi Iordanem inti vvurdun gitoufte in Iordane

<sup>1</sup> 'Who are born' :: Latinism :: better translated as 'Those born'

(46)

Mt 3 6b.

ab eo, confitentes peccata sua. confessing their sins.

13  
12b

fon imo, bigehente iro suntono.

Mt 3 7

Videns autem multos  
Phariseorum et Sadducæorum  
venientes ad baptismum suum  
dixit eis: progenies viperarum,  
quis demonstravit vobis fugere  
a futura ira?

And seeing many of the  
Pharisees and Sadducees coming  
to his baptism, he said to them:  
Ye brood of vipers, who hath  
shewed you to flee from the wrath  
to come?

13  
13

Thô her gisah manage thero  
Pharisæorum inti Sadducæorum  
quemente zi sínero toufi, quad  
in: cunni natrono, wer  
gizeichonota iu zi fliohenne fon  
thero zuowartun gibulihti?

Mt 3 8  
9.

Facite ergo fructum  
dignum pænitiæ, et ne  
velitis dicere intra vos: patrem  
habemus Abraham; dico enim  
vobis, quoniam potest deus ex  
lapidibus istis suscitare filios  
Abraham.

Bring forth therefore fruit  
worthy of penance. And think not  
to say within yourselves, We have  
Abraham for our father. For I tell  
you that God is able of these  
stones to raise up children to  
Abraham.

13  
14

Tuot wârlichô wirdigan  
wahsmon íwara riwa inti ni  
curet quedan untar íu: wir  
habemes fater Abrahamen; ih  
quidu íu, wanta mahtig ist got,  
fon thesen steinun arwekkan  
Abrahames barn.

Mt 3 10

Iam enim securis ad  
radicem arborum posita est;  
omnis ergo arbor quæ non  
facit fructum bonum,  
excidetur et in ignem mittetur.

For now the axe is laid to the  
root of the trees. Every tree  
therefore that doth not yield good  
fruit, shall be cut down, and cast  
into the fire.

13  
15

Giu ist accus gisezzit zi  
vvurzulun thero boumo;  
íogiwelih boum thie dar ni tuot  
guotan wahsmon, wirdit  
furhowan inti in fuir gisentit.

Lc 3 10  
11.

Et interrogabant eum turbæ  
dicentes: quid ergo faciemus?  
Respondens autem dicebat  
illis: qui habet duas tunicas,  
det non habenti, et qui habet  
escas, similiter faciat.

And the people asked him,  
saying: What then shall we do?  
And he answering, said to them:  
He that hath two coats, let him  
give to him that hath none; and he  
that hath meat, let him do in like  
manner.

13  
16

Thô fragetun in thio menigi  
inti quadun: waz sculun wir  
tuon? Her antlingota thô inti  
quad in: ther thie habe zua  
tunichun, gebe themo thie ni  
habe; ther thie habe muos, tuo  
selbsama.

Lc 3 12  
13.

Venerunt autem et  
publicani, ut baptizarentur, et  
dixerunt ad illum: magister,  
quid faciemus? At ille dixit  
ad eos: nihil amplius quam  
constitutum est vobis faciatis.

And the publicans also came  
to be baptized and said to him:  
Master, what shall we do? But he  
said to them: Do nothing more  
than that which is appointed you.

13  
17

Quamun thô thie firnfullun  
man, thaz sie vvurdin gitoufit,  
inti quadun zi imo: meistar, waz  
tuomes? Her thô quad zi in:  
niowiht mer thanne íu gisezzit sí  
tuot ir.

Lc 3 14a

Interrogabant eum et  
milites dicentes: quid  
faciemus et nos? Et ait illis:  
neminem concutiatis neque  
calumniam faciatis

And the soldiers also asked  
him, saying: And what shall we  
do? And he said to them: Do  
violence to no man, neither  
calumniate any man;

13  
18a

Fragetun in thô thie  
kemphon inti quadun: waz tuon  
wir? Inti quad in: niomannen ni  
bliwet noh harm ni tuot

Lc 3 14b	et contenti estote stipendiis vestris.	and be content with your pay.	13 18b	inti sít giuago iwara líbnara.
Lc 3 15 Jn 1 19b. 20.	Existimante populo et cogitantibus omnibus in cordibus suis de Iohanne, ne forte ipse esset Christus, miserunt Iudæi ab Hierusolimis sacerdotes et levitas, ut interrogarent eum: tu quis es? Et confessus est et non negavit et confessus est, quia non sum ego Christus.	And as the people were of opinion, and all were thinking in their hearts of John, that perhaps he might be the Christ: <b>the Jews sent from Jerusalem priests and Levites to him, to ask him: Who art thou?</b> And he confessed and did not deny: and he confessed: I am not the Christ.	13 19	Wanentemo themo folke inti thenkenten allen in iro herzon fon Iohanne, min édwân her wari Christ, santun Iudæi fon Hierusalem biscofa inti diacana, thaz sie inan fragetin: wer bis thú? Inti biiah her thô inti ni fursuoh, inti biiah thô thaz her Christ ni wari.
Jn 1 21	Interrogaverunt eum: quid ergo, Helias es tu? et dixit: non sum. Propheta es tu? et respondit non.	And they asked him: What then? Art thou Elias? And he said: I am not. Art thou the prophet? And he answered: No.	13 20	Thô fragetun sie inan: waz nu, bist thu Helias? inti her quad: ni bim. Bist thu wîzago? inti her antlingota nein.
Jn 1 22 23. 24.	Dixerunt ergo ei: quis es? ut responsum demus his qui miserunt nos; quid dicis de te ipso? <b>Ait: ego vox clamantis in deserto: parate viam domini, sicut dixit Esaias propheta.</b> Et qui missi fuerant erant ex Phariseis.	They said therefore unto him: Who art thou, that we may give an answer to them that sent us? What sayest thou of thyself? <b>He said: I am the voice of one crying in the wilderness, make straight the way of the Lord, as said the prophet Isaias.</b> And they that were sent were of the Pharisees.	13 21	Thô quadun sie imo: wer bist thú thanne? thaz wir then giantvvurten then thie unsih santun; waz quidis thu fon thir selbemo? Quad her thô: Ih bim stemna ruofentes in vvuostinnu: garwet trohtines weg, soso quad Esaias ther wîzago. Inti thie thar gisanta wârun, thie warun fon then Phariseis.
Jn 1 25	Et interrogaverunt eum et dixerunt: quid ergo baptizas, si tu non es Christus neque Helias neque propheta?	And they asked him and said to him: Why then dost thou baptize, if thou be not Christ, nor Elias, nor the prophet?	13 22	Thô fragetun sie inan inti quadun: waz toufist thú, oba thú Christ ni bist noh Helias noh wizago?
Jn 1 26a <sup>1</sup> Mt 3 11a	Respondit eis Iohannes dicens: <b>ego quidem vos baptizo in aqua in pœnitentiam; qui autem post me venturus est, fortior me est,</b>	John answered them, saying: <b>I indeed baptize you in water unto penance, but he that shall come after me, is mightier than me<sup>2</sup>,</b>	13 23a	Thô antlingota in Iohannes sus quedanti: ih toufu iwih in wazzare in riuwa; thie after mir zuowart ist, ther ist mir strengiro,

<sup>1</sup> Sievers missed this link.<sup>2</sup> 'is mightier than I' :: This is gramatically incorrect. It should be 'is mightier than me'

(48)

Mt 3 11b  
Jn 1 26.  
Mt 3 11c

cuius non sum dignus  
calciamenta portare. **Medius  
autem vestrum stetit, quem  
vos non scitis.** Ipse vos  
baptizavit in spiritu sancto et  
igne.

whose shoes I am not worthy to  
bear: **one in the midst of you,  
whom you know not,** he shall  
baptize you in the Holy Ghost and  
fire.

13  
23b

thes ni bim wirdig giscuohu zi  
traganne. Untar mitten íu stentit,  
then ir ni wizzut, her toufit íwih  
in themo heiligen geiste inti in  
fuire.

Mt 3 12

Cuius ventilabrum in manu  
sua, et permundavit aream  
suam et congregavit triticum  
suum in horreum, paleas  
autem comburet igni  
inextinguibili.

Whose fan is in his hand, and  
he will thoroughly cleanse his  
floor and gather his wheat into the  
barn; but the chaff he will burn  
with unquenchable fire.

13  
24

Thes worphscwala ist in  
sinero henti, inti gisubirit sín  
tenni inti gisamanot sínan  
weizzi in sina skiura, thiu spriu  
bibrennit in fuire  
unarleskentemo.

Lc 3 18  
Jn 1 28.

Multa quidem et alia  
exhortans evangelizabat  
populo. **Hæc in Bethania facta  
sunt trans Iordanem, ubi erat  
Iohannes baptizans.**

And many other things  
exhorting did he preach to the  
people. **These things were done  
in Bethania, beyond the Jordan,  
where John was baptizing.**

13  
25

Managu andariu scuhenti  
gotspellota themo folke. Thisu  
in Bethania gitanu vvurdun ubar  
Iordanen, thar Iohannes was  
toufenti.

### XIII. UBI IHESUS BAPTIZARETUR AB IOHANNE.

Mt 3 13  
Lc 3 23

Tunc venit Ihesus in  
Galilea in Iordanen ad  
Iohannem, ut baptizaretur ab  
eo, **et ipse Ihesus erat  
incipiens quasi annorum  
triginta, ut putabatur filius  
Ioseph.**

Then cometh Jesus from  
Galilee to the Jordan, unto John,  
to be baptized by him. **And Jesus  
himself was beginning about the  
age of thirty years: being, as it  
was supposed, the son of Joseph.**

14  
1

Thô quam ther heilant in  
Galileu inti in Iordane zi  
Iohannise, thaz her vvurdi  
gitoufit fon imo, inti ther selbo  
heilant was inginnenti samosó  
thrîzug iaro, só her biwanit was  
Iosebes sun.

Mt 3 14  
15.

Iohannes autem prohibebat  
eum dicens: ego a te debeo  
baptizari, et tu venis ad me.  
**Respondens autem Ihesus  
dixit ei: sine modo, sic enim  
deceat nos implere omnem  
iustitiam. Tunc dimisit eum.**

But John stayed him, saying: I  
ought to be baptized by thee, and  
comest thou to me? **And Jesus  
answering, said to him: Suffer it  
to be so now. For so it becometh  
us to fulfil all justice. Then he  
suffered him.**

14  
2

Iohannes wârlichô werita  
imo sus quedanti: ih scal fon  
thir gitoufit werdan, inti thû  
quimist zi mir. Thô antlingota  
thie heilant inti quad imo: láz  
nu, só gilimphit uns zi  
gifullenne al reht. Thô liez her  
inan.

Lc 3 21  
Mt 3 16a

Factum est autem, cum  
baptizaretur omnis populus et  
Ihesu baptizato et orante,  
**confestim ascendit de aqua.**

Now it came to pass, when all  
the people were baptized, that  
Jesus also being baptized and  
praying, **forthwith came out of the  
water:**

14  
3

Ward thô, thô gitoufit was al  
thaz folc inti themo heilante  
gitoufitemo inti betontemo,  
sliumo úfarsteig fon themo  
wazzare.



Mt 3 16b Lc 3 22b Mt 3 16c	Ecce aperti sunt ei cæli et vidit spiritum dei descendentem <b>corporali specie</b> ut columbam, venientem super se.	And lo, the heavens were opened to him: and he saw the Spirit of God descending <b>in a bodily shape</b> , as a dove, and coming upon him.	14 4	Senu thô aroffonota warun imo himila, inti gisah gotes geist nidarstigantan lâchamlichero gisiuni samaso tubun, quementan ubar sih.
Mt 3 17c Lc 3 22	Et ecce vox dicebat de cælis: <i>tu es filius meus dilectus, in te complacuit mihi.</i>	And behold a voice from heaven saying: <i>Thou art my beloved Son. In thee I am well pleased.</i>	14 5	Senu thô stemna quad fon himile: <i>thû bist min liobo sun, in thûr gîlicheta mir.</i>
Jn 1 32 33a.	Et testimonium perhibuit Iohannes dicens: quia vidi spiritum descendentem quasi columbam de cælo, et mansit super eum, <b>et ego nesciebam eum, sed qui misit me baptizare in aqua, ille mihi dixit:</b>	And John gave testimony, saying: I saw the Spirit coming down, as a dove from heaven; and he remained upon him. <b>And I knew him not: but he who sent me to baptize with water said to me:</b>	14 6	Inti giwiznessi sageta Iohannes sus quedanti: wanta ih gisah geist nidarstigantan samaso tubun fon himile, inti woneta ubar inan, inti ih ni westa inan, uzouh ther thie mih santa zi toufenne in wazzare, ther quad mir:
Jn 1 33b 34.	Super quem videris spiritum descendentem et manentem super eum, hic est qui baptizat in spiritu sancto; <b>et ego vidi et testimonium perhibui, quia hic est filius dei.</b>	He upon whom thou shalt see the Spirit descending and remaining upon him, he it is that baptizeth with the Holy Ghost, <b>and I saw: and I gave testimony that this is the Son of God.</b>	14 7	Ubar then then thu gisihist geist nidarstigantan inti wonentan ubar inan, ther ist thie thar toufit in themo heilagen geiste; inti ih gisah inti giwiznessi sageta, thaz ther ist gotes sun.

## XV. UBI IHESUS DUCTUS EST AB SPIRITU IN DESERTUM.

Mt 4 1	Tunc Ihesus ductus est in deserto a spiritu, ut temptaretur a diabulo.	Then Jesus was led by the spirit into the desert, to be tempted by the devil.	15 1	Thô ther heilant was gileitit in vvuostinna fon themo geiste, thaz her vvurdi gicostot fon themo diwale.
Mt 4 2	Et cum ieiunasset quadraginta diebus et XL noctibus, postea esuriit.	And when he had fasted forty days and forty nights, afterwards he was hungry.	15 2	Inti mit thiu her thô fasteta fiorzug tago inti fiorzug nahto, after thiu hungirita inan.
Mt 4 3 4a.	Et accedens temptator dixit ei: si filius dei es, dic ut lapides isti panes fiant. <b>Qui respondens dixit: scriptum est:</b>	And the tempter coming said to him: If thou be the Son of God, command that these stones be made bread. <b>But he<sup>1</sup> answered and said: It is written,</b>	15 3a	Gieng thô zuo thie costari inti quad imo: oba thu gotes sun sis, quid thaz these steina zi brôte werden. Her antlingota thô inti quad: iz ist giscriban,

<sup>1</sup> 'Who answered...' — This Latinism reads badly in English :: better 'But he answered...'.

(50)

Mt 4 4b.

non in solo pane vivit homo,  
sed in omni verbo quod  
procedit de ore dei.

Not in bread alone doth man live,  
but in every word that proceedeth  
from the mouth of God.

15  
3b

thaz in themo einen bróte ni  
lebet thie man, uzouh fon  
iogiwelihero worte thaz thar  
framquimit fon gotes munde.

Mt 4 5  
6.  
7.

Tunc assumit eum  
diabolus in sanctam civitatem  
et statuit eum supra  
pinnaculum templi et dixit ei:  
si filius dei es, mitte te  
deorsum; scriptum est enim,  
quia angelis suis mandavit de  
te, et in manibus tollent te, ne  
forte offendas ad lapidem  
pedem tuum. Ait illi Ihesus:  
rursum scriptum est: non  
temptabis dominum deum  
tuum.

Then the devil took him up  
into the holy city, and set him  
upon the pinnacle of the temple,  
and said to him: If thou be the  
Son of God, cast thyself down, for  
it is written: That he hath given  
his angels charge over thee, and in  
their hands shall they bear thee  
up, lest perhaps thou dash thy foot  
against a stone. Jesus said to him:  
It is written again: Thou shalt not  
tempt the Lord thy God.

15  
4

Thô nam inan ther diwal in  
thie heilagun burg inti gisazta  
inan ubar óbanentiga thekki thes  
tempales inti quad imo: oba thu  
gotes sun sis, senti thih thanne  
hera nidar; iz ist giscriban, thaz  
her sinen engilun gibiotte fon  
thir, thaz sie mit iro hantun thih  
nemen, zi thiú thaz thu ni  
bispurnes in steine thinan fuoz.  
Thô quad imo ther heilant: ouh  
ist giscriban, thaz thû ni costos  
truhtin got thinan.

Mt 4 8  
9.  
10.

Iterum assumit eum  
diabolus in montem excelsum  
valde et ostendit ei omnia  
regna mundi et gloriam eorum  
et dixit illi: hæc tibi omnia  
dabo, si cadens adoraveris me.  
Tunc dicit ei Ihesus:  
vade Satanas!  
scriptum est:  
*dominum deum tuum adorabis  
et illi soli servies.*

Again the devil took him up  
into a very high mountain, and  
shewed him all the kingdoms of  
the world, and the glory of them,  
and said to him: All these will I  
give thee, if falling down thou  
wilt adore me. Then Jesus saith  
to him: Begone, Satan: for it is  
written:  
*The Lord thy God shalt thou adore,  
and him only shalt thou serve.*

15  
5

Abur nam inan ther diwal  
thô in hohan berg thrato inti  
araugta imo allu thisu erdrichu  
inti iro diurida inti quad imo:  
thisu allu gibu ih thir, oba thu  
nidarfallenti bétos mih. Thô  
quad imo ther heilant:  
far Satanas!  
iz ist giscriban,  
thaz thû truhtin got thinan betos  
inti imo einemo thionos.

Lc 4 13a  
Mt 4 11a  
Lc 4 13c  
Mc 1 13b  
Mt 4 11b

Et consummata omni  
temptatione tunc reliquit eum  
diabolus usque ad tempus;  
eratque cum bestiis, et ecce  
angeli accesserunt et  
ministrabant ei.

And all the temptation being  
ended, then the devil left him for  
a time; and he was with beasts,  
and behold angels came and  
ministered to him.

15  
6

Inti gientotero allero theru  
costungu thô furliez in ther  
diwal zi sihweliheru zîti; was  
her thô mit wildirun, giengun  
thô zuo gotes engila inti  
ambahtitun imo.

## XVI. UBI DUO DISCIPULI IOHANNIS SECUTI SUNT IHESUM.

Jn 1 35 a

Altera die iterum stabat  
Iohannes

The next day again John stood

16  
1a

Andares tages abur stuont  
Iohannes

Jn 1 35b 36. 29 <sup>1</sup>	et ex discipulis eius duo, <b>et respiciens Ihesum ambulans dicit: ecce agnus dei!</b> ecce qui tollet peccata mundi!	and two of his disciples, <b>and beholding Jesus walking, he saith: Behold the Lamb of God!</b> Behold him who taketh away the sin of the world!	16 1b	inti fon sinen iungiron zuene inti giscowota then heilant gangantan inti quad: seno gotes lamp! seno ther nimit sunta mittiligartes!
Jn 1 37 38. 39.	Et audierunt eum discipuli loquentem et secuti sunt Ihesum. <b>Conversus autem Ihesus et videns eos sequentes se, dicit eis: quid quæritis? Qui dixerunt ei: rabbi (quod dicitur interpretatum magister) ubi habitas?</b> Dicit eis: venite et videte. Venerunt et viderunt ubi maneret, et apud eum manserunt die illo; hora autem erat quasi decima.	And the two disciples heard him speak: and they followed Jesus. <b>And Jesus turning and seeing them following him, saith to them: What seek you? They said to him<sup>2</sup>: Rabbi (which is to say, being interpreted, Master), where dwellest thou?</b> He saith to them: Come and see. They came and saw where he abode: and they stayed with him that day. Now it was about the tenth hour.	16 2	Thô gihortun inan thie iungiron sprechantan inti folgetun themo heilante. Thô giwanta sih ther heilant inti gisah sie imo folgente, quad in: waz suochet ir? Sie quadun imo: rabbi (thaz ist arrekitt meistar) wâr artos? Thô quad her in: quemet inti gisehet. Quamun sie thô inti gisahun wâr her woneta, inti wonetun mit imo then tag; thô was thiu zehenta zît thes tages.
Jn 1 40	Erat autem Andreas, frater Simonis Petri, unus e duobus qui audierant ab Iohanne et secuti fuerant eum.	And Andrew, the brother of Simon Peter, was one of the two who had heard of John and followed him.	16 3	Thero was Andreas, bruoder Simonis Petri, ein fon then zuein thie thar gihortun thiu wort fon Iohanne inti wârûn imo folgente.
Jn 1 41 42.	Invenit hic primum fratrem suum Simonem et dicit ei: invenimus Messiam (quod est interpretatum Christus), <b>et adduxit eum ad Ihesum. Intuitus autem eum Ihesus dixit: tu es Simon filius Iohanna, tu vocaris Cephas (quod interpretatur Petrus).</b>	He findeth first his brother Simon and saith to him: We have found the Messiah, which is, being interpreted, the Christ, <b>and he brought him to Jesus. And Jesus looking upon him, said: Thou art Simon the son of Jona. Thou shalt be called Cephas, which is interpreted Peter.</b>	16 4	Thô fant her zi érist sinan bruoder Simonen inti quad imo: wir fundumes Messiam (thaz ist arrekitt Crist), inti leitta inan zi themo heilante. Thô scowota in ana ther heilant inti quad: thu bist Simon sun Iohanna, thu bist giheizzan Cephas (thaz ist arrekitt Petrus).
<b>XVII. DE PHILIPPO ET NATHANAEL.</b>				
Jn 1 43 44a.	In crastino voluit exire in Galileam; et invenit Philippum et dicit ei: sequere me. <b>Erat autem Philippus a Bethsaida, civitate</b>	On the following day, <b>he wanted to<sup>3</sup></b> go forth into Galilee: and he findeth Philip, And Jesus saith to him: follow me. <b>Now Philip was of Bethsaida, the city of</b>	17 1a	In morgan wolta her gân in Galileam; thô fand her Philippum inti quad imo: folge mir. Was ther Philippus fon Bethsaidu thero burgi

<sup>1</sup> Sievers failed to find this link<sup>2</sup> 'Who said to him' – Latinism :: better 'They said to him'<sup>3</sup> 'he would' — 'voluit' is perfect tense, so better 'he wanted to'

(52)

Jn 1 44b.

Andreæ et Petri.

Andrew and Peter.

17

1b

17

2

Andreasés inti Petrusés.

Jn 1 45

Invenit Philippus  
Nathanahel et dicit ei: quem  
scripsit Moyses in lege et  
prophetæ, invenimus, Ihesum  
filium Ioseph a Nazareth.

Philip findeth Nathanael and  
saith to him: We have found him  
of whom Moses, in the law and  
the prophets did write, Jesus the  
son of Joseph of Nazareth.

17

3

Jn 1 46

Et dixit ei Nathanahel: a  
Nazareth potest aliquid boni  
esse? Dicit ei Philippus: veni  
et vide.

And Nathanael said to him:  
Can any thing of good come from  
Nazareth? Philip saith to him:  
Come and see.

Jn 1 47

Vidit Ihesus Nathanahel  
venientem ad se et dicit de eo:  
ecce vere Israelita, in quo  
dolus non est.

Jesus saw Nathanael coming  
to him and he saith of him:  
Behold an Israelite indeed, in  
whom there is no guile.

17

4

Thó quad imo Nathanahel:  
fón Nazareth mág sihwaz guotes  
wesán? Thó quad imo  
Philippus: quim inti gisih.  
Gisah thie heilant  
Nathanahelan quementan zi imo  
inti quad fón imo: thiz ist thie  
waro Israelita, in themo balo  
nist.

Jn 1 48

Dicit ei Nathanahel: unde  
me nosti? Respondit Ihesus et  
dixit ei: priusquam te  
Philippus vocaret, cum esses  
sub ficu, vidi te.

Nathanael saith to him:  
Whence knowest thou me? Jesus  
answered and said to him: Before  
that Philip called thee, when thou  
wast under the fig tree, I saw thee.

17

5

Thó quad imo Nathanahel:  
wanan weistú mih? Antlingota  
ther heilant inti quad imo: ér  
thanne dih Philippus gruohti mit  
thiu thú wari untar themo  
fígboume, gisah thih.

Jn 1 49  
50a.

Respondit ei Nathanahel et  
ait: rabbi, tu es filius dei, tu es  
rex Israel. Respondit Ihesus  
et dixit ei: quia dixi tibi:

Nathanael answered him and  
said: Rabbi: Thou art the Son of  
God. Thou art the King of Israel.  
Jesus answered and said to him:  
Because I said unto thee,

17

6a

Thó antvurtita imo  
Nathanahel inti quad imo:  
meister, thú bist gotes sún, thú  
bist Israelo cuning. Thó  
antlingota imo ther heilant inti  
quad imo: bithiu wanta ih thir  
quad:

Jn 1 50b.	vidi te sub ficu, credis: maius his videbis.	I saw thee under the fig tree, thou believest: greater things than these shalt thou see.	17 6b	gisah thih untar themo figboume, giloubis: thesen mêr gisihist thu.
Jn 1 51	Et dicit ei: amen amen dico vobis, videbitis cælum apertum et angelos dei ascendentes et descendentes supra filium hominis.	And he saith to him: Amen, amen, I say to you, you shall see the heaven opened and the angels of God ascending and descending upon the Son of man.	17 7	Inti quad imo: war sagen ih iu, ír gisehet himil offanan inti gotes engila úfstigante inti nidarstigante ubar then mannes sún.
Lc 4 14 15.	Et regressus est Ihesus in virtute spiritus in Galileam, et fama exiit per universam regionem de illo, et ipse docebat in synagogis eorum et magnificabatur ab omnibus.	And Jesus returned in the power of the spirit, into Galilee: and the fame of him went out through the whole country. And he taught in their synagogues and was magnified by all.	17 8	Inti widarfuor tho ther heilant in themo megine geistes in Galileam, inti liumunt úzgieng thurah alle thie lantscáf fon imo, inti hér léрта in iro samanungu inti wás gilobot fon allen.
<b>XVIII. UBI IHESUS IN SYNAGOGA LEGIT LIBRUM ESAIÆ.</b>				
Lc 4 16 17a.	Et venit Nazareth, ubi erat nutritus, et intravit secundum consuetudinem suam die sabbati in synagogam, et surrexit legere, et traditus est illi liber prophetæ Esaia.	And he came to Nazareth, where he was brought up: and he went into the synagogue, according to his custom, on the Sabbath-day: and he rose up to read, and the book of Isaia the prophet was delivered unto him.	18 1	Thó quam hér zi Nazareth, thar hér was gizogan, inti ingieng after sinero giúuonu in sambaztág in thie samanunga, inti árstuont úf zi lesanne, inti salta mán imo then buoh thés wizagen Esaies.
Lc 4 17b 18. 19.	Et ut <b>revolvit</b> <sup>1</sup> librum, invenit locum ubi scriptum erat: <i>spiritus domini super me, propter quod unxit me, evangelizare pauperibus misit me, predicare captivis remissionem et cæcis visum, dimittere confractos in remissionem, predicare annum domini acceptum et diem retributionis.</i>	And as he <b>unrolled</b> <sup>1</sup> the book, he found the place where it was written: <i>The spirit of the Lord is upon me. Wherefore he hath anointed me to preach the gospel to the poor, he hath sent me, to preach deliverance to the captives and sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord and the day of reward.</i>	18 2	So hér thén buoh inteta, fant thie stat thár giscriban uúas: <i>truhtínes geist ubar míh, thuruh thaz salbota míh, inti zi gótspellonne thurftigen santa hér míh, zi predígonne háften fórlaznessi inti blínten gisiht, zi fórlazenne gibrochanne in fórlaznessi, zi predígonne antphengi iár truhtínes inti tág ítłones.</i>
Lc 4 20a	Et cum <b>plicuisset</b> <sup>2</sup> librum,	And when he had <b>rolled up</b> <sup>2</sup> the book,	18 3a	Inti mit thiu hér thén buoh biteta,

<sup>1</sup> 'Unfolded' is a poor translation of 'revolvit', specially in reference to a scroll.

<sup>2</sup> 'Folded' is likewise a poor translation of 'plicuisset'.

(54)

Lc 4 20b	reddidit ministro et sedit, et omnium in sinagoga oculi erant intendentes in eum.	he restored it to the minister and sat down. And the eyes of all in the synagogue were fixed on him.	18 3b	gab ín themo ambahte inti sáz, inti allero ougun in thero samanungu warun scowonti in ínan.
Lc 4 21	Coepit autem dicere ad illos: quod hodie impleta est hæc scriptura in auribus vestris.	And he began to say to them: This day is fulfilled this scripture in your ears.	18 4	Bigonda hér tho quedan zi ín: tház hiutu gifullit ist thiz giscrib in íwaren orun.
Mt 4 17 Mc 1 15 Mt 4 17 Mc 1 15 Mt 4 17	Exinde coepit Ihesus predicare et dicere: <b>quoniam impletum est tempus</b> poenitentiam agite, <b>et credite in evangelio</b> , adpropinquavit enim regnum cælorum.	From that time Jesus began to preach, and to say: <b>The time is accomplished</b> , do penance, <b>and believe the gospel</b> , for the kingdom of heaven is at hand.	18 5	Fón danan bigonda thér heilant predigon inti quedan: wanta gifullit ist zít, tuót rívvua inti giloubet themo euangelio, nahit sih nú himilo ríhhi.

### XVIII. UBI IHESUS VOCAVIT PETRUM ET ANDRÆAM IACOBUM ET IOHANNEM.

Mt 4 18	Ambulans autem iuxta mare Galileæ vidit duos fratres, Simonem qui vocatur Petrus et Andream fratrem eius, mittentes rete in mare, erant enim piscatores.	And Jesus walking by the sea of Galilee, saw two brethren, Simon who is called Peter, and Andrew his brother, casting a net into the sea (for they were fishers).	19 1	Ganganti náh themo sevvu Galileæ gisáh zwene bruoder, Simonem, thie giheizan ist Petrus, inti Andream sinan bruoder, sententi iro nezzi in séo, wanta sie warun fiscara.
Mt 4 19 20.	Et ait illis: venite post me, et faciam vos fieri piscatores hominum. <b>At illi continuo relictis retibus secuti sunt eum.</b>	And he saith to them: Come ye after me, and I will make you to be fishers of men. <b>And they immediately leaving their nets, followed him.</b>	19 2	Inti quad hér ín: quemet after mír, inti fh tuon ívvuih úuesan manno fiscara; sie thó sliumo fórlázenen nezzin folgetun imo.
Mt 4 21 22.	Et procedens inde vidit alios duos fratres, Iacobum Zeboedæi et Iohannem fratrem eius in navi cum Zebædæo patre eorum, reficientes retia sua, et vocavit eos; <b>illi autem statim relictis retibus et patre secuti sunt eum.</b>	And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets: and he called them; <b>and they forthwith left their nets and father, and followed him.</b>	19 3	Thanan tho furdir ganganti gisah andare zuene bruoder, Iacobum Zebedeoén sún, inti Iohannem sinan bruoder in skeffe mít Zebedeoén iro fater, rihtenti iro nezi, inti gihalota sie; sie sliumo forlazzanen nezin inti fater folgetun imo.
Lc 5 1a	Factum est autem,	And it came to pass,	19 4a	Vuard thó gitán,

Lc 5 1b 2.	cum turbe inruerent in eum, ut audirent verbum dei, et ipse stabat secus stagnum Genesaret, <b>et vidit duas naves stantes secus stagnum, piscatores autem descenderant et lavabant retia.</b>	that when the multitudes pressed upon him to hear the word of God, he stood by the lake of Genesareth, <b>and saw two ships standing by the lake: but the fishermen were gone out of them and were washing their nets.</b>	19 4b	mít thiu thie menigi ánafeilun in inan, thaz sie gihórtin gotes wort, stuont hér náh themo wage Genesareth, inti gisah zuei skef stantantu náh themo wage; thie fiscara stigun nidar, thaz sie flewitin iro nezzi.
Lc 5 3	Ascendens autem ipse in unam navem, quæ erat Simonis, rogavit eum a terra reducere pussillum, et sedens docebat de navicula turbas.	And going into one of the ships that was Simon's, he desired him to draw back a little from the land. And sitting, he taught the multitudes out of the ship.	19 5	Ársteig hér thó in einaz skef thaz thar was Simones, bát hér inan, thaz her íz fon erdu arleitti ein luzzil, inti sizzenti lértá fon themo skeffe thie menigi.
Lc 5 4 5.	Ut cessavit autem loqui, dixit ad Simonem: duc in altum, et laxate retia vestra in capturam. <b>Et respondens Simon dixit illi: praeceptor, per totam noctem laborantes nihil coepimus, in verbo autem tuo laxabo rete.</b>	Now when he had ceased to speak, he said to Simon: Launch out into the deep and let down your nets for a draught. <b>And Simon answering said to him: Master, we have laboured all the night and have taken nothing: but at thy word I will let down the net.</b>	19 6	So hér thó bilan zi sprehanne, tho quad her zí Simone: scalt thaz skef in tiufi, inti zilazet iuwaru nezziu zi fahenne. Thó antvurtita Simon inti quad imo: meistar, alla thesa náht arbeitente niowiht ni gifiengumes, in thinemo worte íntlazu ih thaz nezzi.
Lc 5 6 7.	Et cum hoc fecissent, concluserunt piscium multitudinem copiosam; rumpebatur autem rete eorum. <b>Et annuerunt sociis qui erant in alia navi, ut venirent et adiuverent eos. Et venerunt et impleverunt ambas naviculas ita ut mergerentur.</b>	And when they had done this, they enclosed a very great multitude of fishes: <b>and their net was being rent<sup>1</sup>. And they beckoned to their partners that were in the other ship, that they should come and help them. And they came and filled both the ships, so that they were almost sinking.</b>	19 7	Mit thiu sie thó thaz tátun, bifiengun fisco ginuhtsama menigi, brast thaz iro nezzi. Bouhntun iro ginozun thie thár warun in andaremo skeffe, thaz sie quamin inti ín hulphin. Quamun sie thó inti gifultun beidu thiu skef só thaz siu suffun.
Lc 5 8 9a.	Quod cum videret Simon Petrus, procidit ad genua Ihesu dicens: exi a me, quia homo peccator sum, domine. <b>Stupor enim circumdederat eum</b>	<b>When Simon Peter saw this<sup>2</sup>,</b> he fell down at Jesus' knees, saying: Depart from me, for I am a sinful man, O Lord. <b>For he was wholly astonished,</b>	19 8a	Mit thiu thaz thó gisah Simon Petrus, fiel zi thés heilantes knevvun inti quad: argang fon mír, wanta fh suntig man bin, truhtin. Forhta bifieng inan

<sup>1</sup> 'and their net broke' – poor translation of the Latin :: better 'and their net was being rent'

<sup>2</sup> 'Which when Simon Peter saw' – Latinism :: better 'When Simon Peter saw this'

(56)

Lc 5 9b.  
10a.

et omnes qui cum illo erant in  
captura piscium quam  
coeperant. Similiter autem  
Iacobum et Iohannem filios  
Zebedæi, qui erant socii  
Simonis.

Lc 5 10b  
Jn 2 11.  
Lc 5 11

Et ait ad Simonem Ihesus:  
noli timere, ex hoc iam  
homines eris capiens. Et  
crediderunt in eum discipuli  
eius, et subductis a terra  
navibus relictis omnibus secuti  
sunt eum.

and all that were with him, at the  
draught of the fishes which they  
had taken. And so were also  
James and John, the sons of  
Zebedee, who were Simon's  
partners.

And Jesus saith to Simon:  
Fear not: from henceforth thou  
shalt catch men. And his  
disciples believed in him, and  
having brought their ships to land,  
leaving all things, they followed  
him.

19  
8b

inti alle thie mit imo warun in  
thero fisco fahungu thie sie thó  
gifiengun, samasó Iacobum inti  
Iohannem Zebedeen suni,  
bithiu sie warun Simones  
ginoza.

19  
9

Thó quad thér heilant zi  
Simone: ni curi thír forhten, fon  
hinan giu fahistu man.  
Giloubtun in inan thó sine  
iungiron inti árleitten fon erdu  
skeffun forlazenen allen  
folgetun imo.

## XX. UBI IHESUS VOCAVIT MATHEUM PUBLICANUM.

Mt 9 9

Et cum transiret inde  
Ihesus, vidit hominem  
sedentem ad teloneo,  
Matheum nomine, et ait illi:  
sequere me.

Lc 5 28

Et surgens relictis omnibus  
secutus est eum.

Jn 3 22

Post hæc venit Ihesus et  
discipuli eius in Iudeam  
terram et illic demorabatur  
cum eis et baptizabat.

Jn 3 23  
24.

Erat autem et Iohannes  
baptizans in Enon iuxta Salim,  
quia aquæ multæ erant illic, et  
adveniebant et baptizabantur;  
nondum enim missus fuerat in  
carcerem Iohannes.

Jn 3 25

Facta est ergo quæstio ex  
discipulis Iohannis cum  
Iudæis de purificatione.

Jn 3 26a

Et venerunt ad Iohannem  
et dixerunt ei:

And when Jesus passed on  
from thence, he saw a man sitting  
in the custom house, named  
Matthew; and he saith to him:  
Follow me.

20  
1

And leaving all things, he rose  
up and followed him.

20  
2

After these things, Jesus and  
his disciples came into the land of  
Judea: and there he abode with  
them and baptized.

21  
1

And John also was baptizing  
in Ennon near Salim: because  
there was much water there. And  
they came and were baptized; for  
John was not yet cast into prison.

21  
2

And there arose a question  
between some of John's disciples  
and the Jews, concerning  
purification.

21  
3

And they came to John and  
said to him:

21  
4a

Mit thiu their heilant thanana  
fuor, gisah man sizzantan zi  
zolle, thie Matheus was  
giheizan, inti quad imo: folge  
mír.

Her thó arstantanti allen  
forlazenen folgeta imo.

After thiu quam ther heilant  
inti sine iungiron in Iudeno erda  
inti thár woneta mít in inti  
toufta.

Vuas óuh tho Iohannes  
toufenti in Enon nah Salím,  
wanta thar managu wazzar  
warun, inti quamun zi imo inti  
vvurdun gitoufte; nóh thanne ni  
was Iohannes gisentit in carcari.

Vuard thár reda gitán fon  
thén iungiron Iohannes mit thén  
Iudeon fon thero subarnessi.

Inti quamun zi Iohanne inti  
quadun imo:



Jn 3 26b	rabbi, qui erat tecum trans Iordanem, cui tu testimonium perhibuisti, ecce hic baptizat, et omnes veniunt ad eum.	Rabbi, he that was with thee beyond the Jordan, to whom thou gavest testimony: behold, he baptizeth and all men come to him.	21 4b	meistar, thie thar mit thir was ubar Iordanen, themo thú giwizscaf sagetus, senu thér toufit hiér, inti alle quement zi imo.
Jn 3 27 28.	Respondit Iohannes et dixit: nou potest homo quicquam accipere, nisi ei fuerit datum de cælo. <b>Ipsi vos mihi testimonium perhibetis quod dixerim ego: non sum Christus, sed quia missus sum ante illum.</b>	John answered and said: A man cannot receive any thing, unless it be given him from heaven. <b>You yourselves do bear me witness that I said that I am not Christ, but that I am sent before him.</b>	21 5	Thó antlingita Iohannes inti quad: ni mág ther man iowiht intphahén, noba imo íz gigebean werde fon himile. Ír selbon saget mír giwizscáf thaz ih quad: ih ni bin Crist, uzouh bim gisentit furi inan.
Jn 3 29 30.	Qui habet sponsam sponsus est, amicus autem sponsi est qui stat et audit eum, gaudio gaudet propter vocem sponsi. Hoc ergo gaudium meum impletum est. <b>Illum oportet crescere, me autem minui.</b>	He that hath the bride is the bridegroom: but the friend of the bridegroom, who standeth and heareth Him, rejoiceth with joy because of the bridegroom's voice. This my joy therefore is fulfilled. <b>He must increase: but I must decrease.</b>	21 6	Thie brut habet thie ist brutigomo; ther ist thes brutigomen friunt thie thar stentit inti horit inan, inti giueen giuihit thuruh stemma thes brutigomen. Thie mún giueo ist gifullit, ín gilimphit wahsen, mih zi minnironne.
Jn 3 31 32. 33. 34.	Qui desursum venit supra omnes est, qui est de terra de terra est et de terra loquitur. Qui de cælo venit supra omnes est, <b>et quod vidit et audivit hoc testatur, et testimonium eius nemo accepit; qui accepit testimonium eius signavit quia deus verax est; quem enim misit deus, verba dei loquitur. Non enim ad mensuram dat deus spiritum.</b>	He that cometh from above is above all. He that is of the earth, of the earth he is, and of the earth he speaketh. He that cometh from heaven is above all, <b>and what he hath seen and heard, that he testifieth: and no man receiveth his testimony.</b> He that hath received his testimony hath set to his seal that God is true. <b>For he whom God hath sent speaketh the words of God: for God doth not give the Spirit by measure.</b>	21 7	Thie thar fon obana quam, ther ist ubar alle, thie thar ist fon erdu, fon erdu ist inti fon erdu sprihhit. Thie thar fon himile quáam, ther ist ubar alle, inti thaz hér gisah inti gihorta, thaz cundit, inti sine giwizscaf nioman íntphieng; thie thar íntphieng sine giwizscaf, ther gizeihhonota thaz gót uúar ist; then got santa, ther sprihhit gotes uúort, ni gibit imo in mezze got geist.
Jn 3 36	Qui credit in filium, habet vitam æternam, qui autem incredulus est filio, non videbit vitam, sed ira dei manet super eum.	He that believeth in the Son hath life everlasting: but he that believeth not the Son shall not see life: but the wrath of God abideth on him.	21 8	Thie thar giloubit in thén sún, ther habet eúuin líb; thie thar ungiloubfol ist themo sune, ni gisihit líb, úzouh gotes gibuluht wonet ubar inán.

(58)

Jn 4 1  
2.

Ut ergo cognovit Ihesus  
quia audierunt Pharisei quia  
Ihesus plures discipulos facit  
et baptizat quam Iohannes  
(quamquam Ihesus non  
baptizaret, sed discipuli eius)

Mt 4 12a,c  
Jn 4 3

Et quod Iohannes traditus  
esset, reliquit Iudeam et abiit  
iterum in Galileam.

When Jesus therefore  
understood the Pharisees had  
heard that Jesus maketh more  
disciples and baptizeth more than  
John, (though Jesus himself did  
not baptize, but his disciples),

And when John was delivered  
up, he left Judea and went again  
into Galilee.

21  
9

Só ther heilant tho furstuont  
thaz thie Pharisei gihortun thaz  
ther heilant manageron iungiron  
tati inti toufti thanne Iohannes  
(thóh widaro ther heilant ni  
toufti, nibi sine iungiron)

21  
10

Inti thaz Iohannes giselit  
uúas, fúrliéz thó Iudeam inti  
gieng abur in Galileam.

## XXI. UBI IHESUS AUDIENS QUOD IOHANNES TRADITUS ESSET SECESSIT IN FINES ZABULON ET NEPTHALIM.

Mt 4 12  
13.

Cum autem audisset quod  
Iohannes traditus esset,  
secessit in Galileam. Et relicta  
civitate Nazareth venit et  
habitavit in Capharnaum  
maritimam in finibus Zabulon  
et Neptalim.

Mt 4 14  
15.  
16.

Ut impleretur quod dictum  
est per Esaïam prophetam:  
*terra Zabulon  
et terra Neptalim,  
via maris  
trans Iordanen,  
Galilææ gentium,  
populus qui sedebat in tenebris  
lucem vidit magnam,  
et sedentibus in regione et in  
umbra mortis  
lux orta est eis.*

When **he**<sup>1</sup> had heard that John  
was delivered up, he retired into  
Galilee. And leaving the city  
Nazareth, he came and dwelt in  
Capharnaum on the sea coast, in  
the borders of Zabulon and of  
Nephtholim;

That it might be fulfilled  
which was said by Isaïas the  
prophet:  
*land of Zabulon  
and land of Nephtholim,  
the way of the sea  
beyond the Jordan,  
Galilee of the Gentiles:  
The people that sat in darkness,  
hath seen great light:  
and to them that sat in the region of  
the shadow of death,  
light is sprung up.*

21  
11

Mit thiu her gihorta thaz  
Iohannes giselit uúas, fuor in  
Galileam, inti forlazanero burg  
Nazareth quam thó inti artota in  
Capharnaum siolihheru in then  
entin Zabulon inti Neptalim.

21  
12

Thaz gifullit vvurdi thaz thar  
giquetan uúas thuruh Esaïam  
then wizagon:  
*erða Zabulon  
inti erða Neptalim,  
weg sewes  
widar Iordanen,  
Galilæa theotono,  
folc thaz thar saz in finstarnessin  
gisah mihil lioht,  
inti sizzanten in lantskeffi tódes  
scuwen  
lioht gieng in úf.*

## XXII. UBI IHESUS CIRCUMBAT OMNES REGIONES ET SEDENS IN MONTE ELEGIT XII DISCIPULOS ET DOCUIT EOS DE BEATITUDINEM REGNI CÆLORUM ET QUÆ SECUNTUR.

Mt 4 23

Et circuibat Ihesus totam  
Galileam, docens in sinagogis  
eorum et prædicans  
evangelium regni et sanans  
omnem languorem et omnem  
infirmiorem in populo.

And Jesus went about all  
Galilee, teaching in their  
synagogues, and preaching the  
gospel of the kingdom: and  
healing all manner of sickness and  
every infirmity, among the  
people.

22  
1

Inti umbigieng ther heilant  
alla Galileam, lerenti in iro  
samanungun inti predigonti  
gótspele ríhhes, inti heilta  
iogiwelihha suht inti  
iogiwelihha ummaht in themo  
folke.

Mt 4 24a

Et abiit opinio eius in  
totam Syriam, et obtulerunt ei  
omnes male habentes variis  
languoribus et tormentis

And his fame went throughout  
all Syria, and they presented to  
him all sick people that were  
taken with divers diseases and

22  
2a

Inti árgieng sín liumunt in  
alla Syria, inti bráhtun imo alle  
ubil habante inti mít  
messalihhen suhtin inti mit  
wizziu

<sup>1</sup> 'And when **Jesus** had . . . ' :: This is not a translation of the Vulgate Latin. The Latin translates as 'And when **he** had . . . '

Mt 4 24b	conprehensos, et qui demonia habebant, et lunaticos et paralyticos, et curavit eos.	torments, and such as were possessed by devils, and lunatics, and those that had the palsy, and he cured them:	22 2b	bifangane, inti thie thár habetun diwal, inti manódsioche inti bettisiohhe, inti giheilta sie.
Mt 4 25	Et secutæ sunt eum turbæ multæ de Galilea et Decapoli, ex Hierusolimis et Iudea, et de trans Iordanen.	And much people followed him from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond the Jordan.	22 3	Inti folgetun imo manage menigi fón Galilea inti fon Decapoli inti fon Hierusalem inti fon Iudeon inti fon ubar Iordanen.
Lc 4 42c 43.	Et detinebant illum, ne discederet ab eis; quibus ille ait: quia et aliis civitatibus oportet me evangelizare regnum dei, quia ideo missus sum.	And they stayed him that he should not depart from them. To whom he said: To other cities also I must preach the kingdom of God: for therefore am I sent.	22 4	Inti bihabetun inan, thaz fon ín ni árwizi; then quad hér: wanta andren burgin gilimphit mir zi gotspellonne gotes rihhi, wanta bithiu bín ih gisentit.
Mt 5 1a,b Mc 3 13b 14a. Lc 6 13	Et cum vidisset turbam, ascendit in montem; et cum sedisset, vocavit ad se quos voluit ipse, et venerunt ad eum, et fecit ut essent duodecim cum illo, quos et apostolos nominavit.	And seeing the multitudes, he went up into a mountain, and when he was set down, he called unto him whom he would himself: and they came to him, and he made that twelve should be with him, whom he named apostles	22 5	Mít thiú hér gisah thie menigi, steig ufán berg; mit thiú hér gisaz, giholota thie zi imo thie hér wolta, inti quamun zi imo, inti teta thaz warun zueliui mit imo, thie namta her boton.
Lc 6 14a Mc 3 17 Lc 6 14c 15. 16.	Simonem, quem cognominavit Petrum, et Andream fratrem eius, Iacobum Zebedei et Iohannem fratrem Iacobi, quibus inposuit nomina Boanerges, quod est filii tonitruí, Philippum et Bartholomeum, Matheum et Thomam, Iacobum Alpei et Simon qui vocatur Zelotes, et Iudam Iacobi et Iudam Scarioth, qui fuit proditor.	Simon, whom he surnamed Peter, and Andrew his brother, And James the son of Zebedee, and John the brother of James; and he named them Boanerges, which is, The sons of thunder. Philip and Bartholomew, Matthew and Thomas, James the son of Alpheus, and Simon who is called Zelotes, And Jude the brother of James, and Judas Iscariot, who was the traitor.	22 6	Simonem, then her andaremo namen hiez Petrum, inti Andream sinan bruoder inti Iacobum Zebedeoen sun inti Iohannem Iacobes bruoder, then scuóf hér namon, thaz sie hiezzin Boanerges, thaz ist arrekít thonares kind, Philippum et Bartholomeum, Matheum inti Thomam, Iacobum Alpheen sún inti Simonem thie thar ist giheizan Zelotes, inti Iudam Iacobes bruoder inti Iudam anderemo namen Scarioth, thie was meldari.
Mt 5 1 Lc 6 20	Et accesserunt ad eum discipuli eius, et elevatis oculis in eos	And his disciples came unto him, and he, lifting up his eyes	22 7a	Inti giengun tho zi imo sine iungiron, inti úfarhabanen sinen ougon in sie

(60)

Mt 5 2	aperiens os suum docebat eos dicens:	And opening his mouth he taught them, saying:	22 7b	íntteta sinan mund, léрта sie súš quedanti:
Mt 5 3	Beati pauperes spiritu, quoniam ipsorum est regnum cælorum.	Blessed are the poor in spirit: for theirs is the kingdom of heaven.	22 8	Salige sint thie thar arme sint in geiste, wanta thero ist gotes rihhi.
Mt 5 4	Beati mites, quoniam ipsi possidebunt terram.	Blessed are the meek: for they shall possess the land.	22 9	Salige sint mandware, wanta thie bisizzent erda.
Mt 5 5	Beati qui lugent, quoniam ipsi consolabuntur.	Blessed are they that mourn: for they shall be comforted.	22 10	Salige sint thie thar vвуofent, wanta thie werdent gifluobrit.
Mt 5 6	Beati qui esuriunt et sitiunt iustitiam, quoniam ipsi saturabuntur.	Blessed are they that hunger and thirst after justice: for they shall have their fill.	22 11	Salige sint thie thar hungerent inti thurstent reht, wanta thie werdent gisatote.
Mt 5 7	Beati misericordes, quoniam ipsi misericordiam consequuntur.	Blessed are the merciful: for they shall obtain mercy.	22 12	Salige sint thie thar sint miltherze, wanta sie folgent miltidun.
Mt 5 8	Beati mundo corde, quoniam ipsi deum videbunt.	Blessed are the clean of heart: they shall see God.	22 13	Salige sint thie thar sint subere in herzon, wanta thie gisehent got.
Mt 5 9	Beati pacifici, quoniam filii dei vocabuntur.	Blessed are the peacemakers: for they shall be called the children of God.	22 14	Salige sint thie thar sint sibbisame, wanta sie gotes barn sint ginemnit.
Mt 5 10	Beati qui persecutionem patiuntur propter iustitiam, quoniam ipsorum est regnum cælorum.	Blessed are they that suffer persecution for <b>justice's</b> <sup>1</sup> sake: for theirs is the kingdom of heaven.	22 15	Salige sint thie thar ahtnessi sint tholenti thuruh reht, wanta iro ist himilo rihhi.
Mt 5 11a Lc 6 22b Mt 5 11b Lc 6 22c	Beati estis cum maledixerint vobis <b>et oderint vos homines</b> et persecuti vos fuerint et dixerint omne malum adversum vos mentientes, <b>et cum separaverint vos et exprobraverint et eiecerint nomen vestrum tamquam malum propter filium hominis.</b>	Blessed are ye when they shall revile you, <b>shall hate you</b> , and persecute you, and speak all that is evil against you, untruly, for my sake: <b>and when they shall separate you and shall reproach you and cast out your name as evil, for the Son of man's sake.</b>	22 16	Salige birut ír, mit thiu iu fluohhont inti hazzont iuúih man inti ahtent iuúar inti quedent ál ubil widar íu liogente, mit thiu sie iwih ziskeident inti itiwizzont inti árwerphent iwaran namon samasó ubil thuruh then mannes sún.
Lc 6 23 Mt 5 12a	Gaudete in illa die et exultate, <b>quoniam merces vestra copiosa est in cælis.</b>	Be glad in that day and rejoice: <b>for your reward is very great in heaven.</b>	22 17	Giuehet in themo tage inti blidet, wanta bithiu iwar mieta ist ginuhtsam in himilon.
Mt 5 12b	Sic enim persecuti sunt prophetas	<b>For so did their fathers persecute</b> <sup>2</sup>	22 18a	Só áhtitun sie thero wizagono

<sup>1</sup> 'justice' -- may seem right to some, but I prefer justice's

<sup>2</sup> For so persecuted the prophets that were before you **did their fathers**. -- This is fine in Latin, but in English, it reads dreadfully. I prefer:-  
'For so did their fathers persecute // the prophets that were before them' -- Note also the mismatch of 'you' and 'them' in the original.

Mt 5 12c Lc 6 23d	qui fuerunt ante vos <b>patres eorum</b> .	the prophets that were before them <sup>1</sup> .	22 18b	thie thar fora íu warun, iro fatera.
<b>XXIII. INCREPATIO DIVITUM.</b>				
Lc 6 24	Veruntamen vae vobis divitibus, quia habetis consolationem vestram.	But woe to you that are rich: for you have your consolation.	23 1	Thoh widaro uúe íu otagon, wanta ir habet íuwera fluobara.
Lc 6 25a	Vae vobis qui saturati estis, quia esurietis.	Woe to you that are filled: for you shall hunger.	23 2	We íu thie thar gisatote birut, bithiu wanta ír hungeret.
Lc 6 25b	Vae vobis qui ridetis nunc, quia lugebitis et flebitis.	Woe to you that now laugh: for you shall mourn and weep.	23 3	We íu thie nú lahhet, bithiu wanta ír vvuofofet inti riozet.
Lc 6 26	Vae cum bene vobis dixerint omnes homines: secundum hæc faciebant pseudoprophetae patres eorum.	Woe to you when men shall bless you: for according to these things did their fathers to the false prophets.	23 4	We íu mit thiu íu wolaquædent alle man: after thesen tatun luggen wizagon iro fatera.
<b>XXIII. UBI DICIT: VOS ESTIS SAL TERRÆ.</b>				
Lc 6 27a Mt 5 13a	Sed vobis dico qui auditis: <b>vos estis sal terræ.</b>	But I say to you that hear: <b>You are the salt of the earth.</b>	24 1	Uzouh iu thie dar gihoret, quidu ih: ír birut salz erda.
Mt 5 13b	Quodsi sal evanuerit, in quo salietur?	But if the salt lose its savour, wherewith shall it be salted?	24 2	Oba thaz salz áritalet, in hiu selzit man iz thanne?
Mt 5 13c	Ad nihilum valet ultra, nisi ut proiciatur foras et conculcetur ab hominibus.	It is good for nothing anymore but to be cast out, and to be trodden on by men.	24 3	Zi niowihtu mag íz elihor, nibi thaz man íz úzwerphe, inti si fúrtretan fon mannun.
<b>XXV. UBI AIT: VOS ESTIS LUX HUIUS MUNDI ET ITERUM CONPARATIONES DE PRÆCEPTIS LEGIS.</b>				
Mt 5 14	Vos estis lux mundi. Non potest civitas abscondi supra montem posita.	You are the light of the world. A city seated on a mountain cannot be hid.	25 1	Ír birut mittilagartes liobt. Ni mag burg werdán giborgan ubar berg gisezzitu.
Mt 5 15a Mc 4 21b Lc 11 33b Mt 5 15b	Neque accendunt lucernam et ponunt eam sub modio neque sub lecto neque in loco abscondito neque sub vaso, sed super candelabrum, ut et luceat omnibus qui in domo sunt.	Neither do men light a candle and put it under a bushel, or under a bed? nor put it in a hidden place, nor under a bowl <sup>2</sup> but upon a candlestick, that it may shine to all that are in the house.	25 2	Noh intprennent liobt inti sezzent íz untar mutti noh untar betti noh untar giborgana steti noh untar faz, úzouh ubar kentilastab, thaz íz liuhte allen then in húse sint.
Mt 5 16	Sic luceat lux vestra coram hominibus, ut videant vestra bona opera et glorificent patrem vestrum qui est in cælis.	So let your light shine before men, that they may see your good works, and glorify your Father who is in heaven.	25 3	Só liuhte iwar liobt fora mannun, thaz sie gisehén iwaru guotu wérc inti diurison iwaran fater thie in himilon ist.
Mt 5 17a	Nolite putare quoniam veni	Do not think that I am come	25 4a	Ni curet uúanen thaz ih quami

<sup>1</sup> See ref 2 on previous page.<sup>2</sup> The Latin here is not a good match: in particular, the Vulgate has 'modulo' which Douay translates as 'bushel'. I translate 'vaso' as 'bowl'.

(62)

Mt 5 17b	solvere legem aut prophetas; non veni solvere, sed adimplere.	to <b>refute</b> <sup>1</sup> the law, or the prophets. I am not come to <b>refute</b> <sup>1</sup> , but to fulfil.	25 4b	euúa zi losenne odo wizagon; ni quam ih zi losenne, úzouh zi fullenne.
Mt 5 18	Amen quippe dico vobis: donec transeat cælum et terra, iota unum aut unus apex non præteribit ex lege, donec omnia fiant.	For amen I say unto you, till heaven and earth pass, one jot, or one tittle shall not pass of the law, till all be fulfilled.	25 5	Ih sagen íu uúar: ér thanne zifare himil inti erda, ein .i. odo ein houbit ni furferit fon thero evvu, ér thanne siu elliu werdent.
Mt 5 19	Qui ergo solverit unum de mandatis istis minimis et docuerit sic homines, minimus vocabitur in regno cælorum. Qui autem fecerit et docuerit, hic magnus vocabitur in regno cælorum.	He therefore that shall break one of these least commandments, and shall so teach men shall be called the least in the kingdom of heaven. But he that shall do and teach, he shall be called great in the kingdom of heaven.	25 6	Ther thie zilosít einaz fon then minnistun bibotun inti lerít só man, minnistó ist giheizan in himilo rihhe. Thie thar tuot inti lérit, thie ist mihhil giheizan in himilo rihhe.
Mt 5 20	Dico enim vobis: quia nisi habundaverit iustitia vestra plus quam scribarum et Phariseorum, non intrabitis in regnum cælorum.	For I tell you, that unless your justice abound more than that of the scribes and Pharisees, you shall not enter into the kingdom of heaven.	25 7	Ih quidu íu: ní sí thaz ginuhtsamo iúúar reht mér thanne thero scribaro inti thero Phariseorum, ní get ír in himilo rihhi.

## XXVI. IRACUNDIÆ.

Mt 5 21	Audistis quia dictum est antiquis: <i>non occides, quí autem occiderit, reus erit iudicio.</i>	You have heard that it was said to them of old: <i>Thou shalt not kill. And whosoever shall kill, shall be in danger of the judgment.</i>	26 1	Ír gihórtut thaz giquetan uúas then altun: <i>ní uúis manslago: thie thar slehit, ther ist sculdíg dúomes.</i>
Mt 5 22a	Ego autem dico vobis, quia omnis qui irascitur fratri suo, reus erit iudicio.	But I say to you, that whosoever is angry with his brother, shall be in danger of the judgment.	26 2	Ih quidu íu, thaz iogiwelih ther sih gibilgit zi sinemo bruoder, ther ist sculdíg duomes.
Mt 5 22b	Qui autem dixerit fratri suo racha, reus erit concilio.	And whosoever shall say to his brother, Raca, shall be in danger of the council.	26 3	Ther the quidit sinemo bruoder italo, ther ist sculdíg things.
Mt 5 22c	Qui autem dixerit fatue, reus erit gehenne ignis.	And whosoever shall say, Thou fool, shall be in danger of hell fire.	26 4	Ther the quidit tumbo, ther ist sculdíg hellafiures.

## XXVII. DE RELINQUENDO MUNUS ANTE ALTARE.

Mt 5 23a	Si ergo offeres munus tuum	If therefore thou offer thy gift	27 1a	Oba thu bringis thina geba
----------	-------------------------------	----------------------------------	----------	----------------------------

<sup>1</sup> destroy – Correct, but misleading translation of ‘solvere’, ‘refute’ is also correct, and better.

Mt 5 23b 24.	ad altare et ibi recordatus fueris quia frater tuus habet aliquid adversum te, <b>relinque ibi munus tuum ante altare et vade prius reconciliari fratri tuo, et tunc veniens offer munus tuum.</b>	at the altar, and there thou remember that thy brother hath anything against thee, <b>leave there thy offering before the altar, and go first to be reconciled to thy brother, and then coming thou shalt offer thy gift.</b>	27 1b	zi altare inti thar thanne gihugis thaz thin bruoder habet sihuúaz uúidar thír, fórlaz thanne thar thina geba fora themo altare, fár ér zi gisuonenne thih mít thinemo bruoder, thanne quementi bring thine geba.
Mt 5 25	Esto consentiens adversario tuo cito, dum es in via cum eo, ne forte tradat te adversarius iudici, et iudex tradat te ministro, et in carcerem mittaris.	Be at agreement with thy adversary betimes, whilst thou art in the way with him: lest perhaps the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.	27 2	Vuis gihengig thinemo wídaruúorten sliumo, mit thiú thu bist in wege mit imo, min odowan thih sele thin wídarworto themo tuomen, inti ther tuomo sele thih themo ambahte, inti sentit man thih thanne in carcari.
Mt 5 26	Amen dico tibi: non exies inde, donec reddas novissimum quadrantem.	Amen I say to thee, thou shalt not go out from thence till thou repay the last farthing.	27 3	Uúar sagen ih thir: ni ges thú thanan úz, ér thanne thu giltis then iungiston scáz.

### XXVIII. DE ADULTERIO CONCUPISCENTIÆ.

Mt 5 27 28.	Audistis quia dictum est antiquis: non moechaberis. <b>Ego autem dico vobis, quoniam omnis qui viderit mulierem ad concupiscendum eam, iam moechatus est eam in corde suo.</b>	You have heard that it was said to them of old: Thou shalt not commit adultery. <b>But I say to you, that whosoever shall look on a woman to lust after her, hath already committed adultery with her in his heart.</b>	28 1	Ír gihortut thaz giquetan ist then altun: ni furligi thíf. Ih quidu íu, thaz iogiwelih thie thar gisihit uúib sie zi geronne, íu habet sia forlegana in sinemo herzen.
Mt 5 29	Quodsi oculus tuus dexter scandalizat te, erue eum et proice abs te; expedit enim tibi ut pereat unum membrorum tuorum, quam totum corpus tuum mittatur in gehennam.	And if thy right eye scandalize thee, pluck it out and cast it from thee. For it is expedient for thee that one of thy members should perish, rather than thy whole body be cast into hell.	28 2	Oba thin zesuwa ouga thih bisuihhe, árlosi íz thanne inti árwirph íz fon thir: bitherbi ist thir thaz fúrwerde ein thinero lido halt, thanne ál thin lihhamo si gisentit in hellafuir.
Mt 5 30a	Et si dextera manus tua scandalizat te, abscide eam	And if thy right hand scandalize thee, cut it off,	28 3a	Inti oba thin zesuúua hant thih bisuihhe, hou sie ába

(64)

Mt 5 30b

et proice abs te; expedit enim  
tibi ut pereat unum  
membrorum tuorum, quam  
totum corpus tuum eat in  
gehennam.

and cast it from thee: for it is  
expedient for thee that one of thy  
members should perish, rather  
than that thy whole body go into  
hell.

28  
3b

intí wirph sia fon thír: biderbi ist  
thir thaz fúrwerde ein thínero  
lido halt, thanne al thin lihhamo  
gange in hellafuir.

## XXVIII. DE REPUDIO.

Mt 5 31

Dictum est autem:  
quicumque dimiserit uxorem  
suam, det illi libellum repudii.

And it hath been said,  
Whosoever shall put away his  
wife, let him give her a bill of  
divorce.

29  
1

Íz ist giquetan: só uúer so  
fúrlaze sina quenun, gebe iru  
buoh thanatribes.

Mt 5 32

Ego autem dico vobis, quia  
omnis qui dimiserit uxorem  
suam, excepta fornicationis  
causa, facit eam moechari, et  
qui dimissam duxerit,  
adulterat.

But I say to you, that  
whosoever shall put away his  
wife, excepting the cause of  
fornication, maketh her to commit  
adultery: and he that shall marry  
her that is put away, committeth  
adultery.

29  
2

Thanne ih quidu íu, thaz  
thero giwelih thie furlazit sina  
quenun, uzan sahha huores, tuot  
sia furligan, thie thar thie  
furlazanun hálót, huorot.

## XXX. DE IURAMENTO.

Mt 5 33

Audistis quia dictum est  
antiquis:  
*non perierabis,*  
*reddes autem domino iuramenta*  
*tua.*

Again you have heard that it  
was said to them of old,  
*thou shalt not forswear thyself:*  
*but thou shalt perform thy oaths to*  
*the Lord.*

30  
1

Ír gihórtunt thaz then altun  
giquetan uúas:  
*ní fúrsweri thíh,*  
*wanta thú gíltis gote thína*  
*meíneída.*

Mt 5 34

Ego autem dico vobis: non  
iurare omnino; neque per  
cælum, quia thronus dei est,

But I say to you not to swear  
at all, neither by heaven for it is  
the throne of God:

30  
2

Thanne ih quidu íu, thaz  
mán zi thuruhslahti ní swere;  
noh bi himile, wanta hér goes  
sedal ist;

Mt 5 35

Neque per terram, quia  
scabillum est pedum eius,  
neque per Hierusolimam, quia  
civitas est magni regis.

Nor by the earth, for it is his  
footstool: nor by Jerusalem, for it  
is the city of the great king:

30  
3

Noh bi erdu, wanta scamal  
ist sínero fuozzo, noh bi  
Hierusalem, wanta siu ist burg  
thes mihhilen cuninges.

Mt 5 36

Neque per caput tuum  
iuraberis, quia non potes unum  
capillum album facere aut  
nigrum.

Neither shalt thou swear by  
thy head, because thou canst not  
make one hair white or black.

30  
4

Noh bi thinemo houbite  
sweres, wanta thú ní maht ein  
hár thes fahses wizaz gituon odo  
suarz.

Mt 5 37

Sit autem sermo vester: est  
est, non non; quod autem his  
abundantius est, a malo est.

But let your speech be yea,  
yea: no, no: and that which is over  
and above these, is of evil.

30  
5

Sí iuúar wort: ist ist, nist  
nist; so waz só ubar thaz ist, só  
ist íz fon ubile.

## XXXI. DE OCULUM PRO OCULO.

Mt 5 38

Audistis, quia dictum est:  
*oculum pro oculo*  
*et dentem pro dente.*

You have heard that it hath  
been said:  
*An eye for an eye,*  
*and a tooth for a tooth.*

31  
1

Ír gihórtut thaz giquetan ist:  
*ouga furí ouga*  
*intí zán furí zán.*

Mt 5 39a

Ego autem dico vobis:

But **I tell**<sup>1</sup> you

31  
2

Thanne ih quidu íu,

<sup>1</sup> 'But **I say** to you not to resist evil' this Latinism is better translated as 'But **I tell** you not to resist evil'



Mt 5 39b	non resistere malo.	not to resist evil:	31	thaz ír ni widarstantet ubile.
			2	
Mt 5 39c	Sed si quis te percusserit in dextra maxilla tua, prebe illi et alteram.	but if one strike thee on thy right cheek, turn to him also the other:	31	Úzouh oba thih sihuúer slahe in thín zeswa wanga, garawi imo thaz ander.
			3	
Mt 5 40	Et illi qui vult tecum iudicio contendere et tunicam tuam tollere, remitte et pallium.	And if a man will contend with thee in judgment, and take away thy coat, let go thy cloak also unto him.	31	Inti themo wolle mit thir in stríte bagen inti thina tunichun neman, fúrlaz imo thaz lahhan.
			4	
Mt 5 41	Et quicumque te angariaverit mille passus, vade cum illo alia duo.	And whosoever will force thee one mile, go with him other two.	31	Inti so wer so thih thuinge thaz thu mit imo gést thúsunt scritto, fár mit imo andere zuene.
			5	
Mt 5 42	Qui petit a te, da ei, et volenti mutuare a te ne avertaris.	Give to him that asketh of thee, and from him that would borrow of thee turn not away.	31	Thie fon thir sihwes bite, gíb imo, inti thie thár wolle mit thír wehslon, ni widaro iz thanne.
			6	
Lc 6 30	Et qui auferet quæ tua sunt, non repetas.	Give to every one that asketh thee: and of him that taketh away thy goods, <b>take not back</b> <sup>1</sup> .	31	Inti thie thiu neme thiu thinu sint, ni eisco siu.
			7	
Lc 6 31	Et prout vultis ut faciant vobis homines, facite illis similiter.	And as you would that men should do to you, do you also to them in like manner.	31	Só ír wollet thaz íu man tuon, só tuot ír ín selbsama.
			8	
<b>XXXII. DE DILIGENDO PROXIMUM.</b>				
Mt 5 43	Audistis quia dictum est: diligis proximum tuum et odio habebis inimicum tuum.	You have heard that it hath been said, Thou shalt love thy neighbour, and hate thy enemy.	32	Ír gihortut thaz giquetan ist: minno thinan nahiston inti habe in hazze thinan fiant.
			1	
Mt 5 44	Ego autem dico vobis: diligite inimicos vestros, benefacite his qui vos oderunt, et orate pro persequentibus et calumniantibus vos.	But I say to you, Love your enemies: do good to them that hate you: and pray for them that persecute and calumniate you:	32	Ih quidu íu: minnot iwara fianta, tuot then wola thie íwih hazzont, inti betot furi thie háhtenton inti harmenton íu.
			2	
Mt 5 45	Ut sitis filii patris vestri qui in cælis est, quia solem suum oriri facit super malos et bonos et pluit super iustos et iniustos.	That you may be the children of your Father who is in heaven, who maketh his sun to rise upon the good, and bad, and raineth upon the just and the unjust.	32	Thaz ír sít kind íwares fater thie in himile ist, ther thie sunnun úfgangen tuot ubar ubile inti ubar guote inti reganot ubar rehte inti ubar únrehte.
			3	
Mt 5 46a	Si enim diligatis eos qui vos diligunt, quam mercedem habebitis?	For if you love them that love you, what reward shall you have?	32	Oba ir thie minnot thie iwih minnont, welihha mieta habet ír thanne?
			4a	

<sup>1</sup> ask them not again – This is a poor translation from the Douay which is meaningless in this context. ‘take not back’ is both literally correct and meaningful.

(66)

Mt 5 46b	nonne et publicani hoc faciunt?	do not even the publicans this?	32 4b	eno ni tuont thaz thie firnfollun mán?
Lc 6 33	Et si benefeceritis his qui bene vobis faciunt, quæ vobis est gratia? siquidem et peccatores hoc faciunt.	And if you do good to them who do good to you, what thanks are to you? For sinners also do this.	32 5	Inti oba ír then wola tuot thie íu wola tuont, welih thanc ist íu thés? thaz tuont suntige mán.
Lc 6 34	Et si mutuum dederitis his a quibus speratis recipere, quæ gratia est vobis? nam et peccatores peccatoribus fænerant, ut recipiant æqualia.	And if you lend to them of whom you hope to receive, what thanks are to you? For sinners also lend to sinners, for to receive as much.	32 6	Oba ír wehsal gebet then fón then ír gitruwet lón intfahan, welih thanc ist íu thes thanne? inti suntige mán suntigen mannon íntlihent, thaz sie ebenlih intphahen.
Mt 5 47	Et si salutaveritis fratres vestros tantum, nonne et ethnici hoc faciunt?	And if you salute your brethren only, what do you more? do not also the heathens this?	32 7	Inti oba ír heilezet ekkorodo íwara bruoder, eno ni tuont thaz heidane man?
Lc 6 35	Verumtamen diligite inimicos vestros et bene facite et mutuum date nihil disperantes, et erit merces vestra multa, et eritis filii altissimi, quia ipse benignus est super ingratos et malos.	But love ye your enemies: do good, and lend, hoping for nothing thereby: and your reward shall be great, and you shall be the sons of the Highest. For he is kind to the unthankful and to the evil.	32 8	Thoh widaro minnot íwara fianta inti tuot ín wola inti wehsal gebet niowiht zurwanenti, inti ist iwar mieta mihhilu, inti ír birut kind thes hohisten, wanta her ginadig ist ubar unthancbare inti ubile.
Lc 6 36	Estote ergo misericordes, sicut et pater vester misericors est.	Be ye therefore merciful, as your Father also is merciful.	32 9	Weset miltherze, sósó iwar fater miltherzi ist.
Mt 5 48	Estote ergo vos perfecti, sicut pater vester cælestis perfectus est.	Be ye therefore perfect, as also your heavenly Father is perfect.	32 10	Weset ír thuruhthigane, sósó íwar fater thie himilisco thuruhthigan ist.

### XXXIII. DE OCCULTA ELEMOSYNA.

Mt 6 1	Adtendite ne iustitiam vestram faciatis coram hominibus et videamini ab eis, alioquin mercedem non habebitis apud patrem vestrum qui in cælis est.	Take heed that you do not your justice before men, to be seen by them: otherwise you shall not have a reward of your Father who is in heaven.	33 1	Wartet íu tház ír iwar reht ni tuot fora mannun, thaz ír gisehan sít fón ín, min odouúan lón ni habet mit iwaremo fater thie in himile ist.
Mt 6 2a	Cum ergo facies elemosinam, noli tuba canere ante te, sicut hypocrite faciunt in sinagogis et in vicis, ut honorificentur ab hominibus.	Therefore when thou dost an alms-deed, sound not a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may be honoured by men.	33 2a	Thanne tú tuos elemosinam, ni tuo trumbun singan fora thir, só thie lihhazara tuont in dingun inti in thorphun, thaz sie sín gierete fora mannun.

Mt 6 2b	Amen dico vobis: receperunt mercedem suam.	Amen I say to you, they have received their reward.	33	Vúar sagen ih íu: sie intphiengun iro lón.
Mt 6 3 4.	Te autem faciente elemosinam, nesciat sinistra tua quid faciat dextera tua, <b>ut sit elemosina tua in abscondito</b> , et pater tuus, qui videt in abscondito, reddet tibi.	But when thou dost alms, let not thy left hand know what thy right hand doth. <b>That thy alms may be in secret, and thy Father who seeth in secret will repay thee.</b>	33 2b 3	Thir tuontemo elemosinam, ni wizze íz thin winistra waz thin zeswa tuo, thaz thin elemosina sí in tougalnesse, inti thin fater, thie íz gisihit in tougalnesse, gelte thír.
<b>XXXIII. DE SECRÆTA ORATIONE.</b>				
Mt 6 5	Et cum oratis, non eritis sicut hypocritæ, qui amant in sinagogis et in angulis platearum stantes orare, ut videantur ab hominibus. Amen dico vobis: receperunt mercedem suam.	And when ye pray, you shall not be as the hypocrites, that love to stand and pray in the synagogues and corners of the streets, that they may be seen by men: Amen I say to you, they have received their reward.	34 1	Thanne ír betot, ni sít thanne sósó thie lihhizara, thie thar minnont in samanungu inti in giwiggin strazono stantante beton, thaz sie sín gisehan fon mannun. Uúar ist thaz ih íu sagen: sie intphiengun iro mieta.
Mt 6 6	Tu autem cum orabis, intra in cubiculum tuum et clauso ostio tuo ora patrem tuum in abscondito, et pater tuus qui videt in abscondito, reddet tibi.	But thou when thou shalt pray, enter into thy chamber, and having shut the door, pray to thy Father in secret, and thy father who seeth in secret will repay thee.	34 2	Thanne thú mít thiu thú betos, gang innan thina camara, bislozanen thinen turin beto thinan fater in tougalnesse, inti thin fater thie gisihit in tougalnesse, giltit thir thanne.
Mt 6 7	Orantes autem nolite multum loqui sicut ethnici; putant enim quia in multiloquio exaudiantur.	And when you are praying, speak not much, as the heathens. For they think that in their much speaking they may be heard.	34 3	Betonte ni curet filu sprehan sósó thie heidanon mán: sie wanent thaz sie in iro filusprahhi sín gihórte.
Mt 6 8	Nolite ergo adsimilari eis, scit enim pater vester quibus opus sit vobis, antequam petatis eum.	Be not you therefore like to them for your Father knoweth what is needful for you, before you ask him.	34 4	Ni curet warlihho ín gilih wesan: weiz íwar fater wes íu thurft ist, ér thanne ír inan bitet.
Lc 11 1a	Tunc dixit unus e discipulis eius ad eum: domine, doce nos orare,	<b>Then</b> <sup>1</sup> one of his disciples said to him: Lord, teach us to pray,	34 5a	Thó quad ein sinero iungirono zi imo: truhtin, leri unsih beton,

<sup>1</sup> **Then** – The introductory phrase in the Latin is replaced by ‘Tunc’, which I have translated as ‘Then’.

(68)

Lc 11 1b	sicut Iohannes docuit discipulos suos.	as John also taught his disciples.	34 5b	sósó Iohannes lerta sine iugiron.
Lc 11 2a Mt 6 9b 10. Lc 11 3a <sup>1</sup> Mt 6 11b <sup>1</sup> . 12. 13.	Et ait illis: cum oratis, dicite: <i>pater noster qui in cælis es, sanctificetur nomen tuum, adveniat regnum tuum, fiat voluntas tua, sicut in cælo et in terra, panem nostrum cotidianum da nobis hodie,<sup>1</sup> et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris, et ne inducas nos in temptationem, sed libera nos a malo.</i>	And he said to them: When you pray, say: <i>Our Father who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done on earth as it is in heaven. Give us today our daily bread.<sup>1</sup> And forgive us our debts, as we also forgive our debtors. And lead us not into temptation. But deliver us from evil.</i>	34 6	Tho quad her ín: thanne ír betot, thanne quedet sú: fater unser thu thar bist in himíle, sí giheilagot thín namo, queme thín ríhhi, sí thín wílló, só hér in himíle íst, só sí hér in erðu, unsar brót tagalihhaz gíb uns hiutu, intí furlaz uns unsara sculdí, só úúir fúrlazemes unsaren sculdígon, intí ní gíleitest unsíh in costunga, úzouh árlosi unsíh fón ubíle.
Mt 6 14 15.	Si enim dimiseritis hominibus peccata eorum, dimittet et vobis pater vester cælestis delicta vestra. Si autem non dimiseritis hominibus, nec pater vester dimittet vobis peccata vestra.	For if you will forgive men their offences, your heavenly Father will forgive you also your offences. But if you will not forgive men, neither will your Father forgive you your offences.	34 7	Oba ír furlazet mannun iro sunta, thanne furlazit íu íwar fater thie himilisco íwara sunta. Oba ír ní furlazet mannun, thanne ní furlazit íu íwar fater íwara sunta.

### XXXV. DE OCCULTO IEIUNIO.

Mt 6 16	Cum ieiunatis, nolite fieri sicut hypochritæ tristes, exterminant enim facies suas, ut pareant hominibus ieiunantes. Amen dico vobis, quia receperunt mercedem suam.	And when you fast, be not as the hypocrites, sad. For they disfigure their faces, that they may appear unto men to fast. Amen I say to you, they have received their reward.	35 1	Thanne ír fastet, ní curet wesán soso thie lihhazara sint gitruobte: sie tuont ungílihaz ira annuzzi, thaz sie síh offonon mannun fastente. War ságen íh íu, thaz sie íra mieta inþhiengun.
Mt 6 17 18a.	Tu autem cum ieiunas, unge caput tuum et faciem tuam lava, ne videaris hominibus ieiunans, sed patri tuo	But thou, when thou fastest anoint thy head, and wash thy face; that thou appear not to men to fast, but to thy Father	35 2a	Thanne thu fastest, salbo thín houbit inti thín annuzi thuah, zi thíu thaz thu mannun ní sís gísehán fastenti, úzouh thínemo fater

<sup>1</sup> We want to translate: *panem nostrum cotidianum da nobis hodie*

Lc 11 3 'panem nostrum cotidianum da nobis cotidie' :: 'Give us this day our daily bread.'

Mt 6 11. 'panem nostrum supersubstantialem da nobis hodie' :: 'Give us today our tomorrow's bread.' Note Douay invents the non English 'supersubstantial' for extra rations for the morrow, and mistranslates 'hodie' :: 'today' as 'cotidie' :: 'each day'.

Notice that in English, the fragments are in reverse order to Latin so: 'Give us today our daily bread.'

'unsar brót tagalihhaz gíb uns hiutu' or in modern German 'Unser brot tagglich gib uns heute', is in good agreement.

Mt 6 18b.	qui est in abscondito, et pater tuus qui videt in abscondito, reddet tibi.	who is in secret: and thy Father who seeth in secret, will repay thee.	35 2b	ther ist in tougalnesse, inti thin fater thie gisihit in tougalnesse, giltit thír.
Lc 12 32	Nolite timere pusillus grex, quia conplacuit patri vestro dare vobis regnum.	Fear not, little flock, for it hath pleased your Father to give you a kingdom.	35 3	Ni curet ir forhten luzzil euúit, wanta giliheta iwaremo fater íu zi gebanne rihhi.
Lc 12 33	Vendite quæ possidetis et date elimosinam, facite vobis sacculos qui non veterescunt, thesaurum non deficientem in cælis.	Sell what you possess and give alms. Make to yourselves bags which grow not old, a treasure in heaven which faileth not.	35 4	Fúrcoufet thaz ír in héhti habet inti gebet elimosinam, tuot íu sekila thie in altent, treso unziganganti in himile.

### XXXVI. DE NON THESAURIZANDO SUPER TERRAM.

Mt 6 19 20.	Nolite thesaurizare vobis thesauros in terra, ubi erugo et tinea demolitur, thesaurizate autem vobis thesauros in cælo, ubi neque erugo neque tinea demolitur, et ubi fures non effodiunt nec furantur.	Lay not up to yourselves treasures on earth: where the rust, and moth consume, But lay up to yourselves treasures in heaven: where neither the rust nor moth doth consume, and where thieves do not break through, nor steal.	36 1	Ni curet íu trisiwen treso in erdu, thar íz rost inti miliuúa fúrmalent, trisiwet íu treso in himile, thar noh rost noh miliwa íz ni furmelit noh thioba ni grabent noh ni furstelent.
Mt 6 21	Ubi enim est thesaurus tuus, ibi est et cor tuum.	For where thy treasure is, there is thy heart also.	36 2	Thar thin treso ist, thar ist thin herza.
Mt 6 22 23a.	Lucerna corporis <sup>1</sup> est oculus; si fuerit oculus <sup>2</sup> tuus simplex <sup>3</sup> , totum corpus tuum lucidum <sup>4</sup> erit; si oculus <sup>2</sup> tuus nequam fuerit <sup>5</sup> , totum corpus <sup>1</sup> tuum tenebrosum <sup>6</sup> erit.	The light of thy being <sup>1</sup> is thy eye. If thy sight <sup>2</sup> be in harmony <sup>3</sup> , thy whole being <sup>1</sup> shall be filled with clarity <sup>4</sup> . But if thy sight <sup>2</sup> be in discord <sup>5</sup> thy whole being <sup>1</sup> shall be filled with gloom <sup>6</sup> .	36 3	Liohtfaz thes lihhamen ist ouga; oba thin ouga wirdit luttar, thanne ist al thin lihhamo liohter; oba thin ouga arwertit wirdit, thanne ist al thin lihhamo finstar.
Mt 6 23b	Si ergo lumen quod in te est tenebre <sup>6</sup> sunt, ipse tenebre <sup>6</sup> quantæ erunt?	If then the light that is in thee, be gloom <sup>6</sup> : how great shall the gloom <sup>6</sup> itself be!	36 4a	Oba thaz lioht thaz thar in thir ist finstarnessi ist, thiü finstarnessiu vvuo mihhilu sint?

### XXXVII. QUIA NEMO POTEST DUOBUS DOMINIS SERVIRE.

Mt 6 24a	Nemo potest duobus dominis servire, aut enim unum odio habebit et alterum diligit, aut unum sustinebit	No man can serve two masters. For either he will hate the one, and love the other: or he will sustain the one,	36 4b	Nioman ni mag zwein herron thionon, odo her einan hazzot inti anderan minnot, odo einan gitregit
----------	--	--	----------	--

<sup>1</sup> 'corpus, corporis' — 'body, ... ,person, individual' — hence 'being'

<sup>2</sup> 'oculus' — 'eye', 'sight'

<sup>3</sup> 'simplex' — single, simple, natural, — inference is simplex ex complex, hence, for the allegory, 'in harmony'.

<sup>4</sup> 'lucidum' — from 'lucidus' — bright, clear — hence, clarity.

<sup>5</sup> 'nequam' — worthless, good-for-nothing, bad. 'fuerit' — 'it shall be' hence, to continue the allegory, 'if thy sight shall be in discord'

<sup>6</sup> 'tenebrosum' — 'tenebrosus' — dark, gloomy, from 'tenebræ' — hence, gloom.

Note: This allegory is on several levels. The first is in reference, not just to clarity of vision, but also to co-ordination of the two eyes into one image. The second is in reference to perception, where accepting too many possibilities leads to confusion, and a third compares the clarity of mind with the clarity of a fine day, and the converse with foul weather, and the feeling of ennui thus engendered. This allegory is used as the leit motiv by the composer of the saga, the Heliand, the Saxon Gospel.

(70)

Mt 6 24b	et alterum contemnet.	and despise the other.	37	inti anderan ubarhugit.
			1	
Mt 6 24c	Non potestis deo servire et mammonæ.	You cannot serve God and mammon.	37 2	Ni mugut ir gote thionon inti weroltwolun.

### XXXVIII. NON DEBERE SOLLICITUM ESSE DE ESCA VEL DE INDUMENTO.

Mt 6 25	Ideo dico vobis: ne solliciti sitis animæ vestræ, quid manducetis, neque corpori vestro, quid induamini. Nonne anima plus est quam esca, et corpus plus quam vestimentum?	Therefore I say to you, be not solicitous for your life, what you shall eat, nor for your body, what you shall put on. Is not the life more than the meat: and the body more than the raiment?	38 1	Bidiu quidu ih íu: ni sít suorcfolle íwares ferahes, waz ír ezzet, noh iwaremo lihhamen, mit hiu ír ín watet. Ia íst thaz ferah furira thanne tház muos inti furira thie lihhamo thanne thaz giuvati.
Mt 6 26	Respicite volatilia cæli, quoniam non serunt neque metunt neque congregant in horrea, et pater vester cælestis pascit illa. Nonne vos magis plures estis illis?	Behold the birds of the air, for they neither sow, nor do they reap, nor gather into barns: and your heavenly Father feedeth them. Are not you of much more value than they?	38 2	Scowot himiles fugala, bithiu wanta sie ni sawent noh ni arnont noh ni samanont in skiura, inti iwar fater thie himilisco fuotirit sie. Eno ni birut ir furirun thanne sie sín?
Mt 6 27 Lc 12 26 Mt 6 28a	Quis autem vestrum cogitans potest adicere ad staturam suam cubitum unum? Si ergo neque quod minimum est potestis, quid de ceteris solliciti estis? et de vestimento quid solliciti estis?	And which of you by taking thought, can add to his stature one cubit? <i>If then ye be not able to do so much as the least thing, why are you solicitous for the rest?</i> And for raiment why are you solicitous?	38 3	Welih íwar thenkenti mag zuogiouhhon zi sinero giwahsti eina elina? Oba ir thaz ni mugut thaz thar minnista íst, ziu sorget ir thanne thes andares? inti fon themo giwate zíu bírut ir sorgfolle?
Mt 6 28b 29.	Considerate lilia agri, quo modo crescunt: non laborant neque nent. <i>Dico autem vobis, quoniam nec Salomon in omni gloria sua coopertus est sicut unum ex istis.</i>	Consider the lilies of the field, how they grow: they labour not, neither do they spin. <i>But I say to you, that not even Solomon in all his glory was arrayed as one of these.</i>	38 4	Scowot thes accares lilia, vvuo sie wahsen; sie ni arbeitent noh ni spinnent. Ih quidu íu, thaz Salomon in allero sinero diuridu ni was só bithekkít só ein fon thesen.
Mt 6 30a	Si autem foenum agri, quod hodie est et cras in clibanum mittitur,	And if the grass of the field, which is to day, and to morrow is cast into the oven,	38 5a	Oba thaz grás thes accares, tház hiutu íst inti morgane in ouan wirdit gisentit,

Mt 6 30b	deus sic vestit, quanto magis vos minime fidei?	God doth so clothe: how much more you, O ye of little faith?	38 5b	gót só uúatit, vvuo mihhiles mér íwih luciles gilouben?
Mt 6 31 32.	Nolite ergo solliciti esse dicentes: quid manducabimus aut quid bibemus aut quo operiemur? <b>Hæc enim omnia gentes inquirunt. Scit enim pater vester quia his omnibus indigetis.</b>	Be not solicitous therefore, saying: What shall we eat: or what shall we drink, or wherewith shall we be clothed? <b>For after all these things do the heathens seek. For your Father knoweth that you have need of all these things.</b>	38 6	Ni curet ír suorgfolle wesán sús quedante: waz ezzen uúir oda uúaz trinken uúir odá mit hiu waten wir unsih? Thisu allu suohhent thiota. Weiz íwer fater thaz ír thes alles bithurfut.
Mt 6 33	Quærite autem primum regnum dei et iustitiam eius, et omnia hæc adicientur vobis.	Seek ye therefore first the kingdom of God, and his justice, and all these things shall be added unto you.	38 7	Suohhet zi heristen gotes rihhi inti sín reht, inti allu thisu werdent íu.
Mt 6 34	Nolite ergo solliciti esse in crastinum, crastinus enim dies sollicitus erit sibi ipse, sufficit diei malitia sua.	Be not therefore solicitous for to morrow; for the morrow will be solicitous for itself. Sufficient for the day is the evil thereof.	38 8	Ni curet suorgfolle wesán zi morgane: thie morganlihho tág ther bisuorget sih selbo, ginuogi ist themo tage in sinemo baluwe.

### XXXVIII. NON DEBERE QUEMQUAM IUDICARE VEL CONDEMNARE.

Mt 7 1 2.	Nolite iudicare, ut non iudicemini; <b>in quo enim iudicio iudicaveritis, iudicabimini.</b>	Judge not, that you may not be judged; <b>for with what judgment you judge, you shall be judged:</b>	39 1	Ni curet tuomen, thaz ír ni sít furtuomte; sósó ír in tuome tuoment, só werdet ír gituomte.
Lc 6 37b,c	Nolite condemnare, et non condemnabimini. Dimittite, et dimittimini.	Condemn not: and you shall not be condemned. Forgive: and you shall be forgiven.	39 2	Ni curet furnidaren, thaz ír ni sít fúrnidarite. Furlazet ír, thanne furlazit mán íu.
Lc 6 38a,b	Date, et dabitur vobis: mensuram bonam, confertam et coagitatam et superfluentem dabunt in sinum vestrum.	Give: and it shall be given to you: good measure and pressed down and shaken together and running over shall they give into your bosom.	39 3	Gebet, thanne gibít íu: guot méz gifultaz inti giwegan inti ubarfliozentaz gebent in íweran buosum.
Mt 7 2	Et in qua mensura mensi fueritis, metietur vobis.	<b>And with what measure you mete, so it shall be measured unto you.<sup>1</sup></b>	39 4	In themo mezze thie ír mezzet, ist íu gimezzan.
Mt 7 3 4a.	Quid autem vides festucam in oculo fratris tui, et trabem in oculo tuo non vides? <b>Aut quomodo dicis fratri tuo:</b>	And why seest thou the mote that is in thy brother's eye; and seest not the beam that is in thy own eye? <b>Or how sayest thou to thy brother:</b>	39 5a	Zi hiu gisihis thú thie fesun in ougen thines bruoder, inti balcon in thinemo ougen ni gisihist? Odo vvuo quidis thinemo bruoder:

<sup>1</sup> And with what measure you mete, it shall be measured to you again – Here Douay is clumsy and a little obscure: I prefer:-  
**And with what measure you mete, so it shall be measured unto you**

(72)

Mt 7 4b.

sine, eiciam festucam de oculo tuo, et ecce trabis in oculo tuo est?

Let me cast the mote out of thy eye; and behold a beam is in thy own eye?

39  
5b

láz, ih arwirphu thie fesun fon thinemo ougen, inti senu balco ist in thinemo ougen?

Mt 7 5

Hypocrita, eice primum trabem de oculo tuo, et tunc videbis eicere festucam de oculo fratris tui.

Thou hypocrite, cast out first the beam out of thy own eye, and then shalt thou see to cast out the mote out of thy brother's eye.

39  
6

Lihhizari, árwirph zí heristen balcon fon thinemo ougen, thanne gisihis thú zí arwerphanne fesun fon thines bruoder ougen.

Mt 7 6

Nolite dare sanctum canibus, neque mittatis margaritas vestras ante porcos, ne forte conculcent eas pedibus suis et conversi disrumpant vos.

Give not that which is holy to dogs; neither cast ye your pearls before swine, lest perhaps they trample them under their feet, and turning upon you, they **gore**<sup>1</sup> you.

39  
7

Ni curet heilagaz geban hunton, noh ni sentet íwara merigrozza furi súin, min odowan furtreten sie mit iro fuozun, inti giwentite zibrehhent iwih.

## XL. PARABOLA DE AMICO VEL DE TRIBUS PANIBUS: PETENDUM QUERENDUM PULSANDUM.

Lc 11 5b,c  
6.

Quis vestrum habet amicum et ibit ad illum media nocte et dicit illi: amice, commodam mihi tres panes, **quoniam amicus meus venit de via ad me, et non habeo quod ponam ante illum.**

Which of you shall have a friend and shall go to him at midnight and shall say to him: Friend, lend me three loaves, **because a friend of mine is come off his journey to me and I have nothing<sup>2</sup> to set before him.**

40  
1

Vuelih íwer habet friunt inti ferit zi imo in mittero naht inti quidit imo: friunt, íntlih mír thriu brót, wanta mín friunt quam fon uéige zi mír, inti ni haben waz íh gisezze furi inan.

Lc 11 7

Et ille de intus dicat: noli mihi molestus esse, iam ostium clausum est, et pueri mei mecum sunt in cubili, non possum surgere et dare tibi.

And he from within should answer and say: Trouble me not; the door is now shut, and my children are with me in bed. I cannot rise and give thee.

40  
2

Her thanne fon innana quede: ni curi mir héuig wesan, giu sint mino turi bislozano, inti mine knehta sint mit mír in camaru, ni mág arstanten inti geban thír.

Lc 11 8

Dico vobis, etsi non dabit illi surgens eo quod amicus eius sit, propter improbitatem tamen eius surgens et dabit illi quot habet necessarios.

I say to you, although he will not rise and give him because he is his friend; yet, because of his importunity, he will rise and give him as many as he needeth.

40  
3

Ih quidu íu, inti oba her ímo ni gibit, arstentit thanne úf, wanta her sín friunt ist, thuruh sina únstillida arstentit inti gibit imo só manag so her bitharf.

Lc 11 9a

Et ego vobis dico: petite et dabitur vobis, quærite et inuenietis,

And I say to you: Ask, and it shall be given you: seek, and you shall find:

40  
4a

Inti ih quidu íu: bitet, inti íu gibit mán, suohet inti ír findet,

<sup>1</sup> Douay translates 'disrumpere' as 'to tear'. The dictionary says 'to break apart', but context suggests 'gore' would be more appropriate here.

<sup>2</sup> 'Non .quod' literally translates as 'not what'. This Latinism appears in dialect as 'nowt'. The better translation is 'nothing'.



Lc 11 9b	pulsate et aperietur vobis.	knock, and it shall be opened to you.	40 4b	clophot inti íu intuot man.
Lc 11 10	Omnis enim qui petit accipit, et qui quærit invenit, et pulsanti aperietur.	For every one that asketh receiveth: and he that seeketh findeth: and to him that knocketh it shall be opened:	40 5	Allero giwelih thie bitit inphahit, inti thie suohhit findit, inti clophontemo wírdit gioffanot.
Mt 7 9 10. Lc 11 12	Aut quis est ex vobis homo, quem si petierit filius suus panem, numquid lapidem porrigit ei, aut si piscem petit, numquid serpentem porrigit ei, aut si ovum petierit, numquid porrigit illi scorpionem?	Or what man is there among you, of whom if his son shall ask bread, will he offer <sup>1</sup> him a stone? or if he shall ask him a fish, will he offer <sup>1</sup> him a serpent? or if he shall ask an egg, will he offer <sup>1</sup> him a scorpion?	40 6	Odo wer ist fon íu manno, then oba bitit sín sun brotes, ía ni gíbit her imo stein? oba her fiskes bitit, ía ni gíbit her imo thanne natrun? odo oba her eies bitit, ía ni gíbit imo thanne scorpionem?
Mt 7 11	Si ergo vos, cum sitis mali, nostis bona dare filiis vestris, quanto magis pater vester qui in cælis est dabit bona petentibus se?	If you then being evil, know how to give good gifts to your children: how much more will your Father who is in heaven, give good things to them that ask him?	40 7	Oba ir, mit thiú ir ubile birut, wizzut guot zi gebanne iuweren kindon, vvuo mihhiles mér íwer fater thie in himile ist gíbit guotu inan bitenten?
Mt 7 12	Omnia ergo quecumque vultis ut faciant vobis homines, et vos facite eis, hæc est enim lex et prophetæ.	All things therefore whatsoever you would that men should do to you, do you also to them. For this is the law and the prophets.	40 8	Allu thiú ir wollet thaz íu man tuon, thiú tuot ir ín, thaz ist eúua inti wizagon.
Mt 7 13	Intrate per angustam portam, quia lata porta et spatiosa via quæ ducit ad perditionem, et multi sunt qui intrant per eam.	Enter ye in at the narrow gate: for wide is the gate, and broad is the way that leadeth to destruction, and many there are who go in thereat.	40 9	Gét ín thuruh enga phorta, wanta breít phorta inti uúít uég thie thar leitit zi furlore, inti manage sint thie thuruh thie gangent.
Mt 7 14	Quam angusta porta et arta via quæ ducit ad vitam! et pauci sunt qui inveniunt eam.	How narrow is the gate, and strait is the way that leadeth to life: and few there are that find it!	40 10	Vvuo engi ist thiú phorta inti bithwngan uég thie leitit zi libe! inti fohe sint thie then findent.

## XLI. DE CAVENDO A FALSIS PROPHETIS

Mt 7 15	Attendite a falsis prophetis, qui veniunt ad vos in vestimentis ovium, intrinsecus autem sunt lupi rapaces.	Beware of false prophets, who come to you in the clothing of sheep, but inwardly they are ravening wolves.	41 1	Vuartet íu fon luggen úuizagon, sie quement zi iu in giwatin scafo, inuúertes sint sie ráze uúolua.
Mt 7 16a	A fructibus eorum cognoscetis eos.	By their fruits you shall know them.	41 2	Fon iro wahsmon fúrstantet sie.
Mt 7 16b	Numquid colligunt de spinis uvas, aut de tribulis ficus?	Do men gather grapes of thorns, or figs of thistles?	41 3a	Noh sie ni lesent fon thornun uúinberu, odo fon thistilon figun?

<sup>1</sup> 'porrigere' – stretch, spread-out, extend, offer, hold-out. Clearly 'offer' is here much better than 'reach'.

(74)

Mt 7 17.	Sic omnis arbor bona fructus bonos facit, mala autem arbor fructus malos facit.	Even so every good tree bringeth forth good fruit, and the evil tree bringeth forth evil fruit.	41 3b	Só giwelih guot boum guotan wahsmon tuot, ubil boum tuot ubilan wahsmon.
Mt 7 18	Non potest arbor bona fructus malos facere neque arbor mala fructus bonos facere.	A good tree cannot bring forth evil fruit, neither can an evil tree bring forth good fruit.	41 4	Ni mag guot boum ubilan wahsmon tuon noh ubil boum guotan wahsmon tuon.
Lc 6 45a	Bonus homo de bono thesauro cordis sui profert bona, et malus homo de malo profert mala.	A good man out of the good treasure of his heart bringeth forth <b>goodness</b> <sup>1</sup> ; and an evil man out of the evil bringeth forth <b>evil</b> <sup>1</sup> .	41 5	Guot mán fon guotemo tresewe sines hérzen frambringit guot, inti ubil man fon ubilemo bringit ubil.
Lc 6 45b	Ex abundantia enim cordis os loquitur.	For out of the abundance of the heart the mouth speaketh.	41 6	Fon thero ginuhti thes hérzen sprihhit thie mund.
Mt 7 19	Omnis arbor quæ non facit fructum bonum, excidetur et in ignem mittitur.	Every tree that bringeth not forth good fruit, shall be cut down, and shall be cast into the fire.	41 7	Giwelih boum thie thar ni tuot guotan wahsmon, ist abafurhówan inti in fuir gisentit.
Mt 7 20	Igitur ex fructibus eorum cognoscetis eos.	Wherefore by their fruits you shall know them.	41 8	Warlihho fon iro wahsmon furstantet ír sie.

## XLII. NON HI INTRABUNT IN REGNO CÆLORUM QUI TANTUM DICUNT: DOMINE DOMINE!

Mt 7 21	Non omnis qui dicit mihi: domine, domine! intrabit in regno cælorum, sed qui facit voluntatem patris mei qui in cælis est, ipse intrabit in regno cælorum.	Not every one that saith to me, Lord, Lord, shall enter into the kingdom of heaven: but he that doth the will of my Father who is in heaven, he shall enter into the kingdom of heaven.	42 1	Nalles iogiwelih thie mir quidit: truhtin, truhtin! ni gat in himilo rihhi, ouh ther the tuot mines fater willon ther in himile ist, hér gát in himilo rihhi.
Mt 7 22	Multi dicent mihi in illa die: domine, domine, nonne in nomine tuo prophetavimus et in nomine tuo eicimus demonia et in tuo nomine virtutes multas fecimus?	Many will say to me in that day: Lord, Lord, have not we prophesied in thy name, and cast out devils in thy name, and done many miracles in thy name?	42 2	Manage quedent mir in themo tage: truhtin, truhtin, eno ni in thinemo namen wizagotumes inti in thinemo namen úzvurphumes diwala inti in thinemo namen managiu megín tatumes?
Mt 7 23a	Et tunc confitebor illis: quia numquam novi vos, discedite a me	And then will I profess unto them, I never knew you: depart from me,	42 3a	Thanne gih ih ín: bithiu wanta ih nio in altere iwih westa, árwizet fon mír

<sup>1</sup> A good man out of the good treasure of his heart bringeth forth **that which is good**: and an evil man out of the evil bringeth forth **that which is evil**.. This is excessively verbose and repetitive. 'goodness' and 'evil' will suffice.

Mt 7 23b      qui operamini iniquitatem!      you that work iniquity.      42      thie thar unreht wirket!  
3b

### XLIII. COMPARATIO IN HIS OMNIBUS DE SAPIENTE ET INSIPIENTE ÆDIFICATORIBUS.

Mt 7 24 25.	Omnis ergo qui audit verba hæc et facit ea assimilabitur viro sapienti qui ædificavit domum suam supra petram; et descendit pluvia et venerunt flumina et flaverunt venti et inruerunt in domum illam, et non cecidit, fundata enim erat supra petram.	Every one therefore that heareth these my words, and doth them, shall be likened to a wise man that built his house upon a rock, And the rain fell, and the floods came, and the winds blew, and they beat upon that house, and it fell not, for it was founded on a rock.	43 1	Allero giwelih thie thar gihórit thisu wort inti tuot siu, ist gilih spahemo man thie thar gizimbrotu sin hus ubar stein; inti nidarsteig regan inti quamun gusu inti bliesun winta inti anafielun in thaz hús, inti íz ni fiel, wanta iz gifestintot uúas ubar stein.
Mt 7 26 27.	Et omnis qui audit verba mea hæc et non facit ea similis est viro stulto qui ædificavit domum suam super harenam; et descendit pluvia et venerunt flumina et flaverunt venti et inruerunt in domum illam, et cæcidit, et fuit ruina eius magna.	And every one that heareth these my words and doth them not, shall be like a foolish man that built his house upon the sand, And the rain fell, and the floods came, and the winds blew, and they beat upon that house, and it fell, and great was the fall thereof.	43 2	Inti allero giwelih thie thar thisu minu wort gihórit inti siu ni tuot, ther ist gilih tumbemo man thie thar gizimbrotu sín hús ubar sant; inti nidarsteig regan inti quamun gusu inti bliesun winta inti anafielun in thaz hús, inti iz fiel, inti uúas sin fal mihhil.
Mt 7 28	Et factum est cum consummasset Ihesus verba hæc, ammirabantur turbæ super doctrina eius.	And it came to pass when Jesus had fully ended these words, the people were in admiration at his doctrine.	43 3	Mit diu gientota ther heilant thisu wort, vvuntarotun thio menigi ubar sina léra.
Mt 7 29	Erat enim docens eos sicut potestatem habens non sicut scribæ eorum et Pharisei.	For he was teaching them as one having power, and not as the scribes and Pharisees.	43 4	Was hér tho sie lerenti sósó giwalt habenter, nalles só thie scribara inti Pharisei.

### XLIII. UBI IHESUS MITTIT ·XII· DISCIPULOS SUOS DOCERE ET CURARE OMNES INFIRMITATES.

Mt 9 36	Videns autem turbas misertus est eis, quia erant vexati et iacentes sicut oves non habentes pastorem.	And seeing the multitudes, he had compassion on them: because they were distressed, and lying like sheep that have no shepherd.	44 1	Gisehenti tho thie menigi miltita in, wanta sie warun giweigite inti ligente samaso scáf thiú ni habent hirti.
Mt 10 1a	Et convocatis duodecim discipulis suis dedit illis potestatem	And having called his twelve disciples together, he gave them power over	44 2a	Inti gihaloten sinen zuelif íungiron gáb ín giwalt

(76)

Mt 10 1b	spirituum immundorum, ut eicerent eos et curarent et omnem languorem et omnem infirmitatem.	unclean spirits, to cast them out, and to heal all manner of diseases, and all manner of infirmities.	44 2b	unsubarero geisto, thaz sie úzvurphín sie inti heiltin iogiwelihha suht inti iogiwelihha úmmaht.
Lc 9 2a 3a. Mt 10 5b 6.	Et misit illos predicare regnum dei, <b>et ait ad illos: nihil tuleritis in via</b> , in via gentium ne abieritis et in civitates Samaritanorum ne intraveritis, <b>sed potius ite ad oves quæ perierunt domus Israhel.</b>	And he sent them to preach the kingdom of God, <b>and he said to them: Take nothing for your journey</b> , go ye not into the way of the Gentiles, and into the city of the Samaritans enter ye not. <b>But go ye rather to the lost sheep of the house of Israel.</b>	44 3	Inti santa sie zi predigonne gotes, rihhi, inti quad zi ín: niowiht ni nemet ír in wege, in heidanero wég ni get ír, inti in burgi Samaritanorum ni gét ír ín, ouh halt mér faret zi then scafon thiú thar furvvurdun fon Israhelo húse.
Mt 10 7	Euntes autem predicate dicentes: quia appropinquavit regnum cælorum.	And going, preach, saying: The kingdom of heaven is at hand.	44 4	Génti predigot sús quedante: nahit sih himilo rihhi.
Mt 10 8	Infirmos curate, mortuos suscite, leprosos munde, demones eicite: gratis accepistis, gratis date.	Heal the sick, raise the dead, cleanse the lepers, cast out devils: freely have you received, freely give.	44 5	Únmahtige heilet, tote uúeket, riobe suberet, diwala uúerphet úz: uzan mieta inphiengut ír, uzan mieta gebet ír.
Mt 10 9 10a. Lc 9 3b Mt 10 10b	Nolite possidere aurum neque argentum neque pecuniam in zonis vestris, <sup>1</sup> <b>non peram in via</b> neque panem neque duas tunicas neque calciamenta neque virgam. Dignus enim est operarius cibo suo.	Do not possess gold, nor silver, nor money in your purses, <b>nor scrip for your journey</b> , nor bread, <b>nor two coats, nor shoes, nor a staff; for the workman is worthy of his meat.</b>	44 6	Ni curet bisizen gold noh silabar noh scaz in iwaremo bruohahe noh kiulla in uúege noh brót noh zua túnihhun noh giscuohú noh gértá. Wirdig ist thie vvurhto sines muoses.
Mt 10 11 Lc 10 7b 8c. 9a. 7c.	In quamcumque civitatem aut castellum intraveritis, interrogate, quis in ea dignus est, et ibi manete donec exeatis, <b>edentes et bibentes</b> quæ apponuntur vobis <b>et curate infirmos qui in illa sunt</b> <sup>2</sup> et nolite exire de domo in domum.	And into whatsoever city or town you shall enter, inquire who in it is worthy, and there abide till you go thence, <b>eating and drinking</b> such things as are set before you. <b>And heal the sick that are therein</b> and remove not from house to house.	44 7	In só welihha burg odo burgilun ír inganget, fraget thanne wér in theru wirdig sí, inti thár wónet unz ír úzfaret, ezente inti trinkente thiú mán íwih furissezze, inti heilet siohhe thie in iru sint inti ni curet úzgangan fon huse zi húse.

<sup>1</sup>Numbering and deviation according to modern Vulgate.

<sup>2</sup>Error in Sievers, who has 10 in place of 7.

Mt 10 12 13.	Intrantes autem in domo salutate eam dicentes: pax huic domui! <b>Et siquidem domus fuerit digna, veniat pax vestra super eam, si autem non fuerit digna, pax vestra ad vos revertatur.</b>	And when you come into the house, salute it, saying: Peace be to this house! <b>And if that house be worthy, your peace shall come upon it; but if it be not worthy, your peace shall return to you.</b>	44 8	Thanne ír ínganget tház hús, heilazet íz sús quedante: sibba sí thesemo hús! Oba thaz hús wirdig wirdit, thanne quimit íwer sibba ubar tház; oba íz wirdig ni wirdit, íwer sibba zi íu wirbit.
Mt 10 14a,b Mc 6 11b	Et quicumque non receperit vos neque audierit sermones vestros, exeuntes foras de domo vel de civitate <b>excutite pulverem de pedibus vestris in testimonium illis.</b>	And whosoever shall not receive you, nor hear your words: going forth out of that house or city, <b>shake off the dust from your feet for a testimony to them.</b>	44 9	Inti so uúer iwih ni inphahit noh ni horit iwaru wort, úzgangante fon themo hús odo fon theru burgi árcutet then melm fon iwaren fuozin ín zi giwiznesse.
Mt 10 15	Amen dico vobis: tollerabilius erit terræ Sodomorum et Gomorræorum in die iudicii quam illi civitati.	Amen I say to you, it shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city.	44 10	Uúar quidu ih íu: gitraganlihor ist theru erdu Sodomorum inti Gomorreorum in tuomes tage thanne thero burgi.
Mt 10 16	Ecce ego mitto vos sicut oves in medio luporum; estote ergo prudentes sicut serpentes et simplices sicut columbæ.	Behold I send you as sheep in the midst of wolves. Be ye therefore wise as serpents and simple as doves.	44 11	Seno nú ih sentu íwih samosó scáf in mitte wolua: weset uúise samaso nátrun inti lúttare sósó tubun.
Mt 10 17 18.	Cavete autem ab hominibus: tradent enim vos in conciliis, et in sinagogis suis flagellabunt vos, <b>et ad presides et ad reges ducimini propter me in testimonium illis et gentibus.</b>	But beware of men. For they will deliver you up in councils, and they will scourge you in their synagogues. <b>And you shall be brought before governors, and before kings for my sake, for a testimony to them and to the Gentiles:</b>	44 12	Wartet íu fon mannun: sie selent iwih in iro thingun, inti in iro samanungun fillent sie íwih, inti zi grauon inti zi cuningon werdet ír gileitte thuruh mih ín zi giuúiznesse inti thiotun.
Mt 10 19a Lc 12 11b,c	Cum autem tradent vos <b>in sinagogas et ad magistratus et potestates, nolite solliciti esse, qualiter aut quid respondeatis</b>	But when they shall deliver you up <b>into the synagogues and to magistrates and powers, be not solicitous how or what you shall answer,</b>	44 13a	Thanne sie iwih selen in samanunga inti meistartuomun inti zi giweltin, ni curet sorgente wesán, vvuo odo uúáz ír antvvurtet

(78)

Lc 12 11b  
Mt 10 19b  
20.

aut quid dicatis; dabitur enim vobis in illa hora quid loquamini; **non enim vos estis qui loquimini, sed spiritus patris vestri, qui loquitur in vobis.**

**or what you shall say; for it shall be given you in that hour what to speak: For it is not you that speak, but the spirit of your Father that speaketh in you.**

44  
13b

odo waz ír quedet; íu ist thanne gígeban in thero ziti waz ír sprehhet; ni birut ír thie thár sprehhent, úzouh geist íwares fater spríhhit in íu.

Mt 10 21  
22.

Tradet autem frater fratrem in mortem et pater filium, et insurgent filii in parentes et morte eos afficient, **et eritis odio omnibus propter nomen meum. Qui autem perseveraverit in finem, hic salvus erit.**

The brother also shall deliver up the brother to death, and the father the son; and the children shall rise up against their parents, and shall put them to death. **And you shall be hated by all men for my name's sake: but he that shall persevere unto the end, he shall be saved.**

44  
14

Selit bruoder bruoder in tód inti thie fater then sún, inti anastantent kind in iro eldiron inti mít todú weigent sie, inti birut ír thanne in hazze allen thuruh minan namon. Thie thuruhuúonet unzan enti, thie wírdit heil.

Mt 10 23

Cum autem persequuntur vos in civitate ista, fugite in aliam. Amen enim dico vobis: non consummabitis civitates Israel, donec veniat filius hominis.

And when they shall persecute you in this city, flee into another. Amen I say to you, you shall not finish all the cities of Israel, till the Son of man come.

44  
15

Mit thiú sie íwer áhtent in thero burgi, flíohet in andera. Ih ságen íu úár: ní gíentot ír Israhelo burgi, ér thanne químit thie mannes sún.

Mt 10 24  
25.

Non est discipulus super magistrum neque servus super dominum suum. **Sufficit discipulo ut sit sicut magister eius, et servus sicut dominus eius. Si patremfamilias Beelzebub vocaverunt, quanto magis domesticos eius?**

The disciple is not above the master, nor the servant above his lord. **It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the householder<sup>1</sup> Beelzebub, how much more them of his household?**

44  
16

Nist iungiro ubár meistar noh scalc ubár sinan herron. Ginuhtsamot themo iungiren thaz só sí só sún meistar, inti scalc só sún herro. Oba sie then híwiskes fater Beelzebub hiezun, vvuo mihhilo mér sine suason?

Mt 10 26

Ne ergo timueritis eos, nihil enim opertum quod non revelabitur, et occultum quod non scietur.

Therefore fear them not. For nothing is covered that shall not be revealed: nor hid, that shall not be known.

44  
17

Ni forhtet sie: niowiht nist bithactes, noba íz inthekít werde, inti tougales, noba iz wízan werde.

Mt 10 27a

Quod dico vobis in tenebris, dicite in lumine,

That which I tell you in the dark, speak ye in the light:

44  
18a

Thaz ih íu quád in fínstarnessin, thaz quedet ír in líohte,

<sup>1</sup> 'good man of the house' excessively flowery phrase, betraying a French hand. Good Latin translation is 'householder'

Mt 10 27b	et quod in aure audistis, predicate super tecta.	and that which you hear in the ear, preach ye upon the housetops.	44 18b	thaz gihortut in oren, thaz predigot ir ubar theki.
Lc 12 4a Mt 10 28	Dico autem vobis amicis meis: nolite timere eos qui corpus occidunt, animam autem non possunt occidere, sed potius eum timete qui potest et animam et corpus perdere in gehennam.	And I say to you, my friends: fear ye not them that kill the body, and are not able to kill the soul: but rather fear him that can destroy both soul and body in hell.	44 19	Ih quidu fú minen friuntun: ni curet thie forhten thithar lihhamon slahent, wanta sie ni mugun thie sela arslahan, ouh halt forhtet thén thie thar mág sela inti lihhamon fliosan in hellauíizi.
Mt 10 29 30. 31.	Nonne duo passeret asse veneunt? et unus ex illis non cadet super terram sine patre vestro. Vestri autem et capilli capitis omnes numerati sunt. Nolite ergo timere: multis passeribus meliores estis vos.	Are not two sparrows sold for a farthing? and not one of them shall fall on the ground without your Father. But the very hairs of your head are all numbered. Fear not therefore: better are you than many sparrows.	44 20	Eno nú ia coufit man zuene sparon mit scazzu? inti ein fon then ni fellit ubar erda uzan íwaran fater. Íwares houbites hár allu girimitu sint. Ni curet fú forhten: managen sparon beziron birut ír.
Mt 10 32 1Lc 12 8 Mt 10 33a 2Mc 8 38 Mt 10 33b 3Lc 12 9 Mc 8 38	Omnis ergo qui confitebitur me coram hominibus, confitebor et ego eum coram patre meo qui est in cælis 1et coram angelis eius. Qui autem negaverit me coram hominibus 2et confusus me fuerit in generatione ista adultera et peccatrice, negabo et ego eum coram patre meo qui est in cælis 3et angelis eius, et filius hominis confundetur eum, cum venerit in gloria patris sui cum angelis sanctis.	Every one therefore that shall confess me before men, I will also confess him before my Father who is in heaven. 1and before his angels. But he that shall deny me before men 2and shall be ashamed of me in this adulterous and sinful generation: I will also deny him before my Father who is in heaven 3and his angels, and the Son of man also will be ashamed of him, when he shall come in the glory of his Father with the holy angels.	44 21	Allero giwelih thie mih bigihit fora mannun, thes bigihu ih fora minemo fater thie in himile ist inti fora sinen engilun. Thie min fúrlougnt fora mannun inti mín scamenti wirdit in thesemo furleganen cunne inti suntigemo, furlougnu ih sín fora minemo fater thie in himile ist inti sinen engilun, inti thie mannes sun giskentit inan, thanne hér quimit in diuridu sines fater mit heilagen engilon.
Mt 10 34	Nolite arbitrari quod venerim mittere pacem in terram:	Do not think that I came to send peace upon earth:	44 22a	Ni curet wanen thaz ih quami senten sibba in erda:

<sup>1</sup>Lc 12 8: dico autem vobis omnis quicumque confessus fuerit in me coram hominibus et Filius hominis confitebitur in illo coram angelis Dei  
And I say to you: Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God.  
We want to translate 'et coram angelis eius' but we have 'coram angelis Dei', thus we construe 'and before the angels of him' or  
'and before his angels'.

<sup>2</sup>Mc 8 38: qui enim me confusus fuerit et mea verba in generatione ista adultera et peccatrice et Filius hominis confundetur . . . .  
For he that shall be ashamed of me and of my words, in this adulterous and sinful generation: the Son of man also will be ashamed . . . .  
We want to translate 'et confusus me fuerit . . . .' but we have 'me confusus fuerit . . . .'. Word order is trivial, so 'me' can be moved, then 'et'  
can be added, thus: 'and shall be ashamed of me in this adulterous and sinful generation'

<sup>3</sup>Lc 12 9: qui autem negaverit me coram hominibus denegabitur coram angelis Dei  
But he that shall deny me before men shall be denied before the angels of God.  
We want to translate 'et angelis eius' but have 'angelis Dei', so as in ref 1, we construe 'and his angels'

(80)

Mt 10 34 Lc 12 52 Mt 10 35 36.	non veni pacem mittere, sed gladium. <b>Erunt enim ex hoc quinque in domo una divisi, tres in duo et duo in tres dividuntur.</b> Veni enim separare hominem adversus patrem suum et filiam adversus matrem suam et nurum adversus socrum suam, <b>et inimici hominis domestici eius.</b>	I came not to send peace, but the sword. <b>For there shall be from henceforth five in one house divided: three against two, and two against three.</b> For I came to <b>separate a man<sup>1</sup></b> against his father, and the daughter against her mother, and the daughter in law against her mother in law, <b>and a man's enemies shall be they of his own household.</b>	44 22b	ni quam ih zi thiu thaz ih sibba santi, ouh swert. Fon hinana sint fimui ziteilte in einemo húse, thri in zuei inti zuene in thriu werdent ziteilit. Ih quam man zi skeidanne widar sinan fater inti tohter widar ira muoter inti snur widar ira suigar, inti fianta mannes sín hússuaso.
Mt 10 37	Qui amat patrem et matrem plus quam me, non est me dignus, et qui amat filium aut filiam super me, non est me dignus.	He that loveth father or mother more than me, is not worthy of me; and he that loveth son or daughter more than me, is not worthy of me.	44 23	Thie thar minnot sinan fater inti muoter mér thanne mih, nist hér mín wírdig, inti thie thar minnot sun odo tohter ubar mih, nist hér mín wírdig.
Mt 10 38 Lc 14 27 Mt 10 39	Et qui non accipit crucem suam et sequitur me, non est me dignus, <b>nec potest esse meus discipulus.</b> Qui invenit animam suam, perdet illam, et qui perdiderit animam suam propter me, inveniet eam.	And he that taketh not up his cross, and followeth me, is not worthy of me, <b>neither can he be my disciple.</b> He that findeth his life, shall lose it: and he that shall lose his life for me, shall find it.	44 24	Inti thie thar ni inphahit sin cruci inti folget mír, nist hér mín wírdig, noh ni mag wesán mín iungiro. Thithar findit sín ferah, thie fúrlíusit íz, inti thie thar furlíusit sín ferah thuruh mih, thie findit íz.
Mt 10 40	Et qui receperit vos, me recipit, et qui me recipit, recipit eum qui me misit.	He that receiveth you, receiveth me: and he that receiveth me, receiveth him that sent me.	44 25	Inti ther iwih inphahit, ther inphahit mih, inti ther mih inphahit, ther inphahit thén thie mih santa.
Mt 10 41	Qui recipit prophetam in nomine prophetæ, mercedem prophetæ accipiet.	He that receiveth a prophet in the name of a prophet, shall receive the reward of a prophet:	44 26	Ther thie inphahit wizagon in namen wizagen, mieta thés wizagen inphahit.
Mt 10 42 Mc 9 40a	Et quicumque potum dederit uni ex minimis istis calicem aquæ frigide, tantum in nomine discipuli, <b>quia Christi estis,</b>	And whosoever shall give to drink to one of these little ones a cup of cold water only in the name of a disciple, <b>because you belong to Christ:</b>	44 27a	Inti só wer zi trincanne gibit einemo fon thesen minnistun kelih caltes wazares, ekorodo in namen thes iungiren, wanta ír Cristes birut,

<sup>1</sup>Mt 10 35: veni enim **separate** hominem adversus patrem suum et filiam adversus matrem suam et nurum adversus socrum suam

For I came to **set** a man **at variance** against his father, and the daughter against her mother, and the daughter in law against her mother in law.

‘Separere’ translates adequately as ‘**separate**’, and the extra verbosity of ‘set at variance’ adds nothing but confusion.



Mc 9 40b	amen dico vobis, non perdet mercedem suam.	amen I say to you, he shall not lose his reward.	44 27b	war sagen ih íu, ther ni furliusit sina mieta.
Mt 11 1	Et factum est, cum consummasset Ihesus precipiens duodecim discipulis suis, transiit inde, ut doceret et predicaret in civitatibus eorum.	And it came to pass, when Jesus had made an end of commanding his twelve disciples, he passed from thence, to teach and to preach in their cities.	44 28	Ward thó, mit thiu thaz gientota ther heilant gibiotenti zueliun sinen iungiron, fuor thanan, thaz hér lérti in predigoti in iro burgin.
Mc 6 12 13.	Exeuntes autem discipuli prædicabant, ut poenitentiam agerent, et demonia multa eiciebant, et ungebant oleo multos egrotos et sanabant.	And going forth they preached men should do penance: and they cast out many devils, and anointed with oil many that were sick, and healed them.	44 29	Úzgangante thie iungiron predigotun, thaz sie riwa tatin, inti managa diwala úzvurphun, inti salbotun mit olu manage siohhe inti heiltun.

#### XLV. UBI IHESUS IN CHANAN GALILEÆ DE AQUA VINUM FECIT.

Jn 2 1 2.	Et die tertio nuptiæ factæ sunt in Canan Galileæ, et erat mater Ihesu ibi. Vocatus est autem ibi et Ihesus et discipuli eius ad nuptias.	And the third day <sup>1</sup> , there was a marriage in Cana of Galilee: and the mother of Jesus was there. And Jesus also was invited, and his disciples, to the marriage.	45 1	In thritten tage brútloufti gitano warun in thero steti thiu hiéz Canan Galileæ: thar was thes heilantes muoter. Gihalot was ouh thara ther heilant inti sine iungiron zi thero brutloufti.
Jn 2 3 4.	Et deficiente vino dicit mater Ihesu ad eum: vinum non habent. Et dicit ei Ihesus: quid tibi et mihi est, mulier? nondum venit hora mea.	And the wine failing, the mother of Jesus saith to him: They have no wine. And Jesus saith to her: Woman, what is that to me and to thee? My hour is not yet come.	45 2	Thó ziganganemo themo uúine quad thes heilantes muoter zi imo: sie ni habent uúin. Thó quad iru ther heilant: waz ist thih thes inti mih, uúib? noh nú ni quam mín zít.
Jn 2 5	Dicit mater eius ministris: quodcumque dixerit vobis facite.	His mother saith to the waiters: Whatsoever he shall say to you, do ye.	45 3	Thó quad sín muoter zí then ambahtun: só uúaz só hér íu quede só tuot ír.
Jn 2 6	Erant autem ibi lapideæ hydriæ sex positæ secundum purificationem Iudæorum, capientes singulæ metretas binas vel ternas.	Now there were set there six waterpots of stone, according to the manner of the purifying of the Jews, containing two or three measures apiece.	45 4	Thar warun steininu wazzarfaz sehsu gisezitu after subernessi thero Iudeono, thiu bihaben mohtun einero giwelih zuei méz odo thríu.
Jn 2 7	Dicit eis Ihesus: implete hydrias aqua. Et implerunt eas usque ad summum.	Jesus saith to them: Fill the waterpots with water. And they filled them up to the brim.	45 5	Thó quad ín ther heilant: fullet thiu faz mit wazaru. Inti sie fultun siu únzan enti.

<sup>1</sup> 'And the third day' – There has bee a break of context here so assumption of sequentiality is not justified. The more probable meaning is simply a reference to the day of the week: i.e. 'And on Third-day', or, 'And on Tuesday'.

(82)

Jn 2 8

Et dicit eis Ihesus: haurite nunc et ferte architriclino. Et tulerunt.

And Jesus saith to them: Draw out now and carry to the chief steward of the feast. And they carried it.

45  
6

Thó quáð ín ther heilant: skephet nú inti bringet themo furistsizzenten. Inti sie bráhtun.

Jn 2 9

10.

Ut autem gustavit architriclinus aquam vinum factam, et non sciebat unde esset (ministri autem sciebant qui haurierant aquam), vocat sponsum architriclinus, et dicit ei: omnis homo primum bonum vinum ponit, et cum inebriati fuerint, tunc id quod deterius est; tu autem servasti bonum vinum usque adhuc.

And when the chief steward had tasted the water made wine and knew not whence it was, but the waiters knew who had drawn the water: the chief steward calleth the bridegroom, and saith to him: Every man at first setteth forth good wine, and when men have well drunk, then that which is worse. But thou hast kept the good wine until now.

45  
7

Tho gicorota thie furistsizzento thaz wazzar zí wine gitán inti hér ni westa wanan íz uúas (thie ambahta westun íz, thie thar scuofun thaz wazar), thó gíhalota then brutigomon thie furistsizzento inti quad imo: íogiwelih man zi erist guotan uúin sezzit, inti mit thiu sie foltruncane sint, thanne thaz thar uúirsira ist; thú gihielti then guoton uúin unzan nú.

Jn 2 11

Hoc fecit initium signorum Ihesus, in Chana Galileæ, et manifestavit gloriam suam.

This beginning of miracles did Jesus in Cana of Galilee and manifested his glory.

45  
8

Thaz teta in anaginne zeichano ther heilant in thero steti thiu hiez Chana Galileæ, inti offonota sina diurida.

## XLVI. UBI IHESUS MUNDAT LEPROSUM.

Mt 8 1

Cum autem descendisset de monte, secutæ sunt eum turbæ multæ.

And when he was come down from the mountain, great multitudes followed him:

46  
1

Tho hér arsteig fon themo berge, folgetun imo manege menigi.

Mt 8 2

Mc 1 40

Mt 8 2

Et ecce leprosus veniens, genu flexo adorabat eum dicens: domine, si vis, potes me mundare.

And behold a leper came and kneeling down, adored him, saying: Lord, if thou wilt, thou canst make me clean.

46  
2

Senu thó riob mán quementi giboganemo knewe betota inan sús quedenti: truhtin, oba thu wili, thú maht mih gisubiren.

Mt 8 3

Et extendens manum tetigit eum Ihesus dicens: volo, mundare! Et confestim mundata est lepra eius.

And Jesus stretching forth his hand, touched him, saying: I will, be thou made clean. And forthwith his leprosy was cleansed.

46  
3

Inti thenenti sina hant biruorta inan thie heilant sus quedenti: willa, uúis subiri! Inti sliumo ward tho giheilil sin rúf.

Mt 8 4a

Et ait illi Ihesus: vide nemini dixeris, sed vade, ostende te sacerdoti et offer munus quod præcepit

And Jesus saith to him: See thou tell no man: but go, shew thyself to the priest, and offer the gift which

46  
4a

Tho quad imo ther heilant: gisih thaz thu iz niomanne ni quedes, ouh fár inti giougi thih themo biscofe inti bring thie geba thie thar gibót

Mt 8 4b	Moyse in testimonium illis.	Moses commanded, for a testimony unto them.	46 4b	Moyseś ín zi giuúiznesse.
Mc 1 45	At ille egressus coepit prædicare et diffamare sermonem, ita ut iam non posset manifeste in civitatem introire, sed foris in desertis locis esse, et conveniebant ad eum undique.	But he being gone out, began to publish and to blaze abroad the word: so that he could not openly go into the city, but was without in desert places. And they flocked to him from all sides.	46 5	Her thó uzganganti bigonda predigon inti maren thaz wort, só thaz her ni mohta giu ougazorhto gan in thie burg, ouh úze in vvuosten stetin wesán, inti quamun zi imo íogiúúanan.

#### XLVII. UBI IHESUS PUERUM CENTURIONIS PARALYTICUM CURAVIT.

Mt 8 5	Cum autem introisset Capharnaum, accessit ad eum centurio rogans eum	And when he had entered into Capharnaum, there came to him a centurion, beseeching him,	47 1	Mit thiu hér thó ingieng in Capharnaum, gieng zi imo ein centenari, bát inan
Mt 8 6	Et dicens: domine, puer meus iacet in domo paralyticus et male torquetur.	And saying, Lord, my servant lieth at home sick of the palsy, and is grievously tormented.	47 2	Inti quad: truhtin, mín kneht ligít in húse lamer inti ist ubilo giuúizinot.
Mt 8 7	Ait illi Ihesus: ego veniam et curabo eum.	And Jesus saith to him: I will come and heal him.	47 3	Tho quad imo ther heilant: ih quimu inti giheilú inan.
Mt 8 8	Et respondens centurio ait: domine, non sum dignus ut intres sub tectum meum, sed tantum dic verbo, et sanabitur puer meus.	And the centurion, making answer, said: Lord, I am not worthy that thou shouldst enter under my roof; but only say the word, and my servant shall be healed.	47 4	Tho antlinginti ther centenari inti quad: truhtin, íh ni bin wirdig thaz thu gest untar mina theki: quid ekkorodo mít wortu, thanne wirdit min kneht heil.
Mt 8 9	Nam et ego homo sum sub potestate habens sub me milites, et dico huic: vade, et vadit, et alio: veni, et venit, et servo meo: fac hoc, et facit.	For I also am a man subject to authority, having under me soldiers; and I say to this, Go, and he goeth, and to another Come, and he cometh, and to my servant, Do this, and he doeth it.	47 5	Ih bin mán untar giwelti habenti untar mír kenphon, inti ih quidu zi thesemo: far, inti her ferit, anderemo quidu: quim, inti hér quimit, inti minemo scalke: tuo thiz, inti hér tuot íz.
Mt 8 10	Audiens autem Ihesus miratus est et sequentibus se dixit: amen dico vobis, non inveni tantam fidem in Israhel.	And Jesus hearing this, marvelled; and said to them that followed him. Amen I say to you, I have not found so great faith in Israel.	47 6	Thaz gihorenti ther heilant wntorota inti imo folgenten quad: war sagen ih íú, ni fand ih so mihilan giloubon in Israhel.
Mt 8 11a	Dico autem vobis, quod multi ab oriente et occidente venient et recumbent cum Abraham	And I say to you that many shall come from the east and the west, and shall sit down with Abraham,	47 7a	Ih quidu íú, thaz manage óstana inti westana quement inti sizzent mit Abrahame

(84)

Mt 8 11b 12.	et Isaac et Iacob in regno cælorum, filii autem regni eicientur in tenebras exteriores, ibi erit fletus et stridor dentium.	and Isaac and Jacob in the kingdom of heaven: but the children of the kingdom shall be cast out into the exterior darkness: there shall be weeping and gnashing of teeth.	47 7b	inti Isake inti Iacobe in himilo rihhe; kind thesses rihhes sint furworphan in thiū uzarun finstarnessi, thar ist vvuoft in ceno stridunga.
Mt 8 13	Et dixit Ihesus centurioni: vade, et sicut credidisti fiat tibi! Et sanatus est puer in illa hora.	And Jesus said to the centurion: Go, and as thou hast believed, so be it done to thee. And the servant was healed at the same hour.	47 8	Tho quad ther heilant themo centenare: fār, inti só thu giloubtus, só si thir. Ward tho giheilit thie kneht in thero ziti.
Lc 7 10	Et reversus est centurio <sup>1</sup> in domam suam et invenit servum qui languerat sanum.	And the centurio <sup>1</sup> , being returned to the house, found the servant whole who had been sick.	47 9	Warb tho thie centenari in sin hús inti fand then scalc thie thar sioh was heilan.

#### XLVIII. UBI SOCRUM PETRI A FEBRIBUS SANAVIT IHESUS.

Mt 8 14	Et cum venisset Ihesus in domum Petri, vidit socrum eius iacentem et febricitantem.	And when Jesus was come into Peter's house, he saw his wife's mother lying, and sick of a fever;	48 1	Mit thiū thie heilant quam in Petruses hús, gisah sina suigar ligenta inti fiebar habenta.
Mt 8 15	Et tetigit manum eius, et dimisit eam febris. Et surrexit et ministrabat eis.	And he touched her hand, and the fever left her, and she arose and ministered to them.	48 2	Inti ruorta ira hant, inti furliez sia thaz fiebar. Árstuont siu tho úf inti ambahtita ín.

#### XLVIII. UBI IHESUS IN CIVITATEM NAIM MORTUUM RESUSCITAT.

Lc 7 11	Et factum est deinceps, ibat in civitatem quæ vocatur Naim, et ibant cum illo discipuli eius et turba copiosa.	And it came to pass afterwards that he went into a city that is called Naim: and there went with him his disciples and a great multitude.	49 1	Inti ward tho fon thanan thaz her fuor in thie burg thiū ist giheizan Naim, inti fuorun mit imo sine iungiron inti ginuhtsamo menigi.
Lc 7 12	Cum autem appropinquasset portæ civitatis, ecce defunctus efferebatur, filius unicus matris suæ, et hæc vidua erat, et turba civitatis multa cum illa.	And when he came nigh to the gate of the city, behold a dead man was carried out, the only son of his mother: and she was a widow. And a great multitude of the city was with her.	49 2	Mit thiū her tho nahita phortu theru burgi, senu arstorbaner uúas gitragan, einag sun sinero muoter, inti thiū was wituwa, inti menigi theru burgi mihhil mít iru.
Lc 7 13 14a.	Quam cum vidisset dominus, misericordia motus super eam dixit illi: noli flere! Et accessit et tetigit loculum.	And when the Lord had seen her <sup>2</sup> , being moved with mercy towards her, he said to her: Weep not. And he came near and touched the bier.	49 3	Thia mit thiū truhtin gisah, miltidu giruorit ubar sia quad iru: nì curi vvuofen! Inti gieng zuo inti biruorta thia bara.
Lc 7 14b 15a.	Hi autem qui portabant steterunt, et ait: adulescens, tibi dico, surge! Et resedit qui erat mortuus	And they that carried it stood still. And he said: Young man, I say to thee, arise. And he that was dead sat up	49 4a	Thie thar truogun gistuontun, inti quad: iungo, ih quidu thir, arstant! Inti gisaz thie thar tót uúas

<sup>1</sup> We want 'Et reversus est centurio', but the Vulgate gives, 'et reversi qui missi', which translates as, 'And they who were sent, being returned'. Substituting the substantive gives: 'And the centurion, being returned'

<sup>2</sup> 'Whom when the Lord had seen' :: Gross Latinism, better as 'And when the Lord had seen her'

Lc 7 15b.	et coepit loqui, et dedit illum matri suæ.	and begun to speak. And he gave him to his mother.	49 4b	inti bigonda sprehan, inti gab ín sinero muoter.
Lc 7 16	Acceptit autem omnes timor, et magnificabant deum dicentes: quia propheta magnus surrexit in nobis, et quia deus visitavit plebem suam.	And there came a fear upon them all: and they glorified God saying: A great prophet is risen up among us: and, God hath visited his people.	49 5	Gifieng tho alle forhta, inti mihhilosotun gót sus quedante: bithiu mihhil uúizago árstuont in úns, inti bithiu gót uúisota sines folkes.
Lc 7 17	Et exiit hic sermo in universam Iudeam de eo et omnem circa regionem.	And this rumour of him went forth throughout all Judea and throughout all the country round about.	49 6	Inti úzgieng tház wórt in alle Iudeon fon imo inti umbi alle thie lantscáf.

#### L. UBI OMNES INFIRMITATES CURAT, UT ADINPLERENTUR SCRIPTURÆ PROPHETARUM.

Mt 8 16	Vespere autem facto obtulerunt ei multos demones habentes, et eiciebat spiritus verbo et omnes male habentes curavit.	And when evening was come, they brought to him many that were possessed with devils: and he cast out the spirits with his word: and all that were sick he healed:	50 1	Abande giwortanemo brahtun imo manage diwala habente, inti árwarf thie geista mit wortu inti alle ubil habente giheilta.
Mt 8 17	Ut adimpleretur quod dictum est per Esaïam prophetam dicentem: <i>ipse infirmitates nostras accepit et egrotationes portavit.</i>	That it might be fulfilled, which was spoken by the prophet Isaïas, saying: <i>Hē took our infirmities, and bore our diseases.</i>	50 2	Thaz vvurdi gifullit thaz giquetan was thuruh Esaïam then wizagon sus quedantan: <i>hēr unsara ummaht inphíeng ínti unsa cumída truog.</i>
Mt 8 18	Videns autem Ihesus turbas multas circum se, iussit ire trans fretum.	And Jesus seeing great multitudes about him, gave orders to pass over the water.	50 3	Tho gisah ther heilant managa menigi umbi sih, gibót thaz sie fuorin ubar then giozon.

#### LI. UBI VOLENTI EUM SEQUI DIXIT: VULPES FOVEAS HABENT.

Mt 8 19	Et accedens unus scriba ait illi: magister, sequar te quocumque ieris.	And a certain scribe came and said to him: Master, I will follow thee whithersoever thou shalt go.	51 1	Gieng tho zuo ein buochari inti quad imo: meistar, ih folgen thir só wara so thú ges.
Mt 8 20	Et dicit ei Ihesus: vulpes foveas habent et volucres cæli tabernacula ubi requiescant, filius autem hominis non habet ubi caput reclinet.	And Jesus saith to him: The foxes have holes, and the birds of the air nests; but the Son of man hath not where to lay his head.	51 2	Tho quad imo ther heilant: fohún habent loh inti himiles fugala habent selida thar sie restent, mannes sún ni habet wara hēr sin houbit ínthelde.
Lc 9 59	Ait autem ad alterum: sequere me! Ille autem dixit: domine, permitte me primum ire et sepelire patrem meum.	But he said to another: Follow me. And he said: Lord, suffer me first to go and to bury my father.	51 3a	Tho quad her zi andaremo man: folge mír! Ther quad imo thó: herro, láz mih ér faran inti bigraban minan fater.

(86)

Mt 8 22  
Lc 9 60b

Ihesus autem ait illi: sequere  
me et dimitte mortuos sepelire  
mortuos suos; tu autem vade,  
adnuntia regnum dei!

But Jesus said to him: Follow me,  
and let the dead bury their dead:  
but go thou and preach the  
kingdom of God!

51  
3b

Tho quad imo ther heilant: folge  
mír inti láz tote bigraban iro  
totun; thú fár inti sage gotes  
rihhi!

Lc 9 61  
62.

Et ait alter: sequar te,  
domine, sed primum permitte  
mihi renuntiare his qui domi  
sunt. Ait ad illum Ihesus:  
nemo mittens manum suam in  
aratrum et aspiciens retro  
aptus est regno dei.

And another said: I will follow  
thee, Lord; but let me first take  
my leave of them that are at my  
house. Jesus said to him: No man  
putting his hand to the plough and  
looking back is fit for the  
kingdom of God.

51  
4

Tho quad ander: ih folgen  
thir, herro, ouh ér laz mih  
fursagen then thie in huse sint.  
Tho quad imo ther heilant:  
nioman sententi sina hant in  
phluog inti widarscowonti ist  
gifuoglih gotes rihhe.

## LII. UBI NAVIGANS INCREPAVIT TEMPESTATI ET CESSAVIT.

Mt 8 23

Et adscendente eo in  
navicula secuti sunt eum  
discipuli eius.

And when he entered into the  
boat, his disciples followed him:

52  
1

Imo stigantemo in skef  
folgetun imo sine iungiron.

Mt 8 24a,b

Et ecce motus magnus  
factus est in mari, ita ut  
navicula operiretur fluctibus.

And behold a great tempest  
arose in the sea, so that the boat  
was covered with waves.

52  
2

Inti mihhil giruornessi ward  
tho in themo sewe, só thaz thaz  
skef ward bithekit mit then  
undon.

Mc 4 38a

Ipse vero erat in puppi  
super cervical dormiens.

And he was in the hinder part  
of the ship, sleeping upon a  
pillow.

52  
3

Her thó was in themo skefe  
ubar houbitphuliwi slafenti.

Mt 8 25

Et accesserunt et  
suscitaverunt eum dicentes:  
domine, salva nos, quia  
perimus!

And they came to him, and  
awaked him, saying: Lord, save  
us, we perish.

52  
4

Sie giengun tho zuo inti  
wahtun inan sus quedante:  
truhtin, heili unsih, wanta wir  
furwerden!

Mt 8 26a

Et dicit eis: quid timidi  
estis modicæ fidei?

And Jesus saith to them: Why  
are you fearful, O ye of little  
faith?

52  
5

Tho quad hér ín: ziu birut ir  
forhtale luciles gilouben?

Mt 8 26b  
Mc 4 39b  
Mt 8 26c

Tunc surgens imperavit  
vento et mari et dixit: tace et  
obmutesce! Et facta est  
tranquillitas magna.

Then rising up, he  
commanded the winds, and the  
sea, and said Peace, be still! and  
there came a great calm.

52  
6

Tho her arstantenti gibót  
winte inti sewe inti quad: suige  
inti árstumme! Ward tho gitan  
mihhil stilnessi.

Mt 8 27a  
Lc 8 25

Porro homines mirati sunt  
dicentes ad invicem: quis aut<sup>1</sup>  
qualis est hic, quia et ventis  
imperat et mari, et oboediunt  
ei?

But the men wondered, saying  
to each other: Who, or<sup>1</sup> what  
manner of man is this, that he  
commandeth both the winds and  
the sea: and they obey him?

52  
7

Thie man tho vvuntrotun sus  
quedante untar zuisgen: wer odo  
vvuolih ist ther thie winton  
gibiutit inti sewe, inti sie horent  
imo?

## LIII. UBI CURAVIT TRANS FRETUM DEMONIAM QUI IN MONUMENTIS MANEBAT.

Mt 8 28

Et cum venisset trans  
fretum in regione  
Gerasenorum,

And when he was come on the  
other side of the water, into the  
country of the Gerasens,

53  
1a

Mit thiu her quam ubar thén  
giozon in lantscaf Gerasenorum,

<sup>1</sup> This is not quite as in the Vulgate. 'ad invicem' = 'to each other' and 'quis aut' = 'Who, or', translated by dictionary.

(87)

Lc 8 26b	quæ est contra Galileam,	which lies opposite Galilee <sup>1</sup> .	53 1b 53 2	thiu thar ist widar Galileam,
Lc 8 27a Mt 8 28b,c	Et cum egressus esset ad terram, occurrerunt ei duo habentes demonia de monumentis et exeuntes, sævi nimis, ita ut nemo posset transire per viam illam.	And when he was come forth to the land, there met him two that were possessed with devils, coming out of the sepulchres, exceeding fierce, so that none could pass by that way.	53 3	Inti mit thiu her úzgieng zí erdu, ingegin liofun imo zuene habente diwala fón grebirun úzgangante, thrato grimme, só thaz thar nioman mohta faran thuruh then wég.
Lc 8 27b,c	Unus enim <sup>2</sup> habebat demonia iam temporibus multis, et vestimento non induebatur neque in domo manebat, sed in monumentis,	one there was in fact <sup>2</sup> , who had a devil now a very long time. And he wore no clothes: neither did he abide in a house, but in the sepulchres.	53 4	Ein habeta in imo diwala giu managa zíti, inti mit giwatu ni giwatita síh noh in huse ni giwoneta, ouh in grebirun,
Mc 5 3 4.	Et neque catenis iam quisquam eum poterat ligare; quoniam sepe compedibus et catenis victus disruptisset catenas et compedes comminuisset, et nemo poterat eum domare,	Who had his dwelling in the tombs, and no man now could bind him, not even with chains. For having been often bound with fetters and chains, he had burst the chains, and broken the fetters in pieces, and no one could tame him.	53 5	Noh mit ketinun giu mohta ín einig mán gibintan, wanta her ofto mit fuozthruhín inti mit ketinun gibuntan zibrah thie ketinun inti thio fuozthruhi giminnirota, inti nioman mohta ín gizemen.
Mc 5 5	Et semper nocte ac die in montibus erat clamans et concidens se lapidibus.	And he was always day and night in the monuments and in the mountains, crying and cutting himself with stones.	53 6	Inti simbulun nahtes inti tages in bergun was ruofenti inti hío síh mit steinun.
Mc 5 6 7a. Mt 8 29b Lc 8 28c Mt 8 29c	Videns autem Ihesum a longe occurrit et adoravit eum et clamans voce magna dicit: quid nobis et tibi, Ihesu fili dei altissimi? Venisti ante tempus torquere nos.	And seeing Jesus afar off, he ran and adored him. And crying with a loud voice, he said: What have we to do with thee, Jesus Son of God most high? Art thou come hither to torment us before the time?	53 7	Gisehenti tho then heilant ferrana ingegin liof inti betota inan inti ruofenti mihhileru stemnu quad: waz ist uns inti thir, Heilant, sún thes hohisten gotes? Quami ér ziti unsih zi wizinnonne.
Mc 5 8a Lc 8 30b,c	Dicebat enim illi Ihesus: exi, spiritus immunde! dic quod tibi nomen est. At ille dixit: legio, quia intraverunt demonia multa in eum.	For he said unto him: Get out, thou unclean spirit! say: what is thy name? But he said: Legion. Because many devils were entered into him.	53 8a	Tho quad imo ther heilant: úzgang, thú unsuboro geist! quid welih namo thir sí. Hér quad thó: menigi, wanta manage diwala giengun in inan.
Lc 8 31a	Et rogabant eum	And they besought him		Inti batun ín

<sup>1</sup> Lc 8 26: enavigaverunt autem ad regionem Gerasenorum quæ est contra Galilæam  
And they sailed to the country of the Gerasens, which is over against Galilee.

It would seem that the translator had no idea of the context. Clearly what is meant, and meaningful is 'which lies opposite Galilee.'

<sup>2</sup> 'Unus enim' – 'one there was in fact' :: my translation.

(88)

Mc 5 10b  
Lc 8 31b

ne expelleret eos extra  
regionem et ne imperaret illis  
ut in abyssum irent.

that he would not drive him away  
out of the country nor command  
them to go into the abyss.

53  
8b

thaz her sie ni tribi uzan thero  
lantskefi, inti thaz her ín ni  
gibuti thaz sie in abgrunti  
fuorin.

Mt 8 30  
31.  
32a.

Erat autem non longe ab  
illis grex porcorum multorum  
pascens. Demones autem  
rogabant eum dicentes: si eicis  
nos, mitte nos in gregem  
porcorum. Et ait illis: ite.

And there was, not far from  
them, a herd of many swine  
feeding. And the devils besought  
him, saying: If thou cast us out  
hence, send us into the herd of  
swine. And he said to them: Go.

53  
9

Was thar nalles fér fon ín  
cutti suino managero ezenti.  
Thie diwala batun ín sus  
quedante: oba thú unsih  
úzwerphes, senti unsih in thaz  
cutti thero suino. Tho quad hér  
ín: faret.

Mt 8 32b  
Mc 5 13b

At illi exeuntes abierunt in  
porcos, et magno impetu grex  
precipitatus est in mare ad duo  
milia, et suffocati sunt in  
mare.

And<sup>1</sup> they going out went into  
the swine, and the herd with great  
violence was carried headlong  
into the sea, being about two  
thousand, were drowned<sup>2</sup> in the  
sea.

53  
10

Sie tho úzgangante fuorun in  
thiu suin, inti mit mihhilu  
ungirehhu thaz cutti was  
biskrenkit in then seo, zua  
thúsunta, inti warun bithemphit  
in then seo.

Mc 5 14a  
Mt 8 33

Qui autem pascebant eos  
fugerunt et nuntiaverunt in  
civitate et in agros omnia.

And they that fed them fled,  
and told it in the city and in the  
fields; all that had happened<sup>3</sup>.

53  
11

Thie sie fuotiritun fluhún inti  
sagetun in burgi inti accarun  
allu:

Mt 8 34a  
Lc 8 35b  
Mt 8 34b

Et ecce tota civitas exiit  
obviam Ihesu et viso eo et  
hominem sedentem a quo  
demonia exierant vestitum ac  
sana mente ad pedes eius, et  
timuerunt et rogabant ut  
transiret a finibus eorum.

And behold the whole city  
went out to meet Jesus, and when  
they saw him, and the man out of  
whom the devils were departed,  
sitting at his feet, clothed and in  
his right mind. And they were  
afraid and besought him that he  
would depart from their coast.

53  
12

Senu tho al thiu burg gieng  
ingegin themo heilante, inti  
gisehanemo imo inti then mán  
sizzentan fon themo thie diwala  
úzgiengun, giwatitan inti  
heilemo muote zi sinen fuozin,  
inti forhtun inti batun ín thaz hér  
fuori fon iro entin.

Mc 5 18a  
Lc 8 38a  
Mc 5 19a

Cumque ascenderet  
navem, rogabat eum vir a quo  
demonia exierant, ut cum eo  
esset, et non ammisit eum, sed  
ait illi:

And when he went up into the  
ship, the man out of whom the  
devils were departed besought  
him that he might be with him.  
And he permitted<sup>4</sup> him not, but  
saith him:

53  
13

Mit thiu her tho arsteig in  
skef, bát ín ther man fon themo  
thie diwala úzgiengun, thaz her  
mit imo wari, inti ni liez ín, ouh  
quad imo:

Mc 5 19b  
Lc 8 39b  
Mc 5 19d  
20.

Vade in domum tuam ad  
tuos et narra quanta tibi  
dominus fecerit et misertus est  
tui. Et abiit prædicans in  
Decapolim, quanta illi fecisset  
Ihesus, et omnes mirabantur.

Go into thy house to thy  
friends, and tell how great things  
the Lord hath done for thee, and  
hath had mercy on thee. And he  
went his way, and published in  
Decapolis how great things Jesus  
had done for him: and all men  
wondered.

53  
14

Fár in thín hús zi thinen inti  
sage welihhu thir truhtin teta inti  
miltita thir. Gieng her tho  
predigonti in stat zehen burgo,  
vвуolihhu imo teta ther heilant,  
inti alle vvuntarotun.

<sup>1</sup> Mt 8 32: et ait illis ite at illi exeuntes abierunt in porcos et ecce impetu abiit totus grex per præceps . . . . .

And he said to them: Go. But they going out went into the swine, and behold the whole herd ran violently down . . . . .

There is no change of intent or direction here, so, though the Latin is correctly translated as 'But', here, 'And' would be better.

<sup>2</sup> Mc 5 13: 'et suffocati sunt in mare' clearly in this context, 'suffocati' is best translated as 'drowned'

<sup>3</sup> Mt 8 33: 'omnia' is here translated as 'every thing'. This is very bare, and nearly meaningless. Context implies that the phrase  
'all that had happened' would be more suitable.

<sup>4</sup> Mc 5 19: 'ammisit' is here correctly translated as 'admitted', but context would make 'permitted' preferable.



**LIIII. UBI CURAVIT PARALYTICUM QUEM DEPOSUERUNT PER TECTUM.**

Mt 9 1	Et ascendens in navicula transfretavit et venit in civitatem suam.	And entering into a boat, he passed over the water and came into his own city.	54 1	Steig tho in skifilin inti ferita inti quam in sina burg.
Lc 5 18a Mc 2 3c Lc 5 18b,c	Et ecce <b>quattuor</b> viri portantes in lecto hominem qui erat paralyticus, et quærebant eum inferre et ponere ante <b>Ihesum</b> .	And behold, <b>four</b> men brought in a bed a man who had the palsy: and they sought means to bring him in and to lay him before <b>Jesus</b> .	54 2	Senu tho fior gomman tragente in bette mán thie thar was lám, suohtun inan in zi traganne inti zi sezenne furi then heilant.
Lc 5 19	Et non inveniētes qua parte eum inferrent pre turba, ascenderunt supra tectum et per tegulas summiserunt illum cum lecto in medium ante Ihesum.	And when they could not find by what way they might bring him in, because of the multitude, they went up upon the roof and let him down through the tiles with his bed into the midst before Jesus.	54 3	Mit thiu sie ni fundun in welihhemo teile inan brahtin thuruh thie menigi, stigun ubar thie theki, inti thuruh thie thekiziegala santun inan mit thiu bettu in mitti furi then heilant.
Lc 5 20	Quorum fidem ut vidit, dixit: confide, fili, remittuntur tibi peccata tua!	<b>When he saw their faith<sup>1</sup></b> , he said: <b>Child<sup>2</sup></b> , thy sins are forgiven thee.	54 4	Thero giloubon soso her gisah, quad: giloubi, kind, thanne werdent thir furlazano thino sunta!
Lc 5 21	Et ceperunt cogitare scribæ et Pharisei dicentes: quis est hic qui loquitur blasphemias? quis potest dimittere peccata nisi solus deus?	And the scribes and Pharisees began to think, saying: Who is this who speaketh blasphemies? Who can forgive sins, but God alone?	54 5	Bigondun tho thenken thie buohhara inti Pharisei sus quedante: wer ist these thie thar sprihhit bismarunga? wer mág furlazan sunta noba ein got?
Lc 5 22 23.	Et cum cognovisset Ihesus cogitationes eorum, respondens dixit ad illos: quid cogitatis mala in cordibus vestris? <b>Sed quid est facilius, dicere: dimittuntur tibi peccata, an dicere: surge et ambula?</b>	And when Jesus knew their thoughts, answering he said to them: What is it you think in your hearts? <b>Which is easier to say: Thy sins are forgiven thee; or to say: Arise and walk?</b>	54 6	Tho ther heilant furstuont iro githanca, antvvurtenti quad zi ín: zi híu thenkent ír ubil in iwaren herzon? Wedar ist odira, zi quedanne: sint thir furlazano sunta, odo zi quedanne: arstant inti gang?
Lc 5 24	Ut autem sciatis quod filius hominis potestatem habet in terra dimittere peccata, ait paralytico: tibi dico: surge, tolle lectum tuum et vade in domum tuam!	But that you may know that the Son of man hath the power on earth to forgive sins (he saith to the sick of the palsy), I say to thee to: Arise, take up thy bed and go into thy house.	54 7	Zi thiu thaz ír wizit thaz mannes sun habet giwalt in erdu zi furlazenne sunta, quad themo lamen: thir quidu: arstant, nim thin betti inti far in thin hús!
Lc 5 25a	Et confestim surgens coram illis tulit in quo iacebat	And immediately rising up before them, he took up the bed on which he lay:	54 8a	Her tho arstantenti sliumo fora ín nam thar hér analág

<sup>1</sup> Lc 5 20: **Whose faith when he saw**, he said: Man, thy sins are forgiven thee. – This is a gross Latinism. ‘**When he saw their faith**’ is much better.

<sup>2</sup> The Latin has ‘fili’ = ‘son’, and the OHG has ‘kind’ = ‘child’. The Douay translation as ‘Man’ is clearly erroneous, so ‘Child’, ie ‘Child of Israel’, has been substituted.

(90)

Lc 5 25b  
26a.

et abiit in domum suam  
magnificans deum. **Et stupor  
apprehendit omnes, et  
magnificabant deum.**

and he went away to his own  
house, glorifying God. **And all  
were astonished: and they  
glorified God.**

54  
8b

inti gieng in sín hús  
mihhilosonti gót. Inti forhta  
bifieng sie alle, inti  
mihhilosotun gót.

Lc 5 26b  
Mt 9 8b

Et repleti sunt timore  
dicentes, quia vidimus  
mirabilia hodie. **Et  
glorificaverunt deum, qui  
dedit potestatem talem  
hominibus.**

And they were filled with fear,  
saying: We have seen wonderful  
things to-day. **And glorified God  
that gave such power to men.**

54  
9

Inti vvurdun gifulte forhtu  
sus quedante: wir gisahumes  
vvuntar hiutu. Diurisotun gót,  
thie thar suliha giwalt gáb  
mannun.

## LV. UBI FILIUM SUBREGULI ABSENTEM CURAVIT.

Jn 4 46

Venit ergo iterum in Cana  
Galileæ, ubi fecit aquam  
vinum, et erat quidam regulus,  
cuius filius infirmabatur,  
Capharnaum.

He came again therefore into  
Cana of Galilee, where he made  
the water wine. And there was a  
certain ruler, whose son was sick  
at Capharnaum.

55  
1

Quam abur tho in Canán  
Galileæ, thar hér teta thaz wazar  
zi wine; was thar súm rihtari,  
thes sun was sioh, in  
Capharnaum.

Jn 4 47

Hic cum audisset quia  
Ihesus veniret a Iudea in  
Galileam, abiit ad eum et  
rogabat eum ut descenderet et  
sanaret filium eius, incipiebat  
enim mori.

He having heard that Jesus  
was come from Judea into  
Galilee, sent to him and prayed  
him to come down and heal his  
son: for he was at the point of  
death.

55  
2

Ther mit thiú her gihorta  
thaz ther heilant quam fon  
Iudeon zi Galileu, gieng zi imo  
inti bát inan thaz her nidarstigi  
inti heilti sinan sún: ther bigán  
thó sterban.

Jn 4 48

Dixit ergo Ihesus ad eum:  
nisi signa et prodigia videritis,  
non creditis.

Jesus therefore said to him:  
Unless you see signs and  
wonders, you believe not.

55  
3

Tho quad ther heilant zí imo:  
nibi ír zeichan inti vvuntar  
gisehet, anderuúis ni giloubet ír.

Jn 4 49  
50a.

Dicit ad eum regulus:  
domine, descende, priusquam  
moriatur filius meus. **Dicit ei  
Ihesus: vade, filius tuus vivit.**

The ruler saith to him: Lord,  
come down before that my son  
die. **Jesus saith to him: Go thy  
way. Thy son liveth.**

55  
4

Tho quad imo ther rihtari:  
truhtin, nidarstíg, ér thanne  
arsterbe mín sún. Tho quad imo  
ther heilant: fár, thin sún lebet.

Jn 4 50b

Credidit homo sermoni  
quem dixit ei Ihesus, et ibat.

The man believed the word  
which Jesus said to him and went  
his way.

55  
5

Giloupta ther man themo  
worte thaz imo ther heilant  
quad, inti fuor.

Jn 4 51

Iam autem descendente eo  
servi occurrerunt ei et  
nuntiaverunt dicentes, quia  
filius eius viveret.

And as he was going down,  
his servants met him: and they  
brought word, saying, that his son  
lived.

55  
6

Imo tho giu nidarstigantemo  
scalca liofun ingegin imo inti  
sagetun sus quedanti, thaz sín  
sún lebeti.

Jn 4 52a

Interrogabat ergo horam ab  
eis in qua melius habuerit, et  
dixerunt ei: quia heri

He asked therefore of them the  
hour wherein he grew better. And  
they said to him: Yesterday

55  
7a

Tho eiscota hér thie zít zi ín  
in thero imo bazeta, inti quadun  
imo: wanta gesteron

Jn 4 52b	hora septima reliquid eum febris.	at the seventh hour, the fever left him.	55 7b	zi thero sibuntun ziti furliez inan thaz fiebar.
Jn 4 53	Cognovit ergo pater quod illa hora erat in qua dixit ei Ihesus: filius tuus vivit. Et credidit ipse et domus eius tota.	The father therefore knew that it was at the same hour that Jesus said to him: Thy son liveth. And himself believed, and his whole house.	55 8	Furstuont tho thie fater thaz thiu zít uúas in theru imo quad ther heilant: thin sun lebet. Thó giloupta her inti al sín hús.

**LVI. UBI LEVI PUBLICANUS CONVIVIVM EI FECIT ET DIXERUNT SCRIBÆ ET PHARISÆI DISCIPULIS: QUARE CUM PUBLICANIS ET PECCATORIBUS MANDUCAT MAGISTER VESTER?**

Lc 5 29a	Et fecit ei convivium magnum Levi in domo sua.	And Levi made him a great feast in his own house:	56 1	Teta imo gouma mihhila Leui in sinemo hús.
Mt 9 10 Mc 2 15c	Et factum est discumbente eo in domo, ecce multi publicani et peccatores venientes discumbebant cum Ihesu et discipulis eius, <b>erant enim multi qui et sequebantur eum.</b>	And it came to pass as he was sitting at meat in the house, behold many publicans and sinners came, and sat down with Jesus and his disciples, <b>for they were many, who also followed him.</b>	56 2	Ward tho imo sizentemo in húse, senu thó manage firnfolle inti suntige quemente sazun mit themo heilante inti mit sinen iungoron: warun manage thie imo folgetun.
Mc 2 16	Et videntes scribæ et Pharisei quia manducaret cum peccatoribus et publicanis, dicebant discipulis eius: quare cum publicanis et peccatoribus manducat et bibit magister vester?	And the scribes and the Pharisees, seeing that he ate with publicans and sinners, said to his disciples: Why doth your master eat and drink with publicans and sinners?	56 3	Gisahun tho thie buohhara inti Pharisei thaz her áz mit then suntigon inti then firnfolle, quadun sinen iungiron: zi hiu mit then firnfolle inti then suntigon ízit inti trinkit íwer meistar?
Mc 2 17a,b Mt 9 13 Lc 5 32c	Hoc audito Ihesus ait illis: non necesse habent sani medicum, sed qui male habent. <b>Euntes discite quid est: misericordiam volo et non sacrificium. Non enim veni vocare iustos sed peccatores in poenitentiam.</b>	Jesus hearing this, saith to them: They that are well have no need of a physician, but they that are sick. <b>Go then and learn what this meaneth, I will have mercy and not sacrifice. For I am not come to call the just, but sinners to penance.</b>	56 4	Thaz tho gihortemo ther heilant quad ín: ni habent nóthurfthi thie heilon láches, ouh thie ubil habent. Faret inti lernet uúaz thaz sí: íh uúili miltida, nalles bluostar. Ni quam zi thiu thaz ih giladoti rehte, ouh suntige, zi riuw.
Lc 5 33 Mc 2 18 <sup>1</sup> Lc 5 34a	At illi dixerunt ad eum: quare discipuli Iohannis ieiunant frequenter et obsecrationes faciunt, similiter et Phariseorum, tui autem edunt et bibunt <b>et non ieiunant?</b> Quibus ipse ait:	And they said to him: Why do the disciples of John fast often and make prayers, and the disciples of the Pharisees in like manner; but thine eat and drink and <b>do not fast? And he asked them<sup>1</sup>:</b>	56 5	Sie quadun tho zi imo: bi hiu iungiron Iohannes fastent ofto inti gibet tuont, sama ouh thero Phariseo, thine ezent inti trinkent inti ni fastent? Then quad hér:
Mc 2 19b	Numquid possunt filii	Can the children of	56 6a	Eno mugun thiu kind

<sup>1</sup> Lc 5 34: **quibus ipse ait** numquid potestis filios sponsi dum cum illis est sponsus facere ieunare  
**To whom he said:** Can you make the children of the bridegroom fast whilst the bridegroom is with them?  
This was listed as Mc 2 19a, but that was an error in Sievers. The Latinism would be better translated as '**And he asked them**'

(92)

Mc 2 19c  
Mt 9 15b  
Lc 5 35d

nuptiarum quamdiu sponsus cum illis est ieiunare? **Venient autem dies cum auferetur ab eis sponsus, et tunc ieiunabunt in illis diebus.**

the marriage fast, as long as the bridegroom is with them? **But the days will come, when the bridegroom shall be taken away from them, and then they shall fast in those days.**

56  
6b

thero brútloufti só lango thie brutigomo mit ín ist fasten? Quement taga mit thiú arfirrit wirdit fon ín thie brutigomo: thanne fastent in then tagon.

Lc 5 36a  
Mc 2 21

Dicebat autem et similitudinem ad illos: **quia nemo assumentum pannis rudis assuit vestimento veteri, alioquin aufert supplementum novum a veteri, et maior scissura fit.**

And he spoke also a similitude to them: **how no man seweth a piece of raw cloth to an old garment: otherwise the new piecing taketh away from the old, and there is made a greater rent.**

56  
7

Quad tho gilihnessi zi ín: nioman blezza niwes duoches nawit altemo giwate, elles nimit fullida thaz niwa fon themo alten, inti ist mera gisliz.

Lc 5 37

Et nemo mittit vinum novum in utres veteres, alioquin rumpet vinum novum utres et ipsud effunditur, et utres peribunt.

And no man putteth new wine into old bottles: otherwise the new wine will break the bottles; and it will be spilled and the bottles will be lost.

56  
8

Inti nioman sentit niwan uúin in alte belgi, elles brihhit thie niwo uúin thie belgi inti wirdit fúrgozzan, inti thie belgi furwerdent.

Lc 5 38

Sed vinum novum in utres novos mittendum est et utraque conservantur.

But new wine must be put into new bottles: and both are preserved.

56  
9

Ouh niwan uúin in niwa belgi zi sentenne ist, inti werdent beidu gihaltan.

Lc 5 39

Et nemo bibens vetus statim vult novum, dicit enim: vetus melius est.

And no man drinking old hath presently a mind to new: for he saith: The old is better.

56  
10

Nioman trinkenti altan uúin wili sliumo niwan, ouh quidit: thaz alta ist bezira.

## LVII. UBI SCRIBÆ SIGNUM PETUNT AB EO ET EIS MULTA DICIT.

Mt 12 38

Tunc responderunt ei quidam de scribis et Phariseis dicentes: magister, volumus a te signum videre.

Then some of the scribes and Pharisees answered him, saying: Master, we would see a sign from thee.

57  
1

Thó antlingitun imo sume fon then buohharin inti Phariseis sus quedante: meistar, wir wollen fon thir zeichan gisehan.

Mt 12 39

Qui respondens ait illis: generatio mala et adultera signum quærit, et signum non dabitur ei nisi signum Ionæ prophetæ.

**He answering, said to them<sup>1</sup>:** An evil and adulterous generation seeketh a sign: and a sign shall not be given it, but the sign of Jonas the prophet.

57  
2

Tho antlinginti quad ín: ubil cunni inti furlegan suohhit zeihhan, inti zeihhan ni wirdit imo gígeban nibi zeihhan Ionases thes wizagen.

Mt 12 40a

Sicut enim fuit Ionas in ventre ceti tribus diebus et tribus noctibus, sic erit filius hominis in corde terræ

For as Jonas was in the whale's belly three days and three nights: so shall the Son of man be in the heart of the earth

57  
3a

Soso uúas Ionas in thes wales wámbu thrí taga inti thriio naht, só ist mannes sún in herzen erdu

<sup>1</sup> 'Who answering said to them' – Latinism :: better 'He answering, said to them'

Mt 12 40b	tribus diebus et tribus noctibus.	three days and three nights.	57 3b	thrí taga inti thriio naht.
Mt 12 41	Viri Ninevitæ surgent in iudicio cum generatione ista et condemnabunt eam, quia poenitentiam egerunt in predicatione Ionæ, et ecce plus quam Iona hic!	The men of Ninive shall rise in judgment with this generation, and shall condemn it: because they did penance at the preaching of Jonas. And behold <b>one</b> <sup>1</sup> greater than Jonas <b>is</b> <sup>1</sup> here.	57 4	Thie Nineuiscun mán arstantent in tuome mit thesemo cunne inti furniderent íz, wanta sie riwa tatun in predigungu Íonases: senu hier ist mera thanne Ionas!
Mt 12 42	Regina austri surget in iudicio cum generatione ista et condemnabit eam, quia venit a finibus terræ audire sapientiam Salomonis, et ecce plus quam Salomon hic! <b><sup>2</sup>Dico autem vobis, quia multi venerunt a finibus terræ audire sapientiam Salomonis, et ideo maior Salomon hic.</b>	The queen of the south shall rise in judgment with this generation, and shall condemn it: because she came from the ends of the earth to hear the wisdom of Solomon, and behold <b>one</b> <sup>1</sup> greater than Solomon <b>is</b> <sup>1</sup> here. <b><sup>2</sup>But I tell you, since many have come from the ends of the earth to hear the wisdom of Solomon, so <b>one</b><sup>1</sup> greater Solomon <b>is</b><sup>1</sup> here</b>	57 5	Sundirinu cuningin arstentit in tuome mit thesemo cunne inti furnidirit íz, wanta siu quam fon ente erdu zi horrenne spahida Salamones: senu hier ist mera thanne Salamon! Ih quidu íu, wanta manage quamun fon ente erdun horen spahida Salamones, inti bithiu hier ist mera Salamone.
Mt 12 43	Cum autem immundus spiritus exierit de homine, ambulat per loca arida quærens requiem et non invenit.	And when an unclean spirit is gone out of a man he walketh through dry places seeking rest, and findeth none.	57 6	Thanne thie unsubiro geist úzgét fon themo manne, gengit thuruh thurro steti, suohhit resti inti ni findit.
Mt 12 44	Tunc dicit: revertar in domum meam unde exivi, et veniens invenit vacantem scopis mundatam et ornatam.	Then he saith: I will return into my house from whence I came out. And coming he findeth it empty, swept, and garnished.	57 7	Thanne quidit: ih wirbu in mín hús thanan ih úzgieng, inti quementi findit zuomigaz mit besemen gifurbit inti gígarwit.
Mt 12 45	Tunc vadit et assumet septem alios spiritus secum nequiores se, et intrantes habitant ibi, et fiunt novissima hominis illius peiora prioribus. Sic erit et generationi huic pessimæ.	Then he goeth, and taketh with him seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is made worse than the first. So shall it be also to this wicked generation.	57 8	Thanne ferit inti nimit sibun geista andere mit imo wirsiron thanne her si, inti ingangente artont thar, inti sint thanne thie iungistun thes mannes wirsiron then erirun. Só ist thesemo cunne themo wirsisten.

<sup>1</sup> Mt 12 41: . . . . et ecce plus quam Iona hic – . . . . And behold a greater than Jonas here – This Latinism reads badly in English. Reading is improved by substituting ‘one’ for ‘a’, and inserting the verb ‘is’ before ‘here’. See also next verse.

<sup>2</sup>Dico autem vobis, quia multi venerunt a finibus terræ audire sapientiam Salomonis, et ideo maior Salomon hic. – This is not in the Vulgate, but is a reflection of the preceding words, and using them as a model, the following translation is made:

But I tell you, since many have come from the ends of the earth to hear the wisdom of Solomon, so **one**<sup>1</sup> greater Solomon **is**<sup>1</sup> here

**LVIII. UBI QUÆDAM MULIER DETURBATA CLAMAVIT AD IHESUM: BEATUS VENTER QUI TE PORTAVIT.**

Lc 11 27	Factum est autem, cum hæc diceret, extollens vocem quædam mulier de turba dixit illi: beatus venter qui te portavit et ubera quæ suxisti!	And it came to pass, as he spoke these things, a certain woman from the crowd, lifting up her voice, said to him: Blessed is the womb that bore thee and the paps that gave thee suck.	58 1.	Gitán ward tho, mit thiú her thisu quad, arheuenti stemma súm uúib fon thero menigi quad imo: salig wamba thiú thih truog inti thie manzon thie thú sugi!
Lc 11 28	At ille dixit: quippe enim beati qui audiunt verbum dei et custodiunt illud.	But he said: Yea rather, blessed are they who hear the word of God and keep it.	58 2.	Her tho quad: giwesso só salige sint thie gihorent gotes uvort inti thaz gihaltent.

**LVIII. UBI NUNTIATUR IHESU, QUIA MATER TUA ET FRATRES TUI VOLUNT TE VIDERE.**

Mt 12 46	Adhuc eo loquente ad turbas, ecce mater eius et fratres stabant foris quærentes loqui ei.	As he was yet speaking to the multitudes, behold his mother and his brethren stood without, seeking to speak to him.	59 1.	Imo noh thanne sprehhentemo zi thén menigin, senu sín muoter inti sine bruoder stuontun úze, suohtun inan zi gisprehhanne.
Mt 12 47	Dixit autem ei quidam: ecce mater tua et fratres tui foris stant quærentes te.	And one said unto him: Behold thy mother and thy brethren stand without, seeking thee.	59 2.	Tho quad imo sum: senu thín muoter inti thine bruoder stantent úze suohhente thih.
Mt 12 48	At ille respondens dicenti sibi ait: quæ est mater mea et qui sunt fratres mei?	But he answering him that told him, said: Who is my mother, and who are my brethren?	59 3.	Hér thó ántlinginti imo sus quedantemo quad: wie ist mín muoter inti wie sint mine bruoder?
Mt 12 49 50.	Et extendens manum in discipulos suos dixit: ecce mater mea et fratres mei! <b>Quicumque fecerit voluntatem patris mei qui in cælis est, ipse meus et frater et soror et mater est.</b>	And stretching forth his hand towards his disciples, he said: Behold my mother and my brethren. <b>For whosoever shall do the will of my Father, that is in heaven, he is my brother, and sister, and mother.</b>	59 4.	Thenita sina hant in sine iungiron inti quad: senu mín muoter inti mine bruoder! Só wer só tuot willon mines fater ther in himile ist, ther ist mín bruoder inti suester inti muoter.

**LX. UBI IHESUS MULIEREM QUÆ FLUXUM SANGUINIS PATIEBATUR CURAVIT ET FILIAM IAHIRI PRINCIPIS SYNAGOGÆ MORTUAM SUSCITAT.**

Mt 9 18a Lc 8 41d,b Mt 9 18b	Hæc illo loquente ad eos, ecce princeps unus <b>synagogæ, cui nomen Iairus</b> , accessit et adorabat eum dicens:	As he was speaking these things unto them, behold a certain ruler of the synagogue, whose name was Iairus, came up, and adored him, saying:	60 1	Imo thó thisu sprehhentemo zi ín, senu tho ein heristo thero samanunga, thes namo was Iairus, gieng zúo inti betota ín sus quedanti:
Mt 9 18c 19.	Filia mea modo defuncta est, sed veni, inpone manum super eam et vivit. <b>Et surgens Ihesus sequebatur eum et discipuli eius.</b>	Lord, my daughter is even now dead; but come, lay thy hand upon her, and she shall live. <b>And Jesus rising up followed him, with his disciples.</b>	60 2	Mín dohter nú arstarb, ouh quim inti sezzi thina hant ubar sia, só lebet siu. Arstuont thó ther heilant, folgeta imo inti sine iungiron.

Mt 9 20a Mc 5 26a Lc 8 43d Mc 5 26d	Et ecce mulier quæ sanguinis fluxum patiebatur duodecim annis <b>et fuerat multa perpressa a compluribus medicis et erogaverat omnia sua</b> , nec ab ullo potuit curari, <b>sed magis deterius habebat;</b>	And behold a woman who was troubled with an issue of blood twelve years, <b>And had suffered many things from many physicians; and had spent all that she had</b> , and could not be healed by any. <b>but was rather made worse,</b>	60 3	Senu thó uúib thaz thar bluotes fluz tholeta zuelif iár inti was managu tholenti fon wola managen láhhin inti gispentota allu ira, noh fon iro niheinigemo mohta wesan giheilít, ouh mer wirs habeta,
Mc 5 27b Mt 9 20c Mc 5 28 Lc 8 44b Mc 5 29b	Venit in turba retro <b>et tetigit fimbriam vestimenti eius</b> . Dicebat enim intra se: quodsi vel vestimentum eius tetigero, salva ero. <b>Et confestim stetit fluxus sanguinis eius</b> , et sensit corpore quod sanata esset a plaga.	She came in the crowd behind him <b>and touched the hem of his garment</b> . For she said: If I shall touch but his garment, I shall be whole. <b>And immediately the issue of her blood stopped</b> , and she felt in her body that she was healed of the evil.	60 4	Quam in thero menigi after inti biruorta tradon sines giwates. Quad thó innan iru: oba ih sín giwati birinu, thanne wirdu ih heil. Inti sliumo gistuont thie fluz ira bluotes; furstuont siu thó in ira lihhamen thaz siu heil was fon theru suhti.
Mc 5 30a Lc 8 45b	Et statim Ihesus cognoscens in semet ipso <b>ait: quis me tetigit?</b>	And immediately Jesus knowing in himself <b>said: Who touched me?</b>	60 5	Inti sliumo ther heilant furstantanti in imo selbemo quad: wer biruorta mih?
Lc 8 45c 46.	Dixit Petrus et qui cum illo erant: preceptor, turbæ te comprimunt et affligunt, et dicis: quis me tetigit? <b>Et dixit Ihesus: tetigit me aliquis, nam et ego novi virtutem de me exisse.</b>	Peter and they that were with him said: Master, the multitudes throng and press thee; and dost thou say, who touched me? <b>And Jesus said: Somebody hath touched me; for I know that virtue is gone out from me.</b>	60 6	Tho quad Petrus inti thie mit imo warun: meistar, theso menigi thrukent thih inti weigent, inti thú quidis: wer biruorta mih? Tho quad ther heilant: sihuúer biruorta mih, ih weiz megin fon mir úzgangen.
Mc 5 32	Et circumspiciebat videre eam quæ hoc fecerat.	And he looked about to see her who had done this.	60 7	Inti scowota thó umbi thia zi gisehanne thiu thaz teta.
Lc 8 47	Videns autem mulier quia non latuit, tremens venit et procidit ante pedes eius, et ob quam causam tetigerit eum indicavit coram omni populo, et quemadmodum confestim sanata sit.	And the woman seeing that she was not hid, came trembling and fell down before his feet and declared before all the people for what cause she had touched him, and how she was immediately healed.	60 8	Gisah thaz uúib thaz íz bimitan ni was, bibento quam inti fiel zi sinen fuozun, inti bi welihha sahha siu inan biruorta cundita fora allemo folke, inti zi welihheru wisun siu sliumo giheilít ward.
Lc 8 48a	At ipse dixit: filia, fides tua te salvam fecit,	But he said to her: Daughter, thy faith hath made thee whole.	60 9a	Her quad iru thó: dohter, thin giloubo teta thih heila,

(96)

Lc 8 48b  
Mc 5 34

vade in pace **et esto sana a  
plaga tua.**

Go thy way in peace, **and be thou  
whole of thy disease.**

60  
9b

far in sibbu inti uúis heil fón  
thinero suhti.

Mc 5 35

Adhuc eo loquente venit  
ab archisinagogo dicens ei:  
quia mortua est filia tua, quid  
ultra vexas magistrum?

While he was yet speaking,  
some come from the ruler of the  
synagogue's house, saying: Thy  
daughter is dead: why dost thou  
trouble the master any further?

60  
10

Imo noh thanne  
sprehhentemo quam fon themo  
furisten thero samanunga  
quedenti imo: wanta tót ist thin  
dohter, zi hiu weigis thu nú  
elihor then meistar?

Mc 5 36a  
Lc 8 50b  
Mc 5 37

Ihesus autem audito verbo  
ait archisinagogo: **noli timere,  
crede tantum et salva erit.** Et  
non ammisit quemquam sequi  
se nisi Petrum et Iacobum et  
Iohannem fratrem Iacobi.

But Jesus, having heard this,  
saith to the ruler of the  
synagogue: **Fear not. Believe  
only: and she shall be safe.** And  
he admitted not any man to follow  
him, but Peter, and James, and  
John the brother of James.

60  
11

Ther heilant thó gihortemo  
worte quad themo furisten thero  
samanunga: ni curi thir forhten,  
giloubi ekorodo inti só wirdit  
siu heil. Inti ni liez einigan imo  
folgen nibi Petrum inti Iacobum  
inti Iohannem, bruoder Iacobes.

Mt 9 23a  
Mc 5 38b  
Mt 9 23c  
Mc 5 38d

Et cum venisset **in domum  
archisinagogi, vidit tubicines  
et turbam tumultuantem et  
flentes et heiulantes multum.**

And when **he** was come **to the  
house of the ruler of the  
synagogue; and he seeth** the  
minstrels and the multitude  
making a **commotion<sup>1</sup>** and people  
weeping and wailing much.

60  
12

Mit thiú her thó quam in hús  
thes furisten thero samanunga,  
gisah trumbara inti menigi  
sturmenta inti vvuofenta inti  
weinonte filu.

Mc 5 39a  
Mt 9 24a,b.  
Lc 8 53

Et ingressus **dicebat:**  
**recedite, non est enim mortua  
puella, sed dormit.** Et  
deridebant eum scientes quod  
mortua esset.

And going in **he said: Give  
place, for the girl is not dead, but  
sleepeth.** And they laughed him  
to scorn, knowing that she was  
dead.

60  
13

Gieng tho ín inti quad: gét  
hína: nist tót thaz magatin, ouh  
slafit. Inti skimphitun inan  
wizente thaz siu tót uúas.

Mc 5 40b,c

Ipse vero eiectis omnibus  
assumpto patre et matre  
puellæ et qui secum erant et  
ingreditur ubi erat puella  
iacens.

But he having put them all  
out, taketh the father and the  
mother of the damsel, and them  
that were with him, and entereth  
in where the damsel was lying.

60  
14

Hér thó allen  
úzarworphanen, ginomanemo  
fater inti muoter thes magatines  
inti then mít imo warun, gieng  
ín thar thaz magatin lág.

Mc 5 41

Et tenens manum eius ait  
illi: thalitha cumi, quod est  
interpretatum: puella, tibi  
dico: surge!

And taking the damsel by the  
hand, he saith to her: Talitha  
cumi, which is, being interpreted:  
Damsel, I say to thee: arise.

60  
15

Inti fieng íra hant inti quad  
iru: thalitha cumi, thaz ist  
arrekit: magatin, thir quidu thaz  
thú arstantes!

Lc 8 55a  
Mc 5 42b

Et reversus est spiritus  
eius, et surrexit continuo  
**puella et ambulabat; erat  
autem annorum duodecim.**

And her spirit returned: and  
**the damsel** arose immediately,  
**and walked: and she was twelve  
years old:**

60  
16

Inti wárb ira geist, inti  
arstuont sliumo tház magatin  
inti gieng; siu uúas alt zuelif  
iario.

Mc 5 42c

Et obstipuerunt

and they were astonished

60  
17a

Arquamun thó

<sup>1</sup> 'rout' is a poor translation of 'tumultuatum' and its meaning does not fit the context: 'commotion' is a much better fit, and more meaningful.



Mc 5 42d 43a.	omnes stupore maximo, <b>et precepit illis vehementer ut nemo id sciret.</b>	with a great astonishment, <b>and he charged them strictly that no man should know it.</b>	60 17b	alle mihhilero forhtu, inti gibót ín thrato thaz íz nioman ni westi.
Lc 8 55b Mt 9 26	Et iussit dari illi manducare. <b>Et exivit fama hæc in universam terram illam.</b>	And he bid them give her <b>something<sup>1</sup></b> to eat. <b>And the fame hereof went abroad into all that country.</b>	60 18	Gibót her tho zi gebanne iru ézan. Inti argieng thó úz thiú liumunt in alla thia erda.
<b>LXI. UBI DUOS CÆCOS CURAVIT ET DEMONIUM SURDUM ET MUTUM EIECIT.</b>				
Mt 9 27	Et transeunte inde Ihesu secuti sunt duo cæci clamantes et dicentes: miserere nostri, fili David!	And as Jesus passed from thence, there followed him two blind men crying out and saying, Have mercy on us, O Son of David.	61 1	Thanan farantemo themo heilante folgetun zuene blinte ruofente inti quedante: milti uns, Dauides sún!
Mt 9 28	Cum autem venisset domum, accesserunt ad eum cæci; et dixit eis Ihesus: creditis quia possum hoc facere vobis? Dicunt ei: utique, domine.	And when he was come to the house, the blind men came to him. And Jesus saith to them, Do you believe, that I can do this unto you? They say to him, Yea, Lord.	61 2	Mit thiú hér quam zi hús, giengun zi imo thie blinton; tho quad ín ther heilant: giloubet ír thaz íh íu thaz tuon mugí? Tho quadun sie imo: giwesso, truhtin.
Mt 9 29 30a.	Tunc tetigit oculos eorum dicens: secundum fidem vestram fiat vobis! <b>Et aperti sunt oculi illorum.</b>	Then he touched their eyes, saying, According to your faith, be it done unto you. <b>And their eyes were opened,</b>	61 3	Thó biruorta hér iru ógun sus quedanti: after iwaremo gilouben wese íu! Inti íntátun sih iro ógun.
Mt 9 30b 31.	Et comminatus est illis Ihesus dicens: videte ne quis sciat. <b>Illi autem exeuntes diffamaverunt eum in universam terram illam.</b>	And Jesus strictly charged them, saying, See that no man know this. <b>But they going out, spread his fame abroad in all that country.</b>	61 4	Threwita ín ther heilant quedanti: gisehet thaz íz uúer ní wizi. Sie tho úzgangante gimaritun inan in allero thero erdu.
Mt 9 32 33a.	Egressis autem illis ecce obtulerunt ei hominem mutum demonium habentem; <b>et eiecto demone locutus est mutus.</b>	And when they were gone out, behold they brought him a dumb man, possessed with a devil, <b>and after the devil was cast out, the dumb man spoke,</b>	61 5	Ín thó úzganganten brahtun imo man stumman diwal habentan; úzarworphanemo diwale sprah thie stummo.
Mt 9 33b Mt 12 23b	Et miratæ sunt turbæ dicentes: numquam apparuit sic in Israhel, <b>numquid iste est filius David?</b>	And the multitudes wondered, saying, Never was the like seen in Israel, <b>is not this the son of David?</b>	61 6	Inti vvuntarotun thio menigi quedento: nio in altere arougta sih só in Israhel: ist thiz nú thie Dauides sún?
<b>LXII. UBI PHARISÆI DICUNT DE IHESU: IN BEHELZEBUB HIC EICIT DÆMONIA.</b>				
Mt 9 34a Lc 11 15b	Pharisei autem dicebant: <b>in Beelzebub principe demoniorum hic eicit demones.</b>	But the Pharisees said: <b>He casteth out devils by Beelzebub, the prince of devils.</b>	62 1	Thie Pharisei quadun thó: in Belzebube heristen thero diwalo theses wirphit thie diwala.
Lc 11 17a	Ipse autem ut vidit cogitationes eorum,	But he seeing their thoughts,	62 2a	Só hér thó gisah iro githanca,

<sup>1</sup> 'dari illi manducare' – 'give her to eat' : Latinism, better : 'give her **something** to eat'

(98)

Lc 11 17b  
Mt 12 25b

dixit eis: omne regnum in se ipsum divisum desolabitur, **et domus divisa adversus se non stabit.**

said to them: Every kingdom divided against itself shall be brought to desolation, **and a house divided against itself shall not stand.**

62  
2b

quad ín: íogiwelih rihhi in imo selbemo ziteilit wirdit ziúuorphan, inti hús ziteilit widar imo selbemo ni gistentit.

Lc 11 18a  
Mc 3 26b  
Lc 11 18b

Si autem et Satanás in se ipsum divisus est, quomodo stabit regnum ipsius? **Non potest stare, sed finem habet:** quia dicitis in Beelzebub eicere me demonia.

And if Satan also be divided against himself, how shall his kingdom stand? **It cannot stand, but hath an end:** because you say that through Beelzebub I cast out devils.

62  
3

Oba Satanás in imo selbemo ziteilit ist, vvuo gistentit thanne sin rihhi? íz ni mag gistantan, ouh enti habet: wanta ír quedet in Belzebube mih werphan diwala.

Lc 11 19

Si autem ego in Beelzebub eicio demonia, filii vestri in quo eiciunt? ideo ipsi iudices vestri erunt.

Now if I cast out devils by Beelzebub, by whom do your children cast them out? Therefore, they shall be your judges.

62  
4

Oba ih in Belzebube fírwirphu diwala, íwaru kind in hiu werphent sie? bithiu sint sie íware tuomon.

Lc 11 20

Porro si in digito dei eicio demonia, profecto pervenit in vos regnum dei.

But if I by the finger of God cast out devils, doubtless the kingdom of God is come upon you.

62  
5

Zisperi oba ih in gotes fingare wirphu diwala, giwesso quimit in íwih gotes rihhi.

Mt 12 29a  
Lc 11 22b  
Mt 12 29b

Aut quomodo potest quisquam intrare in domo fortis et vasa eius diripere **in quibus confidebat**, nisi prius alligaverit fortem et tunc domum illius diripiat?

Or how can any one enter into the house of the strong, and rifle his goods, **wherein he trusted** unless he first bind the strong? and then he will rifle his house.

62  
6

Odo vvuo mag einig ingangan in hús strenges inti sinu uaz gineman in thiu hér anagitruweta, nibi her ér gibente then strengon, inti thanne sín hús imo binimit?

Mt 12 30

Qui non est mecum, contra me est, et qui non congregat mecum, spargit.

He that is not with me, is against me: and he that gathereth not with me, scattereth.

62  
7

Thie mit mir nist, ther ist widar mír, inti thie mit mir ni samanot, ther zispreitit.

Mt 12 31  
32.

Ideo dico vobis: omne peccatum et blasphemia remittetur hominibus, spiritus autem blasphemia non remittetur. **Et quicumque dixerit verbum contra filium hominis, remittetur ei, qui autem dixerit contra spiritum sanctum, non remittetur ei neque in hoc sæculo neque in futuro.**

Therefore I say to you: Every sin and blasphemy shall be forgiven men, but the blasphemy of the Spirit shall not be forgiven. **And whosoever shall speak a word against the Son of man, it shall be forgiven him: but he that shall speak against the Holy Ghost, it shall not be forgiven him neither in this world, nor in the world to come.**

62  
8

Bithiu quidu ih íu: iogiwelih sunta inti bismarunga wirdit furlazzan mannun, thes geistes bismarunga ni wirdit furlazan. Inti só uúer só quidit wort widar then mannes sún, wirdit imo fúrlazan; thie thar quidit widar themo heilagen geiste, ni wirdit imo furlazan noh in therro werolti noh in thero zuoúuartun.

Mt 12 33	Aut facite arborem bonam et fructum eius bonum, aut facite arborem malam et fructum eius malum, siquidem ex fructu arbor agnoscitur.	Either make the tree good and its fruit good: or make the tree evil, and its fruit evil. For by the fruit the tree is known.	62 9	Odo tuot guotan boum inti sinan wahsmon guotan, odo tuot ubilan boum inti sinan wahsmon ubilan: giwesso fon themo wahsmon thie boum wurdit furstantan.
Mt 12 34	Progenies viperarum, quomodo potestis bona loqui, cum sitis mali? Ex abundantia enim cordis os loquitur.	O generation of vipers, how can you speak good things, whereas you are evil? for out of the abundance of the heart the mouth speaketh.	62 10	Barn natrono, vvuo mugut ír guotu sprehhhan, mit thiu ír ubile birut? Fon ginuhtsami thes hérzen sprihhhit thie mund.
Mt 12 35	Bonus homo de bono thesauro profert bona, et malus homo de malo thesauro profert mala.	A good man out of a good treasure bringeth forth good things: and an evil man out of an evil treasure bringeth forth evil things.	62 11	Guot man fon guotemo tresowe bringit guotu, inti ubil man fon ubilemo tresowe bringit ubilu.
Mt 12 36 37.	Dico autem vobis, quoniam omne verbum otiosum quod locuti fuerint homines, reddent rationem de eo in die iudicii. <i>Ex verbis enim tuis iustificaveris et ex verbis tuis condemnaberis.</i>	But I say unto you, that every idle word that men shall speak, they shall render an account for it in the day of judgment. <i>For by thy words thou shalt be justified, and by thy words thou shalt be condemned.</i>	62 12	Ih quidu íu, thaz iogiwelih wort unnuzzi thaz man sprehhenti sint, geltent reda fon themo in tuomes tage. Fon thinen worton wurdistu girehfestigot inti fon thinen worton wurdistu fornidarit.

### LXIII. UBI MARTHA SUSCEPIT IHESU IN DOMO SUA.

Lc 10 38	Factum est autem dum irent, et ipse intravit in quoddam castellum, et mulier quædam Martha nomine excepit illum in domum suam.	Now it came to pass, as they went, that he entered into a certain town: and a certain woman named Martha received him into her house.	63 1	Ward tho warlihho mit thiu sie fuorun, thaz hér selbo gieng in suma burgilun, inti sum uúib Martha ginemnit inphieng inan in ira hús.
Lc 10 39	Et huic erat soror nomine Maria, quæ etiam sedens secus pedes domini audiebat verbum illius.	And she had a sister called Mary. who, sitting also at the Lord's feet, heard his word.	63 2	Thero was suester namen Maria, thiu zisperi sáz nah truhtines fuozun, gihorta sín wort.
Lc 10 40	Martha autem satagebat circa frequens ministerium. Quæ stetit et ait: domine, non est tibi curæ quod soror mea reliquit me solam ministrare? dic ergo illi ut adiuvet me.	But Martha was busy about much serving. <i>And she<sup>1</sup></i> stood and said: Lord, hast thou no care that my sister hath left me alone to serve? Speak to her therefore, that she help me.	63 3	Martha warlihho aualota umbi thaz oftiga ambaht. Thiu stuont tho inti quad: truhtin, nist thir iz sorga thaz min suester liez míf einun ambahten? quid iru thaz siu mir helphe.
Lc 10 41a	Et respondens dixit illi dominus: Martha, Martha,	And the Lord answering, said to her: Martha, Martha,	63 4a	Tho antlingenti quad iru truhtin: Martha, Martha,

<sup>1</sup> 'Who' – Latinism :: better 'And she'

(100)

Lc 10 41b  
42.

sollicita es et turbaris circa plurima: porro unum est necessarium. Maria optimam partem elegit, quæ non auferetur ab ea.

thou art careful and art troubled about many things: But one thing is necessary. Mary hath chosen the best part, which shall not be taken away from her.

63  
4b

thú bis suorcfol inti gitruobit umbi managu: zisperi eines ist notthurft. Maria gicós thaz bezista teil, thaz ni wirdit arfirrit fon iru.

### LXIII. UBI IOHANNES DE CARCERE MISIT AD IHESUM INTERROGARE EUM.

Mt 11 2a  
Lc 7 19

Iohannes autem cum audisset in vinculis opera Christi, convocans duos de discipulis suis misit ad dominum dicens: tu es qui venturus es, an alium exspectamus?

Now when John had heard in prison the works of Christ, calling to him two of his disciples he sent them to the Lord<sup>1</sup>, saying: Art thou he that art to come? Or look we for another?

64  
1

Iohannes warlihho mit thi u her gihorta in gibentin Cristes werc, gihalota sine iungiron zuene, santa sie zi truhtine inti quad: bistú ther zuowert ist, odo anderes beitomes?

Lc 7 21

In ipsa autem hora curavit multos a languoribus et plagis et spiritibus malis et cæcis multis donavit visum.

And in that same hour, he cured many of their diseases and hurts and evil spirits: and to many that were blind he gave sight.

64  
2

In thero selbun ziti heilta manage fon suhtin inti fon sueren inti fon ubilen geiston, inti managen blinten gáb gisiht.

Lc 7 22  
23.

Et respondens dixit illis: euntes nuntiate Iohanni quæ vidistis et audistis, quia cæci vident, claudi ambulant, leprosi mundantur, surdi audiunt, mortui resurgunt, pauperes evangelizantur, et beatus est qui non fuerit scandalizatus in me.

And answering, he said to them: Go and relate to John what you have heard and seen: the blind see, the lame walk, the lepers are made clean, the deaf hear, the dead rise again, to the poor the gospel is preached, and blessed is he whosoever shall not be scandalized in me.

64  
3

Her thó antlingenti quad ín: gét inti saget Iohanne thaz ír gisahút inti gihórtut, bithiu wanta blinte gisehent, halze gangent, riobe sint gisubirite, toube gihorent, tote arstantent, thurftige sint gipredigot: ther ist salig thie ni wirdit bisuihhan in mir.

Mt 11 7a  
Lc 7 24b,c

Illis autem abeuntibus coepit dicere de Iohanne ad turbas: quid existis in deserto videre? harundinem vento moveri?

And when they went their way, he began to speak to the multitudes concerning John. What went ye out into the desert to see? A reed shaken with the wind?

64  
4

In thó thanan ganganten bigonda her quedan fon Iohanne zi thero menigi: zi hiu giengut ír úz in vvuostunna sehan? rora fon winte giwegita?

Lc 7 25

Sed quid existis videre? hominem mollibus vestimentis indutum? Ecce qui in veste pretiosa sunt et deliciis, in domibus regum sunt.

But what went you out to see? A man clothed in soft garments? Behold they that are in costly apparel and live delicately are in the houses of kings.

64  
5

Zi hiu giengut úz sehan? man mit weihhen giwatin giwatitan? senu thie in diuremo giuúate sint inti in wolun, thie sint in cuningo húsun.

Lc 7 26

Quid existis videre? prophetam? utique dico vobis et plus quam prophetam.

But what went you out to see? A prophet? Yea, I say to you, and more than a prophet.

64  
6a

Zi hiu giengut ír úz gisehan? uúizagon? zisperi sagen íh íu meron thanne uúizagon.

<sup>1</sup> Lc 7 19: We want to translate ::'convocans duos de discipulis suis misit ad dominum' and we have from Vulgate and Douay:

'et convocavit duos de discipulis suis Iohannes et misit ad Dominum' – 'And John called to him two of his disciples and sent them to the Lord'

'convocans' is present participle, requiring a subject to be given to 'misit'. Note also mistranslation of 'Dominum' to 'Jesus'.

Making these adjustments gives: 'calling to him two of his disciples he sent them to the Lord'

Lc 7 27.	<b>Hic enim</b> est de quo scriptum est: <i>ecce ego mitto angelum meum ante faciem tuam<sup>1</sup>, qui præparavit viam tuam ante te.</i>	<b>This then</b> is he of whom it is written: <i>Behold I send my angel prior to thy appearance<sup>1</sup>, who shall prepare thy way before thee.</i>	64 6b	Thiz ist ther fon themo giscriban ist: <i>senu ih sentu minan engil furi thín annuzi, ther gígarawit thínan weg fora thír.</i>
Lc 7 28	<b>Amen</b> dico vobis: maior inter natos mulierum propheta Iohanne Baptista nemo est; qui autem minor est in regno cælorum, maior est illo.	<b>Amen</b> I say to you: Amongst those that are born of men, there is not a greater prophet than John the Baptist. But he that is the lesser in the kingdom of God is greater than he.	64 7	War quidu ih íu, thaz mera untar uúibo giburti uúizago Iohanne themo toufare nioman ist: thie thar minniro ist in himilo rihhe, mero ist imo.
Lc 7 29	Et omnis populus audiens et publicani iustificaverunt deum, baptizati baptismo Iohannis.	And all the people hearing, and the publicans, justified God, being baptized with John's baptism.	64 8	Inti ál thaz folc thaz horenti inti thie firnfollun mán rehtfestigotun gót, gitoufite Iohannises toufi.
Lc 7 30	Pharisæi autem et legis periti consilium dei spreverunt in semetipsos, non baptizati ab eo.	But the Pharisees and the lawyers despised the counsel of God against themselves, being not baptized by him.	64 9	Thie Pharisei inti thie thia éwa lértun gotes giráti úozarnitun in ín selbon, ni gitoufte fon imo.
Mt 11 12	A diebus autem Iohannis Baptistæ usque nunc regnum cælorum vim patitur, et violenti rapiunt illud.	And from the days of John the Baptist until now, the kingdom of heaven suffereth violence, and the violent bear it away.	64 10	Fon then tagun Iohannises thes toufares únzan nú himilo rihhi tholet nót, inti notnumftige nement íz.
Mt 11 13 14b,c. 15.	Omnes enim prophetæ et lex usque ad Iohannem prophetaverunt; <b>si vultis recipere, ipse est Helias qui venturus est.</b> Qui habet aurem audiendi audiat!	For all the prophets and the law prophesied until John: <b>If you will receive it, he is Elias that is to come.</b> He that hath ears to hear, let him hear.	64 11	Alle wizagon warlihho inti éwa unzan anan Iohannem uúizagotun; oba ír inphahen wollet, hér ist Helias thie thar zuowert ist. Thie thar hábe orun zi horenne, thie hóre!
Mt 11 16 17.	Cui autem similem æstimabo generationem istam? Similis est pueris sedentibus in foro; clamantes coæqualibus <b>dicunt: cecinimus vobis et non saltastis, lamentavimus et non planxistis.</b>	But whereunto shall I esteem this generation to be like? It is like to children sitting in the market place: who crying to their companions <b>say: We have sung<sup>2</sup> to you, and you have not danced: we have lamented, and you have not mourned.</b>	64 12	Wemo tuon ih gilihhaz thiz cunni? Gilíh ist knehtun sizenten in strazu; ruofente ín ebanlihhen quedent: uúir sungun íu inti ír ni salzotut, wir wiofun inti ír ni ruzut.
Mt 11 18a	Venit enim Iohannes neque manducans	For John came neither eating nor drinking;	64 13a	Quam warlihho Iohannes noh ezenti

<sup>1</sup> 'ante faciem tuam' This seems to be a retranslation error. It would be expected to read 'ante conspectum tuum' which would translate as 'prior to thy appearance' which is meaningful in context, whereas 'before thy face' is meaningless. See footnote on Pp 235.

<sup>2</sup> 'piped' is a perverse translation of 'cecinimus'. The correct translation is 'sung'.

(102)

Mt 11 18b	neque bibens, et dicunt: demonium habet.	and they say: He hath a devil.	64 13b	noh trinkenti, inti quedent thanne: her habet diwal.
Mt 11 19	Venit filius hominis manducans et bibens, et dicunt: ecce homo vorax et potator vini, publicanorum et peccatorum amicus. Et iustificata est sapientia a filiis suis.	The Son of man came eating and drinking, and they say: Behold a man that is a glutton and a wine drinker, a friend of publicans and sinners. <b>But</b> <sup>1</sup> wisdom is justified by her children.	64 14	Quam thie mannes sun ezenti inti trinkenti, inti sie quedent: senu man filu ezenti inti uúintrinco, firnfollero inti suntigero friunt. Inti rehtfestigot ist spahida fon iro kindun.

#### LXV. UBI EXPROBRAT CIVITATIBUS IN QUIBUS FACTE SUNT PLURIME VIRTUTES.

Mt 11 20	Tunc coepit exprobrare civitates in quibus factæ sunt plurimæ virtutes eius, quia non egissent poenitentiam.	Then began he to upbraid the cities wherein were done the most of his miracles, for that they had not done penance.	65 1	Tho bigonda itawizon then burgin in then gitanu warun managu sinu megin, bithiu wanta sie ni tatun riwa.
Mt 11 21	Væ tibi Corozain! væ tibi Bethsaida! quia si in Tyro et Sidone factæ fuissent virtutes quæ factæ sunt in vobis, olim in cilicio et cinere poenitentiam egissent.	Woe thee, Corozain, woe to thee, Bethsaida: for if in Tyre and Sidon had been wrought the miracles that have been wrought in you, they had long ago done penance in sackcloth and ashes.	65 2	Uúe thir Corozáin! we thir Bethsaida! bithiu oba in Tyro inti in Sidone gitanu uúarin megín thiu in íu gitanu sint, forn in haru inti in ascun riwa tatin.
Mt 11 22	Verumtamen dico vobis: Tyro et Sidoni remissius erit in die iudicii quam vobis.	But I say unto you, it shall be more tolerable for Tyre and Sidon in the day of judgment, than for you.	65 3	War sagen ih íu thoh: Tyro inti Sidoni furlazanera wirdit in tuomes tage thanne íu si.
Mt 11 23	Et tu Capharnaum, numquid usque in cælum exaltaberis? usque in infernum descendes. Quia si in Sodomis factæ fuissent virtutes quæ factæ sunt in te, forte mansissent usque in hunc diem.	And thou Capharnaum, shalt thou be exalted up to heaven? thou shalt go down even unto hell. For if in Sodom had been wrought the miracles that have been wrought in thee, perhaps it had remained unto this day.	65 4	Inti thú Capharnaum, eno nú ni arheuistú thih unzan himil? unzan in hella nidarstigis. Wanta oba in Sodomu warin gitanu megin thiu thar gitanu sint in thir, odouúan wonetin unzan thesan tág.
Mt 11 24	Verumtamen dico vobis, quia terræ Sodomorum remissius erit in die iudicii quam tibi.	But I say unto you, that it shall be more tolerable for the land of Sodom in the day of judgment than for thee.	65 5	Thoh war sagen ih íu, thero erdu Sodomorum furlazanor wirdit in tuomes tage thanne thir.

#### LXVI. UBI APOSTOLI REVERTUNTUR AD IHESUM DE PRÆDICATIONE.

Mc 6 30	Et cum venissent apostoli ad Ihesum, nuntiaverunt illi omnia quaecumque fecerant et docuerant.	And the apostles coming together unto Jesus, related to him all things that they had done and taught.	66 1	Mit thiu thie postoli quamun zi themo heilante, sagetun imo ellu so welihhu sie tatun inti lértun.
Mc 6 31a	Et ait illis:	And he said to them:	66 2a	Inti quad her ín:

<sup>1</sup> ‘**And** wisdom is justified by her children’ :: Correct translation, however, the sense is better conveyed by : ‘**But** wisdom is justified by her children’.

Mc 6 31b	venite seorsum in desertum locum et requiescite pusillum.	Come apart into a desert place, and rest a little.	66 2b	quemet suntringun in vvuosta stát inti restet ein luzil.
Mc 6 31c	Erant enim qui veniebant multi, nec manducandi spatium habebant.	For there were many coming and going: and they had not so much as time to eat.	66 3	Warun warlihho thie thar quamun manage, noh zi ezanne habetun stunta.

## LXVII. UBI IHESUS ELEGIT ALIOS ·LXXII· DISCIPULOS

### ET ADIUNGENS PARABOLAM TURREM ÆDIFICANTIS ET REGIS AD PRÆLIUM PARANTIS.

Lc 10 1 2a.	Posthæc autem designavit dominus, et alios ·LXXII·, et misit illos binos ante faciem <sup>1</sup> suam in omnem civitatem et locum quo erat ipse venturus, et dicebat illis:	And after these things, the Lord appointed also other seventy-two. And he sent them two and two <b>before his arrival</b> <sup>1</sup> into every city and place whither he himself was to come. <b>And he said to them:</b>	67 1	After thiú gizeihonota truhtin andere zuene inti sibunzug, inti santa sie zueio furi sín annuzi in íogiwelihha burg inti stat thara hér was zuowart, inti quad in:
Lc 10 16	Qui vos audit, me audit, et qui vos spernit, me spernit; qui autem me spernit, spernit eum qui me misit.	He that heareth you heareth me: and he that despiseth you despiseth me: and he that despiseth me despiseth him that sent me.	67 2	Thie íu horit, ther horit mír, inti thie íuwih vozirnit, thie vozirnit mih, thie mih vozurnit, thie vozurnit then thie mih santa.
Lc 10 17 18a.	Reversi sunt autem septuaginta duo cum gaudio dicentes: domine, etiam demonia subiciuntur nobis in nomine tuo. <b>Et ait illis:</b>	And the seventy-two returned with joy, saying: Lord, the devils also are subject to us in thy name. <b>And he said to them:</b>	67 3	Vvurbun thó thie zuene inti sibunzug mit giuehen sus quedente: truhtin, ioh diwala sént uns untarhiutite in thinemo namen. Thó quad her ín:
Lc 10 18b	Videbam Satanam sicut fulgur de cælo cadentem.	I saw Satan like lightning falling from heaven.	67 4	Ih gisah Satanasen soso blekezunga fon himile fallentan.
Lc 10 19	Ecce dedi vobis potestatem calcandi supra serpentes et scorpiones et supra omnem virtutem inimici, et nihil vobis nocebit.	Behold, I have given you power to tread upon serpents and scorpions and upon all the power of the enemy: and nothing shall hurt you.	67 5	Senu ih gab íu giwalt zi tretanne ubar natrun inti scorpiones inti ubar al megin thes fiiantes, inti niowiht ni terit íu.
Lc 10 20	Verumtamen in hoc nolite gaudere quia spiritus vobis subiciuntur, gaudete autem quod nomina vestra scripta sunt in cælis.	But yet rejoice not in this, that spirits are subject unto you: but rejoice in this, that your names are written in heaven.	67 6	Thoh widoro in thiú ni curet giuehen thaz íu thie geista sint untarhiutite, giuehet uárlilhho thaz íwere namon sint giscribane in himile.
Lc 10 21a Mt 11 25b,c	In ipsa hora exultavit spiritu sancto et dixit: <b>confiteor tibi pater, domine cæli et terræ, quia abscondisti hæc a sapientibus et prudentibus et revelasti ea parvulis.</b>	In that same hour, he rejoiced in the Holy Ghost and said: <b>I confess to thee, O Father, Lord of Heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them to little ones.</b>	67 7a	In thero selbun ziti giuah her in themo heilagen geiste inti quad: ih lobon thih fater, truhtin himiles inti erdu, wanta thu giburgi thisu fon spahen inti wisen inti intrigi siu luzilen.

<sup>1</sup> ‘ante faciem suam’ – ‘**before his face**’ :: a correct translation of the Latin, but meaningless. Page 235 gives the same phrase, but with a different Latin word for ‘face’, being ‘ante conspectum suum’ This gives the true meaning as ‘appearance’, and in particular, in the theatrical sense, ‘appearance on the stage’. Hence a loose, but meaningful translation would be ‘**before his arrival**’

(104)

Mt 11 26.

Etiam pater, quia sic fuit placitum ante te.

Yea, Father: for so hath it seemed good in thy sight.

67  
7b

Zisperi fater, wanta íz so was gilihhet fora thir.

Mt 11 27

Omnia mihi tradita sunt a patre meo, et nemo novit filium nisi pater, neque patrem quis novit nisi filius et cui voluerit filius revelare.

All things are delivered to me by my Father. And no one knoweth the Son but the Father: neither doth any one know the Father, but the Son, and he to whom it shall please the Son to reveal him.

67  
8

Allu mir giselitu sint fon minemo fater: nioman ni weiz then sun nibi thie fater, noh then fater ni weiz nioman nibi thie sún inti themo iz thie sun wili intrihan.

Lc 10 23a

Mt 11 28

29.

30.

Et conversus ad discipulos suos dixit: **venite ad me omnes qui laboratis et onerati estis, et ego reficiam vos.** Tollite iugum meum super vos et discite a me, quia mitis sum et humilis corde, et invenietis requiem animabus vestris; **iugum enim meum suave est, et onus meum leve est.**

And turning to his disciples, he said: **Come to me all you that labor and are burdened, and I will refresh you.** Take up my yoke upon you, and learn of me, because I am meek, and humble of heart: And you shall find rest to your souls; **for my yoke is comfortable<sup>1</sup> and my burden light.**

67  
9

Inti giwant zi sinen iungiron quad: quemet zi mir alle thie giarbeitite inti biladane birut, inti ih labon iwih. Nemet mín ioh ubar iwih inti lernet fon mír, thaz ih mandawari bím inti ódmuotig in hérzen, inti ír findet resti íwaren selun: min ioh ist suozi inti mín burdin ist lihti.

Lc 14 26

Si quis venit ad me et non odit patrem suum et matrem et uxorem et filios et filias et sorores, adhuc autem et animam suam, non potest esse meus discipulus.

If any man come to me, and hate not his father and mother and wife and children and brethren and sisters, yea and his own life also, he cannot be my disciple.

67  
10

Oba wer quimit zi mir inti ni házot sinan fater inti muoter inti quenun inti kind inti dohter inti suester inti noh nú sin ferah, ni mág wesan mín iungiro.

Lc 14 27

Et qui non baiulat crucem suam et venit post me, non potest esse meus discipulus.

And whosoever doth not carry his cross and come after me cannot be my disciple.

67  
11

Inti thie ni tregit sín cruci inti quimit after mir, ni mag wesan mín iungiro.

Lc 14 28

Quis enim ex vobis volens turrem ædificare non prius sedens computat sumptus qui necessarii sunt, si habet ad perficiendum?

For which of you, having a mind to build a tower, doth not first sit down and reckon the charges that are necessary, whether he have wherewithal to finish it:

67  
12

Welih íwer ist ther wolle turra zimbron, nibi hér ér sizenti zele thiu gifuoru thiu thar notthurft sint, oba her habet zi gifremenne?

Lc 14 29

30a.

Ne postea quam posuerit fundamentum et non potuerit perficere, omnes qui vident incipiant inludere ei **dicentes: quia hic homo coepit ædificare**

Lest, after he hath laid the foundation and is not able to finish it, all that see it begin to mock him, **saying: This man began to build**

67  
13a

Thaz ni si, after thiu her gilegit thie fundamenta inti ni mag íz gifremen, alle thie íz gisehent biginnen inan bismaron sus quedante: bithiu these man bigonda zimbron

<sup>1</sup> 'sweet' – archaic use of the word, still in use by carpenters, referring to the excellence of fit of a joint. Hence: 'well fitted' or 'comfortable'.



Lc 14 30b.	et non potuit consummare.	and was not able to finish.	67	inti ni mohta íz gienton.
Lc 14 31 32.	Aut qui rex iturus committere bellum adversus alium regem, nonne prius sedens cogitat, si possit cum decem milibus occurrere ei qui cum viginti milibus venit ad se; <b>alioquin adhuc illo longe agente legationem mittens rogat ea quæ pacis sunt?</b>	Or, what king, about to go to make war against another king, doth not first sit down and think whether he be able, with ten thousand, to meet him that, with twenty thousand, cometh against him; <b>or else, while the other is yet afar off, sending an embassy, he desireth conditions of peace?</b>	67 13b 67 14	Welih cuning farenti zi gifremenne gifeht widar anderan cuning, nibi her ér sizzenti thenke, oba her mugi mit zehen thusuntin themo ingegin faran ther mit zueinzug thusuntin quam zi imo, nibi halt imo noh thanne ferro farentemo boton sententi bitit thes zi sibbu sí?
Lc 14 33	Sic ergo omnis ex vobis qui non renunciat omnibus quæ possidet, non potest meus esse discipulus.	So likewise every one of you that doth not renounce all that he posseseth cannot be my disciple.	67 15	Só allero giwelih fon íu thie ni fursehhit allen thiú her bisizzit, ni mag mín iungiro wesán.
<b>LXVIII. UBI ACUSABANT DISCIPULOS EIUS.</b>				
Lc 6 1a Mt 12 1b Lc 6 1b	Et factum est in sabbato secundo primo, cum transiret Ihesus per sata, vellebant <b>esurientes</b> discipuli eius spicas et manducabant confricantes manibus.	And it came to pass on the <b>Sabbath of Pentecost<sup>1</sup></b> that, as he went through the corn fields, his disciples, <b>being hungry</b> , plucked the ears and did eat, rubbing them in their hands.	68 1	Was giwortan tho in sambaztag afteren eriren, mit thiú ther heilant fuor ubar sati, ababrachun hungerente sine iungiron thiú éhir inti azun skelente íz mit iro hanton.
Lc 6 2	Quidam autem Pharisæorum dicebant illis: quid facitis quod non licet in sabbatis?	And some of the Pharisees said to them: Why do you that which is not lawful on the Sabbath-days?	68 2	Sume thero Phariseorum quadun ín: ziu tuot ir thaz thaz íu arloubit nist in sambaztag?
Lc 6 3 4. 5a.	Et respondens Ihesus ad eos dixit: nec hoc legitis quod fecit David, cum esuriret ipse et qui cum ipso erant, <b>quomodo intravit in domum dei et panes propositionis sumpsit et manducavit et dedit his qui cum eo erant, quos non licebat ei manducare, nisi solis sacerdotibus?</b> Et dicebat illis:	And Jesus answering them, said: Have you not read so much as this, what David did, when himself was hungry and they that were with him, <b>how he went into the house of God and took and ate the bread of proposition and gave to them that were with him, which is not lawful to eat but only for the priests?</b> And he said to them:	68 3	Tho antlingita ther heilant zi ín inti quad: noh ír thaz lasut thaz Dauíd teta, mit thiú ín hungirita inti thie mit imo warun, vvuo her íngieng in thaz gotes hús inti brót fora gote gisaztu nám inti áz inti gáb then thie mit imo warun, thiú erloubit ni warun imo zi ezzanne, nibi then einun heithaftun mannon? Inti quad in:
Mt 12 5a	Aut non legistis in lege, quia in sabbatis sacerdotes	Or have ye not read in the law, that on the Sabbath-days the priests	68 4a	Eno ni lasut ír in thero euw, bithiú in sambaztag heithafte mán

<sup>1</sup> 'second first sabbath' – a correct translation of the Latin, but contextual meaning is lost. The meaningful interpretation is 'second Great Sabbath', of which in the Jewish calendar there remain three of the original seven. They are, first, the first Sabbath after Passover, second, the **Sabbath of Pentecost**, and the third, the Sabbath of Tabernacles. Pentecost is the festival of the first fruits of wheat, hence very appropriate.

(106)

Mt 12 5b

in templo sabbatum violant et sine crimine sunt?

in the temple break the Sabbath, and are without blame?

68  
4b

in themo templo sambaztag ni uiront inti uzan lastar sint?

Mt 12 6

Mc 2 27b,c

Dico autem vobis, quia templo maior est hic. **Sabbatum propter hominem factum est, et non homo propter sabbatum.**

But I tell you that there is here a greater than the temple. **The Sabbath was made for man, and not man for the Sabbath.**

68  
5

Ih sagen íu, thaz hier mera ist thanne tempal. Sambaztag thuruh man gitan ist, nalles man thuruh then sambaztag.

### LXVIII. UBI DIE SABBATO IN SYNAGOGA CURAVIT MANUM ARIDAM.

Lc 6 6

Factum est autem et in alio sabbato ut intraret in sinagogam et doceret, et erat ibi homo, et manus eius dextera arida.

And it came to pass also, on another Sabbath, that he entered into the synagogue and taught. And there was a man whose right hand was withered.

69  
1

Was thó giwortan in anderemo sambaztage tház her gieng in thie samanunga inti lértá, inti was thár man thes zesua hant thurri was.

Lc 6 7

Observabant autem scribæ et Pharisei, si in sabbato curaret, ut invenirent accusare illum.

And the scribes and Pharisees watched if he would heal on the Sabbath: that they might find an accusation against him.

69  
2

Ín bihieltun thó thie scribara inti thie Pharisei, oba her in sambaztag heilti, thaz sie fundin zi ruogenne inan.

Lc 6 8

Ipsè vero sciebat cogitationes eorum et ait homini qui habebat manum aridam: surge et sta in medium! et surgens stetit.

But he knew their thoughts and said to the man who had the withered hand: Arise and stand forth in the midst. And rising he stood forth.

68  
3

Her warlihho uúesta iro githanca; thó quad her themo man, thie thar habeta thia thurrun hant: arstant inti gistant in mitten! Her thó úfstantanti gistuont.

Lc 6 9

Mc 3 4c

Ait autem ad illos Ihesus: interrogo vos, si licet sabbato bene facere an male, animam salvam facere an perdere? **At illi tacebant.**

Then Jesus said to them: I ask you, if it be lawful on the Sabbath days to do good or to do evil? To save life or to destroy? **But they held their peace.**

69  
4

Tho quad ther heilant zi ín: ih fragen íwih, oba íz arloubit sí in sambaztag wola tuon oda ubilo, séla heila tuon oda fúrlíosan? Thó suigetun sie.

Lc 6 10a

Mt 12 13a,b

Lc 6 10c

Mt 12 13d

Et circumspectis omnibus dixit homini: **extende manum tuam! Et extendit et restituta est sanitati manus eius sicut et altera.**

And looking round about on them all, he said to the man: **Stretch forth thy hand; and he stretched it forth, and his hand was restored to health even as the other.**

69  
5

Inti umbiscowonten allen quad themo manne: ártheni thina hant! Inti hér arthenita, inti arsezit ward heili sín hánt samasó thúu anderu.

Mt 12 11

12.

**Et dixit ad eos:** quis erit ex vobis homo, qui habeat ovem unam, et si ceciderit sabbato in foveam, nonne tenebit et levabit eam? **Quanto magis melior est homo ove? Ideoque licet sabbato bene facere.**

**And he said to them:** What man shall there be among you, that hath one sheep: and if the same fall into a pit on the Sabbath-day, will he not take hold on it and lift it up? **How much better is a man than a sheep? Therefore it is lawful to do a good deed on the Sabbath-days.**

69  
6

Tho quad her zi in: uúer ist fon íu mán, thie thar habe ein scáf, inti oba íz bifellit in sambaztag in gruoba, nibi hér neme inti íz úfhéue? Mihhiles bezira ist ther man themo scafe. Bithiu gilimphit in sambaztag wola zi tuonne.

Lc 6 11a

Ipsi autem repleti sunt

And they were filled with

69  
7a

Sie thó gifulte warun

Lc 6 11b	insipientia et conloquebantur ad invicem, quidnam facerent Ihesu.	<b>rage</b> <sup>1</sup> : and they talked one with another, what they might do to Jesus.	69 7b	únwistuome inti sprahhun untar zuisgen, uúaz sie tatin themo heilante.
Mt 12 15 16.	Ihesus autem sciens secessit inde, et secuti sunt eum multi, et curavit eos omnes <b>et precepit eis, ne manifestum eum facerent.</b>	But Jesus knowing it, retired from thence: and many followed him, and he healed them all <b>and he charged them that they should not make him known.</b>	69 8	Ther heilant wizenti tház fuor thanana, inti folgetun imo manage, inti heilta sie alle; gibot in thaz sie inan ougazorohtan ni tatin.
Mt 12 17 18. 19. 20. 21.	Ut adimpleretur quod dictum est per Esaiam prophetam dicentem: <i>Ecce puer meus quem elegi, dilectus meus, in quo bene conplacuit animæ meæ, ponam spiritum meum super eum, et iudicium gentibus nuntiabit, non contendet neque clamabit, neque audiet aliquis in plateis vocem eius, harundinem quassatam non confringet et linum fumigans non exstinguet, donec eiciat ad victoriam iudicium, et in nomine eius gentes sperabunt.</i>	That it might be fulfilled which was spoken by Esaias the prophet, saying: <i>Behold my servant whom I have chosen, my beloved in whom my soul hath been well pleased. I will put my spirit upon him, and he shall shew judgment to the Gentiles. He shall not contend, nor cry out, neither shall any man hear his voice in the streets. The bruised reed he shall not break: and smoking flax he shall not extinguish: till he send forth judgment unto victory. And in his name the Gentiles shall hope.</i>	69 9	Thaz wari gifullit thaz thar giquetan ist thuruh Esaiam then wizagon sus quedantan: <i>senu mín knehit then íh gicós, mín gimínnoto, in themo wola gílihéta mínero selu, íh sezzu mínan geist ubar inan, inti tuom thíotun saget, ní strítit noh ní ruofit, noh ní horít síhuúer in strazu sína stemma, rora gíknusíta ní bíbríhít inti lín riohénti ní leskít, unzan úzgíleíte zí síge tuom, inti in sínemo namen thíota gítruwent.</i>

**LXX. UBI IHESUS IN MONTEM ORAT ET IUXTA MARE TURBIS ET DISCIPULIS SUIS PLURIMA IN PARABOLIS LOCUTUS EST.**

Lc 6 12	Factum est autem in illis diebus, exiit in montem orare, et erat pernoctans in oratione dei.	And it came to pass in those days, that he went out into a mountain to pray: and he passed the whole night in the prayer of God.	70 1	Was tho giwortan in then tagun, gieng in berg beton, inti uúas ubar naht wahhenti in gotes gibete.
Lc 6 13a Mt 13 1b,d 2. 3a.	Et cum dies factum esset, vocavit discipulos suos <b>et exiens de domo sedebat secus mare</b> , et congregare sunt ad eum turbæ multæ, ita ut in naviculam ascendens sederet, et omnis turba stabat in littore, <b>et locutus est eis multa in parabolis dicens:</b>	And when day was come, he called unto him his disciples <b>and going out of the house, sat by the sea side</b> , and great multitudes were gathered together unto him, so that he went up into a boat and sat: and all the multitude stood on the shore, <b>and he spoke to them many things in parables, saying:</b>	70 2	Thó tág uúas giwortan, gíhalota zí imo sine iungiron, inti úzgangenti fon themo huse, sáz nah themo sewe, inti gísamanote warun zí imo manago menigi, só thaz her in skéf ínstigenti saz, inti ál thiú menigi stuont in themo stedú, inti sprah ín managu in ratissun sus quedenti:

**LXXI. ECCE EXIIT QUI SEMINAT SEMINARE.**

Mt 13 3b	Ecce exiit qui seminat seminare.	Behold the sower went forth to sow.	71 1	Senu gieng thó úz thie thar sawit zí sawenne.
Mt 13 4a	Et dum seminat, quædam ceciderunt	And whilst he soweth some fell by	71 2a	Mit thiú hér thó sata, sumu fielun

<sup>1</sup> 'madness' :: Correct translation, but 'rage' would be better.

(108)

Mt 13 4b  
Lc 8 5b  
Mt 13 4c

secus viam **et conculcata sunt**,  
et venerunt volucres et  
comederunt ea.

the way side, <sup>1</sup>**and were trodden  
down**, and the birds of the air  
came and ate them up.

71  
2b

nah themo wege inti vvurdun  
furtretanu, inti quamun fugala  
inti frazun thiū.

Mt 13 5  
6.

Alia autem ceciderunt in  
petrosa, ubi non habebat  
terram multam, et continuo  
exorta sunt, quia non habebant  
altitudinem terræ. **Sole autem  
orto æstuaverunt, quia non  
habebant radicem, aruerunt.**

And other some fell upon  
stony ground, where they had not  
much earth: and they sprung up  
immediately, because they had no  
deepness of earth. **And when the  
sun was up they were scorched:  
and because they had not root,  
they withered away.**

71  
3

Andaru fielun in steinahti  
lant, thar ni habeta mihhala erda,  
inti sliumo giengun úf, wanta sie  
ni habetun erda tiufi;  
úfganganteru sunnun fúrbrantu  
vvurdun: bithiu sie ni habetun  
vvurzalun, fúrthorretun.

Mt 13 7

Alia autem ceciderunt in  
spinās, et creverunt spinæ et  
suffocaverunt ea.

And others fell among thorns:  
and the thorns grew up and  
choked them.

71  
4

Sumiu fielun in thorna; thó  
wohsun thie thorna inti  
furthamftun íz.

Mt 13 8

Alia vero ceciderunt in  
terram bonam et dabant  
fructum, aliud centesimum,  
aliud sexagesimum, aliud  
tricesimum.

And others fell upon good  
ground: and they brought forth  
fruit, some an hundred fold, some  
sixty fold, and some thirty fold.

71  
5

Andaru fielun in guota erda  
inti gabun wahsmon, andaru  
zehenzugfalto, andaru  
sehszugfalto, andaru  
thrizugfalto.

Lc 8 8b

Hæc dicens clamabat: qui  
habet aures audiendi, audiat!

Saying these things, he cried  
out: He that hath ears to hear, let  
him hear.

71  
6

Thisu quedenti riof hér: thie  
thar hábe órun zi horene, hore!

## LXXII. DE EO QUI SEMINAVIT BONUM SEMEN IN AGRO SUO ET DE ZIZANIA.

Mt 13 24

Aliam parabolam  
proposuit illis dicens: simile  
factum est regnum cælorum  
homini qui seminavit bonum  
semen in agro suo.

Another parable he proposed  
to them, saying: The kingdom of  
heaven is likened to a man that  
sowed good seed in his field.

72  
1

Andera ratissa furisazta hér  
ín inti quad: gilih ist himilo  
rihhi manne thie thar sata  
guotan samon in sinan accar.

Mt 13 25

Cum autem dormirent  
homines, venit inimicus eius  
et superseminavit zizania in  
medio tritici et abiit.

But while men were asleep,  
his enemy came and oversowed  
**burdock<sup>2</sup>** among the wheat and  
went his way.

72  
2

Thó thie man intsliefun,  
quam sín fiiant inti ubarsata  
beresboton in mittan thén weizi  
inti gieng thana.

Mt 13 26

Cum autem crevisset herba  
et fructum fecisset, tunc  
apparuerunt et zizania.

And when the blade was  
sprung up, and had brought forth  
fruit, then appeared also the  
**burdock<sup>2</sup>**.

72  
3

Mit thiū thó vvuohs tház  
gras inti wahsmon teta, thó  
arougta sih thie beresboto.

Mt 13 27  
28a.

Accedentes autem servi  
patris familias dixerunt ei:  
domine, nonne bonum semen  
seminasti in agro tuo: unde  
ergo habet zizania? **Et ait illis:**

And the servants of the  
**householder<sup>3</sup>** coming said to him.  
Sir, didst thou not sow good seed  
in thy field? Whence then hath it  
**burdock<sup>2</sup>? And he said to them:**

72  
4a

Thó giengun scalca zuo thes  
híwiskes fater inti quadun imo:  
truhtin, ía thú guotan samon  
satos in thinan accar: wanan  
habet hér thén beresboton? Thó  
quad hér ín:

<sup>1</sup> 'and were trodden down' – the reference in Lc 8 5 has seed in the singular, and the verb conjugated accordingly. This verse has seed in the plural.

<sup>2</sup> 'cockle' :: 'corn-cockle' is the American name for 'burdock'. Note the similarity to the OHG word 'beresboton'.

<sup>3</sup> 'good man of the house' Flowery French translation of Latin, that should read 'householder'.

Mt 13 28b.	inimicus homo hoc fecit.	An enemy hath done this.	72	fiiant man teta thaz.
Mt 13 28c 29.	Servi autem dixerunt ei: Vis imus et colligimus ea? Et ait: non, ne forte colligentes zizania eradicetis simul et triticum cum eis.	And the servants said to him: Wilt thou that we go and gather it up? And he said: No, lest perhaps gathering up the <b>burdock</b> <sup>1</sup> , you root up the wheat also together with it.	4b 72 5	Thó quadun imo thie scalca: wil thú thaz wir faren inti arlesemes íz úz? Thó quad her: nein, mín ir samanonte thén beresboton arvvrzalot saman then weizi mit imo.
Mt 13 30	Sinite utraque crescere usque ad messem, et in tempore messis dicam messoribus: colligite primum zizania et alligate ea fasciculos ad conburendum, triticum autem congregate in horreum meum.	Suffer both to grow until the harvest, and in the time of the harvest I will say to the reapers: Gather up first the <b>burdock</b> <sup>1</sup> , and bind it into bundles to burn, but the wheat gather ye into my barn.	72 6	Lazet iogiwedat wahsan únzan zi arni: in thero arnziti quidu ih then arnarin: gisamanot zi eristen then beresboton inti gibintet ín gerbilinun zi furbrennenne, then weizi gisamanot in mina skiura.
<b>LXXIII. DE GRANO SINAPIS.</b>				
Mt 13 31a Lc 13 18b,a Mc 4 30b	Aliam parabolam proposuit illis dicens: cui simile est regnum dei, et cui simile esse existimabo illud, aut cui parabolæ comparavimus illud?	Another parable he proposed unto them, saying: <b>To what is the kingdom of God like, and whereunto shall I resemble it</b> or to what parable shall we compare it?	73 1	Andera ratissa framsazta her ín sus quedenti: wemo ist gilíh gotes rihhi, inti wemo wanu íh tház íz gilíh sí, odo welihhero ratissu widarmezomes íz?
Lc 13 19a Mt 13 31c Lc 13 19c Mt 13 32	Simile est grano sinapis, quod accipiens homo seminavit in hortum suum, quod minimum quidem est omnibus holeribus et fit arbor, ita ut volucres cæli veniant et habitent in ramis eius.	It is like to a grain of mustard seed, <b>which a man took and sowed in his garden, which is the least indeed of all herbs, and becometh a tree, so that the birds of the air come, and dwell in the branches thereof.</b>	73 2	Iz ist gilíh corne senafes, tház inphahenti mán sata íz in sinan garton, thaz ist minnista allero vvurzo inti ist boum, só thaz himiles fugala quement inti artont in sinen zuelgon.
<b>LXXIII. DE FERMENTO QUOD ABSCONDIT MULIER ET ALIA MULTA DISCIPULIS.</b>				
Mt 13 33	Aliam parabolam locutus est eis: simile est regnum celorum fermento, quod accipiens mulier abscondit in farinæ satis tribus, donec fermentatum est totum.	Another parable he spoke to them: The kingdom of heaven is like to leaven, which a woman took and hid in three measures of meal, until the whole was leavened.	74 1	Andera ratissa sprah hér zi ín: gilíh ist himilo rihhi theismen, thaz inphahenti uúib gibirgit in melewe thrin satilun, unz íz al githeismit wirdit.
Mt 13 34a Mc 4 33 Mt 13 34b	Hæc omnia locutus est Ihesus in parabolis ad turbas. <b>Et talibus multis parabolis loquebatur eis verbum, prout poterant audire, et sine parabolis</b>	All these things Jesus spoke in parables to the multitudes: <b>And with many such parables, he spoke to them the word, according as they were able to hear, and without parables</b>	74 2a	Thisu allu sprah ther heilant in ratissun zi thero menigi. Inti sulihhen ratissun managen sprah hér in wort, só sie mohtun gihóren, inti úzan ratissa

<sup>1</sup> 'Cockle' :: see footnote 2 on p108.

(110)

Mt 13 34c

non loquebatur eis.

he did not speak to them.

74

2b

74

3

ni sprah her ín.

Mt 13 35

Ut impleretur quod dictum  
erat per prophetam  
dicentem:

*aperiam in parabolis os meum,  
eructabo abscondita a  
constitutione mundi.*

That it might be fulfilled  
which was spoken by the prophet,  
saying:

*I will open my mouth in parables,  
I will utter things hidden from the  
foundation of the world.*

Mt 13 10

11.

Et accedentes discipuli  
dixerunt ei: quare in parabolis  
loqueris eis? **Qui respondens  
ait illis: quia vobis datum est  
nosse mysteria regni cælorum,  
illis autem non est datum.**

And his disciples came and  
said to him: Why speakest thou to  
them in parables? **He<sup>1</sup> answered  
and said to them: Because to you  
it is given to know the mysteries  
of the kingdom of heaven: but to  
them it is not given.**

74

4

Thó zuogangante thie  
iungiron quadun imo: ziu in  
ratissun sprahhi thú ín? Tho  
antlingenti quad ín: íu ist  
gigeban zi wizanne girunu  
himilo rihhes, ín nist íz gigeбан.

Mc 4 34b

Mt 13 13

Seorsum autem discipulis  
suis disserebat omnia. **Ideo in  
parabolis loquor eis, quia  
videntes non vident et  
audientes non audiunt neque  
intelligunt.**

But apart, he explained all  
things to his disciples. **Therefore  
do I speak to them in parables:  
because seeing they see not, and  
hearing they hear not, neither do  
they understand.**

74

5

Suntiringun uárlíhho sinen  
iungiron gioffonota allu. Bithiu  
spríhhu íh ín in ratissun, wanta  
sehente ni gisehent inti  
gihorente ni gihorent noh ni  
furstantent.

Mt 13 14

15.

Et adimpletur in eis  
prophetia Esaie dicens:  
*audítu audietis  
et non intellegetis,  
et videntes videbitis  
et non videbitis.*

And the prophecy of Isaías is  
fulfilled in them, who saith:  
*By hearing you shall hear,  
and shall not understand:  
and seeing you shall see,  
and shall not perceive.*

74

6

Inti ist gifullit in ín  
wizagtuom Esaie quedeni:  
*gihórnessi gihóret ír  
inti ní furstantet,  
inti gisehente gisehet  
inti ní gisehet.*

**Incrassatum est enim cor  
populi huius, et auribus  
graviter audierunt et oculos  
suos cluserunt, ne quando  
oculis videant et auribus  
audiant et corde intellegant et  
convertantur et sanem eos.**

**For the heart of this people is  
grown gross, and with their ears  
they have been dull of hearing,  
and their eyes they have shut: lest  
at any time they should see with  
their eyes, and hear with their  
ears, and understand with their  
heart, and be converted, and I  
should heal them.**

Githiket ist herza thesses  
folkes, inti órun suarlihho  
gihortun inti iro ougun bisluzun,  
mín sie mit ougon sihwanne  
gisehen inti mit órun gihorent  
inti mit herzen furstantent inti  
sín giuverbit inti ih heilu sie.

Mt 13 16

Vestri autem oculi beati  
quia vident, et aures vestrae  
quia audiunt.

But blessed are your eyes,  
because they see, and your ears,  
because they hear.

74

7

Íweru ougun saligu in thiu  
siu gisehent, inti íweru orun  
bithiu siu gihórent.

Mt 13 17a

Amen quippe dico vobis:  
quia multi prophetæ et iusti  
cupierunt videre

For, amen, I say to you, many  
prophets and just men have  
desired to see the things that you  
see,

74

8a

Wár giwesso quidu ih íu:  
wanta manage uúizagon inti  
rehte girdinotun gisehan

<sup>1</sup> 'Who answered' :: This is a gross Latinism: better. – 'He answered'

Mt 13 17b	quæ videtis et non viderunt, et audire quæ auditis et non audierunt.	and have not seen them: and to hear the things that you hear and have not heard them.	74 8b	thiu ír gisahut inti ni gisahun, inti horen thiu ír gihórtut inti ni gihórtun.
-----------	--	---	----------	--

# LXXV. UBI DISCIPULIS DISSERET PARABULAM SEMINANTIS.

Mt 13 18 19.	Vos ergo audite parabolam seminantis: <b>omnis qui audierit verbum regni et non intellegit, venit malus et rapit quod seminatum est in corde eius. Hic est qui secus viam seminatus est.</b>	Hear you therefore the parable of the sower: <b>When any one heareth the word of the kingdom, and understandeth it not, there cometh the wicked one, and catcheth away that which was sown in his heart: this is he that received the seed by the way side.</b>	75 1	Ír uárlíhho horet ratissa sawentes: íogiwelih thie thar gihorit wort rihhes inti ni furstentit, quimit thie ubilo inti ginimit thaz thar gisawit ist in sinemo herzen. These ist thie nah themo wege ist gisawit.
Mt 13 20 21.	Qui autem supra petrosa seminatus est, hic est qui verbum audit et continuo cum gaudio accipit illud; <b>non habet autem in se radicem, sed est temporalis; facta autem tribulatione et persecutione propter verbum continuo scandalizatur.</b>	And he that received the seed upon stony ground, is he that heareth the word, and immediately receiveth it with joy, <b>yet hath he not root in himself, but is only for a time: and when there ariseth tribulation and persecution because of the word, he is presently scandalized.</b>	75 2	Thie thar ubar steinahi gisawit ist, thaz ist ther thie wort gihorit inti sliumo mit giuehen inphahit íz; ni habet in imo selbemo vvurzalun, ouh ist wilin; gitaneru arbeits inti áhtnessi thuruh thaz wort sliumo wirdit bisuihhan.
Mt 13 22	Qui autem est seminatus in spinis, hic est qui verbum audit, et sollicitudo sæculi istius et fallacia divitiarum suffocat verbum, et sine fructu efficitur.	And he that received the seed among thorns, is he that heareth the word, and the care of this world and the deceitfulness of riches choketh up the word, and he becometh fruitless.	75 3	Thie thar ist gisawit in thorna, thaz ist ther thaz wort gihorit, inti suorfulli therro werolti inti gitrog thero wolono bithemphit thaz wort, inti uzan wahsmon ist gifremit.
Mt 13 23	Qui vero in terram bonam seminatus est, hic est qui audit verbum et intellegit, et fructum afferet, et facit aliud quidem centum, aliud autem sexaginta, porro aliud triginta.	But he that received the seed upon good ground, is he that heareth the word, and understandeth, and beareth fruit, and yieldeth the one an hundredfold, and another sixty, and another thirty.	75 4	Thie thar in guota erda gisawit ist, thaz ist ther thie thar gihórit wort inti furstentit inti wahsmon bringit, inti tuot ein zehenzug, ander sehszug, zisperi ander thrizug.

# LXXVI QUI SEMINAT SEMEN ET VADIT DORMITUM VEL SURGIT ET DISCIPULIS PARABULAM ZIZANIORUM AGRI DISSERET.

Mc 4 26b,c 27.	Sic est regnum dei quemadmodum si homo iaceat sementem in terram, <b>et dormiat et exsurgat nocte ac die, et semen germinet et crescat dum nescit ille.</b>	So is the kingdom of God, as if a man should cast seed into the earth, <b>and should sleep, and rise, night and day, and the seed should spring, and grow up whilst he knoweth not.</b>	76 1	So ist gotes rihhi zi thero wisun oba man wirphit samon in erda, inti sláfe inti arstante nahtes inti tages, inti thie samon bere inti wahse mit thiu hér iz ni weiz.
Mc 4 28a	Utro enim terra	For the earth of itself	76 2a	Ira thanks erda



(112)

Mc 4 28b  
29.

fructificat primum herbam,  
deinde spicam, deinde plenum  
frumentum in spica. **Et cum  
se produxerit fructus, statim  
mittit falcem, quoniam adest  
messis.**

bringeth forth fruit, first the blade,  
then the ear, afterwards the full  
corn in the ear. **And when the  
fruit is brought forth, immediately  
he putteth in the sickle, because  
the harvest is come.**

76  
2b

birit zi eristen grás, after thiu  
ehír, after thiu folcurni in themo  
ehíre. Mit thiu sih framgileitit  
thie wahsmo, sliumo sentit ana  
sihhilun, wanta ázist arnzít.

Mt 13 36

Tunc dimissis turbis venit  
in domum, et accesserunt ad  
eum discipuli eius dicentes:  
dissere nobis parabolam  
zizaniorum agri.

Then having sent away the  
multitudes, he came into the  
house, and his disciples came to  
him, saying: Expound to us the  
parable of the **burdock<sup>1</sup>** of the  
field.

76  
3

Thó furlazenen menigin  
quam in hús; giengun thó zi imo  
sine iungiron sus quedante:  
arsage uns ratissa beresbotono  
thes accares.

Mt 13 37  
38.  
39.  
40.

Qui respondens ait: qui  
seminat bonum semen, est  
filius hominis, **ager autem est  
mundus, bonum vero semen hi  
sunt filii regni, zizania autem  
filii sunt nequam.** Inimicus  
autem qui seminavit ea est  
diabolus: messis vero  
consummatio sæculi est,  
messores autem angeli sunt.  
**Sicut ergo colliguntur zizania  
et igne conburentur, sic erit in  
consummatione sæculi.**

**Responding, he said<sup>2</sup>:** He that  
soweth the good seed is the Son  
of man, **and the field is the world.**  
**And the good seed are the  
children of the kingdom. And the  
burdock<sup>1</sup> are the children of the  
wicked one.** And the enemy that  
sowed them, is the devil. But the  
harvest is the end of the world.  
And the reapers are the angels.  
**Even as burdock<sup>1</sup> therefore is  
gathered up, and burnt with fire:  
so shall it be at the end of the  
world.**

76  
4

Her thó antlingenti quad:  
thie thar sawit guotan samon,  
ther ist mannes sun, thie accar  
warlihho ist mittiligart, thie  
guoto samo thaz sint kind  
rihhes, thie beresboto thaz sint  
kind thes abuhén. Thie fiiant  
thie íz sata thaz ist ther diwal,  
thiu árn thaz ist enti therro  
werolti, thie arnara thaz sint  
engila. Soso arlesene sint thie  
beresboton inti in fiure  
furbrennit, só ist enti therro  
werolti.

Mt 13 41  
42.  
43a.

Mittet filius hominis  
angelos suos, et colligent de  
regno eius omnia scandala et  
eos qui faciunt iniquitatem, **et  
mittunt eos in caminum ignis:  
ibi erit fletus et stridor  
dentium.** Tunc iusti fulgebunt  
sicut sol in regno

The Son of man shall send his  
angels, and they shall gather out  
of his kingdom all scandals, and  
them that work iniquity. **and shall  
cast them into the furnace of fire:  
there shall be weeping and  
gnashing of teeth.** Then shall the  
just shine as the sun, in the  
kingdom

76  
5a

Sentit thie mannes sun sine  
engila, inti arlesent fon sinemo  
rihhe allu asuih inti thie thar  
tuont unreht, inti sentent sie in  
ouan fiures: thar ist vvuoft inti  
stridunga zeno. Thanne rehte  
skinent samasó sunna in rihhe

<sup>1</sup> 'Cockle' :: see footnote 2 on p108.

<sup>2</sup> 'Who made answer and said to them' – This is neither good English, nor is it a straight translation of the Latin. My translation is:  
'Responding, he said'



Mt 13 43b.	patris sui. Qui habet aures, audiat.	of their Father. He that hath ears to hear, let him hear.	76 5b	iro fater. Thie thar habe órun, thie hóre.
------------	---	--	----------	---

**LXXVII. DE THESAURO ABSCONDITO IN AGRO ET NEGOTIATIONEM MARGARITARUM,  
SAGENA MISSA IN MARE  
ET DE PATRE FAMILIAS QUI PROFERT DE THESAURO SUO NOVA ET VETERA.**

Mt 13 44	Simile est regnum cælorum thesauro abscondito in agro, quem qui invenit homo abscondit, et pre gaudio illius vadit et vendit universa quæ habet et emit agrum illum.	The kingdom of heaven is like unto a treasure hidden in a field. Which a man having found, hid it, and for joy thereof goeth, and selles all that he hath, and buyeth that field.	77 1	Gilíh ist rihhi hínilo tresewe giborganemo in accare, thaz thie íz findit man gibirgit, inti bi gifehen sines gengit inti furcoufit ellu thiu hér habet inti coufit accar then.
Mt 13 45 46.	Iterum simile est regnum cælorum homini quærenti bonas margaritas. <i>Inventa autem una pretiosa margarita abiit et vendidit omnia quæ habet et emit eam.</i>	Again the kingdom of heaven is like to a merchant seeking good pearls. <i>Who when he had found one pearl of great price, went his way, and sold all that he had, and bought it.</i>	77 2	Abur gilíh ist rihhi himilo manne suohhentemo guota merigrioza. Fundanemo thanne einemo diuremo merigrioze gieng inti furcoufta ellu thiu her habeta inti coufta thén.
Mt 13 47 48.	Iterum simile est regnum cælorum sagenæ missæ in mari et ex omni genere piscium congreganti. <i>Quam cum impleta esset educentes et secus litus sedentes elegerunt bonos in vasa, malos autem foras miserunt.</i>	Again the kingdom of heaven is like to a net cast into the sea, and gathering together of all kinds of fishes. <i>Which, when it was filled, they drew out, and sitting by the shore, they chose out the good into vessels, but the bad they cast forth.</i>	77 3	Abur gilíh ist rihhi himilo seginu giworphaneru in seo inti fon allemo cunne fisgo gisamanontero. Thiu mit diu gifullit was úznemente inti bi stedu sizente arlasun thie guoton in faz, thie ubilon úzvurphun.
Mt 13 49 50.	Sic erit in consummatione sæculi: exibunt angeli et separabunt malos de medio iustorum, <i>et mittent eos in caminum ignis: ibi erit fletus et stridor dentium.</i>	So shall it be at the end of the world. The angels shall go out, and shall separate the wicked from among the just, <i>and shall cast them into the furnace of fire: there shall be weeping and gnashing of teeth.</i>	77 4	Só wirdit in fullidu werolti: úzgagent engila inti arskeident ubile fon mittemen rehtero inti sentent sie in ouan fiures: thar wirdit vvuoft inti clafunga zenio.
Mt 13 51 52.	Intellexistis hæc omnia? Dicunt ei: etiam. <i>Ait illis: ideo omnis scriba doctus in regno cælorum similis est homini patrifamilias, qui profert de thesauro suo nova et vetera.</i>	Have ye understood all these things? They say to him: Yes. <i>He said unto them: Therefore every scribe instructed in the kingdom of heaven, is like to a man that is a householder, who bringeth forth out of his treasure new things and old.</i>	77 5	Furstuontut ír thisu elliu? Quadun sie imo: ia. Quad her ín: bithiu giwelih buohhari gilérter in rihhe himilo gilíh ist manne fatere hiwiskes, thie thar frambringit fon sinemo tresewe nivvu inti altiu.
Mt 13 53	Et factum est, cum consummasset Ihesus parabolas istas, transiit inde.	And it came to pass: when Jesus had finished these parables, he passed from thence.	78 1	Ward thó, thó gifulta ther heilant theso ratissa, fuor thana.

**LXXVIII. UBI CONTRA IHESUM CIVIS EIUS INDIGNATI SUNT DICENTES:  
UNDE HUIC TANTA SAPIENTIA?**

Mt 13 54a	Et veniens in patriam suam	And coming into his own country,	78 2a	Inti quementi in sinan fatervodil
-----------	----------------------------	-------------------------------------	----------	--------------------------------------

(114)

Mt 13 54b  
Mc 6 2c

docebat eos in sinagogis  
eorum, ita ut mirarentur et  
dicerent: unde huic sapientia  
hæc **et virtutes tales, quæ per  
manus eius efficiuntur?**

he taught them in their  
synagogues, so that they  
wondered and said: How came  
this man by this wisdom **and such  
mighty works as are wrought by  
his hands?**

78  
2b

léрта sie in iro samanungun, so  
thaz sie vvuntarotun inti  
quadun: wanan ist thesemo  
thisiu spahida inti solihiu megin,  
thiu thuruh sino henti werdent  
gifremit?

Mt 13 55  
56.  
57a.

Nonne hic est fabri filius?  
Nonne mater eius dicitur  
Maria et fratres eius Iacob et  
Ioseph et Simon et Iudas, **et  
sorores eius, nonne omnes  
apud nos sunt? unde ergo huic  
omnia ista?** Et  
scandalizabantur in eo.

Is not this the carpenter's son?  
Is not his mother called Mary, and  
his brethren James, and Joseph,  
and Simon, and Jude, **and his  
sisters, are they not all with us?**  
**Whence therefore hath he all  
these things?** And they were  
scandalized in his regard.

78  
3

Eno nist these wercmeistares  
sun? ia ist sín muoter ginemnit  
Maria inti sine bruoder Iacob  
inti Ioseph inti Simon inti Iudas,  
inti sino suester eno allo mit uns  
sint? wanan thesemo alliu  
thisiu? Inti warun bisuihhan in  
imo.

Lc 4 23

Et ait illis: utique dicetis  
mihi hanc similitudinem:  
medice, cura te ipsum. Quanta  
audivimus facta in  
Capharnaum, fac et hic in  
patria tua.

And he said to them:  
Doubtless you will say to me this  
similitude: Physician, heal thyself.  
As great things as we have heard  
done in Capharnaum, do also here  
in thy own country.

78  
4

Inti quad hér ín: zisperi  
quedet ir mir thiz bilidi: lahhi,  
heili thih selbon. Vvuo managu  
gihortun wir gitanu in  
Capharnaun, tuo ouh hér in  
thínemo fatervodile.

Lc 4 24b,c  
Mt 13 57d

Amen dico vobis, quia  
nemo propheta acceptus est in  
patria sua **et in domo sua.**

And he said: Amen I say to  
you that no prophet is accepted in  
his own country **and in his own  
house.**

78  
5

War quidu ih íu, thaz nihéin  
wizago antphengi ist ín sinemo  
fatervodile inti in sinemo hús.

Mt 13 58  
Mc 6 5b  
6.

Et non fecit ibi virtutes  
multas propter incredulitatem  
illorum, **nisi paucos infirmos  
inpositis manibus curavit,** et  
mirabatur propter  
incredulitatem eorum.

And he wrought not many  
miracles there, because of their  
unbelief, **only that he cured a few  
that were sick, laying his hands  
upon them,** and he wondered  
because of their unbelief,

78  
6

Inti ni teta thar mnanagu  
megin thuruh iro ungiloubon,  
nibi unmanage unmahtige  
anagilegiten hanton giheilta, inti  
wntarota her thuruh iro  
ungiloubon.

Lc 4 25  
26a.

In veritate dico vobis:  
multæ viduæ erant in diebus  
Heliæ in Israhel, quando  
clausum est cælum annis  
tribus et mensibus sex, cum  
facta est famis magna in omni  
terra, **et ad nullam illarum  
missus est**

In truth I say to You, there  
were many widows in the days of  
Elias in Israel, when heaven was  
shut up three years and six  
months, when there was a great  
famine throughout all the earth,  
**and to none of them was Elias**

78  
7a

In ware quidu ih íu: manago  
wituuvun warun in Heliases  
tagun in Israhel, thó bitan was  
himil thriu íar inti sehs manoda,  
mit thiu gitan uúard mihhil  
hungar in alleru erdu, inti zi iro  
nihheineru gisentit uúas

Lc 4 26b.	Helias nisi in Sarepta Sidoniæ ad mulierem viduam.	sent, but to Sarepta of Sidon, to a widow woman.	78 7b	Helias nibi in Sarepta Sidoniæ zi wibe wituvvun.
Lc 4 27	Et multi leprosi erant in Israhel sub Heliseo propheta, et nemo eorum mundatus est nisi Neman Syrus.	And there were many lepers in Israel in the time of Eliseus the prophet: and none of them was cleansed but Naaman the Syrian.	78 8	Inti manage riobsuhtige warun in Israhel untar Heliseuse themo wizagen, inti nioman iro gireinit ward nibi Neman ther Sír.
Lc 4 28 29. 30.	Et repleti sunt omnes in sinagoga ira hæc audientes. Et surrexerunt et eiecerunt illum extra civitatem, et duxerunt illum usque ad supercilium montis supra quem civitas illorum erat ædificata, ut precipitarent eum. Ipse autem transiens per medium eorum ibat.	And all they in the synagogue, hearing these things, were filled with anger. And they rose up and thrust him out of the city: and they brought him to the brow of the hill whereon their city was built, that they might cast him down headlong. But he passing through the midst of them, went his way.	78 9	Thó vvurdun sie gifulte alle in theru samanungu gibuluhti thisu horente. Inti arstuontun inti arvurphun inan uz fon thero burgi, inti leitun inan unzan zi thero bravvu thes berges ufan then iro burg was gizimbrotiu, thaz sie inan nidarforscurctin. Thanan hér farenti thuruh mittilodi iro fuor.

### LXXVIII. UBI DE HERODI CONVIVIO ET DE IOHANNIS INTERFECTIONE EXPONITUR.

Mt 14 1a Mc 6 17b,c 18a. Mt 14 4b	In illo tempore Herodes tetrarcha misit ac tenuit Iohannem et vinxit eum in carcerem propter Herodiam uxorem Philippi fratris sui, quia duxerat eam. Dicebat enim Iohannes Herodi: non licet tibi habere eam.	At that time Herod the Tetrarch had sent and apprehended John, and bound him prison for the sake of Herodias the wife of Philip his brother, because he had married her. For John said to Herod: It is not lawful for thee to have her.	79 1	In thero ziti Herodes tetrarcha santa inti nám Iohannem inti giheftita inan in carcace umbi Herodianem Philippes quenun sines bruoder, bithiu hér halota sia. Quad Iohannes Herode: nist thir arloubit sia zi habenne.
Mc 6 19 Mt 14 5b	Herodias <sup>1</sup> autem insidiabatur illi et volebat occidere eum, nec poterat. Timebat enim <sup>2</sup> populum, quia sicut prophetam eum habebant.	Now Herodias laid snares for him: and was desirous to put him to death and could not. For she feared <sup>2</sup> the people: because they esteemed him as a prophet.	79 2	Herodias fareta sín inti wolta inan arsláhan, ni mohta: forhta thén liut, wanta her inan habeta samaso wizzagon.
Mt 14 5a Mc 6 20b,c	Similiter et Herodes <sup>3</sup> volens eum occidere metuebat <sup>4</sup> sciens eum virum iustum et sanctum, et custodiebat eum et audito eo multa faciebat et libenter eum audiebat.	In like manner also Herod <sup>3</sup> having a mind to put him to death, feared <sup>4</sup> , knowing him to be a just and holy man: and kept him, and when he heard him, did many things: and he heard him willingly.	79 3	Sama Herodes wollenti inan arslahan, forhta imo wizenti inan rehtan man inti heilagan, inti hielt inan inti gihorentemo imo thaz hér managu teta, inti lustlihho hórta inan.
Mc 6 21a	Et cum dies	And when a convenient	79 4a	Inti sósó thó tág

<sup>1</sup> 'Herodes' – Sievers, and probably the manuscript has 'Herodes' here. However, the Vulgate, and the OHG are clear that it should be 'Herodias'.

<sup>2</sup> 'timebat enim' :: 'timebat' (Lc 18 2) – 'feared' :: 'sciebat enim' (Jn 13 11) – 'for he knew' :: 'timebat enim' – 'for she feared'

<sup>3</sup> 'Similiter et Herodes' :: 'similiter et Levita' (Lk. 10:32) – 'in like manner also a Levite' :: 'Herodes' – 'Herod' :: 'Similiter et Herodes' – 'in like manner also Herod'

<sup>4</sup> 'metuebat' (Mc 6 20) – 'feared'

(116)

Mc 6 21b

oportunos accidisset, Herodes natalis sui cenam fecit principibus et tribunis et primis Galileæ.

day was come, Herod made a supper for his birthday, for the princes, and tribunes, and chief men of Galilee.

79  
4b

gilumphlih giburita, Herodes sinero giburti gouma teta then heriston inti then giereton inti then furiston Galileæ.

Mc 6 22  
23.

Cumque introisset filia ipsius Herodiadis et saltasset et placuisset Herodi simulque recumbentibus, rex ait puellæ: pete a me quod vis, et dabo tibi. *Et iuravit illi: quia quicquid petieris dabo tibi, licet dimidium regni mei.*

And when the daughter of the same Herodias had come in, and had danced, and pleased Herod, and them that were at table with him, the king said to the damsel: Ask of me what thou wilt, and I will give it thee. *And he swore to her: Whatsoever thou shalt ask I will give thee, though it be the half of my kingdom.*

79  
5

Sósó thó íngieng dohter thera selbun Herodiadis inti gisalzota inti thaz giliheta Herode inti then saman sizzenton, ther cuning quad themo magatine: bití fon mir thaz thu wili, inti ih gibu thír. Inti giswor iru, thaz só waz só thú bitis só gibu ih thir, thoh thoh halftanod mines rihhes.

Mc 6 24

Quæ cum exisset, dixit matri suæ: quid petam? At illa dixit: caput Iohannis Baptistæ.

Who when she was gone out, said to her mother, What shall I ask? But her mother said: The head of John the Baptist.

79  
6

Só siu úzgieng, quad zi ira muoter: uúaz bitu ih? Inti siu quad: houbit Iohannes thes toufares.

Mc 6 25

Cumque introisset statim cum festinatione ad regem petivit dicens: volo ut protinus des mihi in disco caput Iohannis Baptistæ.

And when she was come in immediately with haste to the king, she asked, saying: I will that forthwith thou give me in a dish, the head of John the Baptist.

79  
7

Só siu tho íngieng sár mit ilungu zi themo cuninge, bát inan quedenti: ih wili thaz thu sliumo gebes mir in diske Iohannes houbit thes toufares.

Mc 6 26

Et contristatus est rex, propter iuramentum autem et simul recumbentes noluit eam contristare.

And the king was struck sad. Yet because of his oath, and because of them that were with him at table, he would not displease her:

79  
8

Inti ward gitruobit ther cuning, thuruh then eid thoh inti thie thar saman sazun ni wolta sia gitruoben.

Mt 14 10a  
Mc 6 27b  
Mt 14 10b,c  
11a,b.  
Mc 6 28c

Misitque *speculatorem* et decollavit Iohannem in carcere. *Et allatum est caput eius in disco et datum est puellæ*, et dedit matri suæ.

And he sent, *an executioner* and beheaded John in the prison. *And his head was brought in a dish: and it was given to the damsel*, and she gave it her mother.

79  
9

Inti santa sinan wartari inti forhóubitota Iohannem in themo carcare. Inti ward tho brungan sín houbit in diske inti ward gígeban themo magatine, inti siu gáb íz ira muoter.

Mt 14 12a,b  
Mc 6 29c

Et accedentes discipuli eius tulerunt corpus eius et sepelierunt *illud in monumento*,

And his disciples came and took the body, and buried it *in a tomb*

79  
10a

Inti zuogangante sine iungiron namun sina líh inti bigruobun then in grabe,

Mt 14 12c	et venientes nuntiaverunt Ihesu.	and came and told Jesus.	79 10b	in quemente cunditun themo heilante.
Lc 9 7 8.	Audivit autem Herodes famam Ihesu et omnia quæ fiebant ab eo, et hesitabat, eo quod diceretur a quibusdam quod Iohannes surrexit a mortuis, a quibusdam vero quia Helias apparuit, ab aliis autem quod propheta unus de antiquis surrexit.	Now Herod, the tetrarch, heard of all things that were done by him. And he was in a doubt, because it was said by some that John was risen from the dead: but by other some, that Elias had appeared: and by others, that one of the old prophets was risen again.	79 11	Thó gihórta Herodes marida thes heilantes inti allu thiú dar vvurdun fon imo, inti zúehota, wanta bithiu gisprohhan was fon sumalihhen thaz Iohannes arstuont fon toten, fon sumalihhen ouh thaz Helias sih arovgtá, fon anderen ouh thaz ein wizago fon alten arstuont.
Lc 9 9	Et ait Herodes: Iohannem ego decollavi: quis autem est iste de quo audio ego talia? et quærebat videre eum.	And Herod said: John I have beheaded. But who is this of whom I hear such things? And he sought to see him.	79 12	Tho quad Herodes: íh arhoubitota Iohannem: wer ist thanne these fon themo íh gihoru solihú? inti suohta zi gisehanne inan.
Mt 14 13	Quod cum audisset Ihesus, secessit inde in navicula in locum desertum seorsum. Et cum audissent turbæ, secutæ sunt eum pedestres de civitatibus.	When Jesus had heard of this <sup>1</sup> , he retired from thence by a boat, into a desert place apart, and the multitudes having heard of it, followed him on foot out of the cities.	79 13	Só thaz thó gihorta ther heilant, fuor thanan in skeffe in vvuosta stat suntiringun. Soso tház tho gihortun thio menigi, folgetun imo fuozfendon fon then burgin.
Mt 14 14	Et exiens vidit turbam multam, et misertus est eius et curavit languidos eorum.	And he coming forth saw a great multitude, and had compassion on them, and healed their sick.	79 14	Inti úzgangen ther gisah mihhila menigi, inti miltita iru inti heilta iro siohhon.

#### LXXX. UBI IHESUS IN DESERTO DE QUINQUE PANIBUS ·V· MILIA HOMINUM SATURAVIT.

Mt 14 15a Lc 9 12b,c	Vespere autem facto accedentes duodecim dixerunt illi: dimitte turbas, ut euntes in castella villasque quæ circa sunt divertant et inveniant escas, quia hic in loco deserto sumus.	And when it was evening, the twelve came and said to him: Send away the multitude, that, going into the towns and villages round about, they may lodge and get victuals; for we are here in a desert place.	80 1	Abande giwortanemo zuogangente thie zueliui quadun imo: furláz theso menigi, thaz sio farento in burgi inti in thorf thiú thar umbi sint sih giwenten inti finden phruonta, bithiu wir hier in vvuosteru steti birumes.
Mt 14 16	Ihesus autem dixit illis: non habent necesse ire: date illis vos manducare.	But Jesus said to them, They have no need to go: give them something to eat <sup>2</sup> .	80 2	Tho quad ín ther heilant: sie ni habent thurfti zi faranne: gebet ír ín ezzan.
Jn 6 7a	Respondit ei Philippus:	Philip answered him:	80 3a	Thó antvvurtita imo Philippus:

<sup>1</sup> 'Which when Jesus had heard' :: Latinism. Better as 'When Jesus had heard of this'

<sup>2</sup> 'give you them to eat' :: Latinism. Better: 'give them something to eat'

(118)

Jn 6 7b

ducentorum denariorum panes  
non sufficiunt eis, ut  
unusquisque modicum quid  
accipiat.

Two hundred pennyworth of  
bread is not sufficient for them  
that every one may take a little.

80  
3b

zueihunt phendingo brót ni  
gimugun ín, thaz iro einero  
giúuelih luziles uúaz inphahé.

Mc 6 38

Jn 6 8.

9.

Lc 9 13

Mt 14 18

Et dicit eis: quot panes  
habetis? **Dicit ei unus ex  
discipulis eius, Andreas, frater  
Simonis Petri: est puer unus  
hic, qui habet quinque panes  
ordiacios et duos pisces: sed  
hæc quid sunt inter tantos, nisi  
forte nos eamus et emamus in  
omnem hanc turbam escas.**  
Qui ait eis: afferte illos mihi  
huc.

And he saith to them: How  
many loaves have you? **One of  
his disciples, Andrew, the brother  
of Simon Peter, saith to him:**  
There is a boy here that hath five  
barley loaves and two fishes. But  
what are these among so many,  
**unless perhaps, we should go and  
buy food for all this multitude. He  
said to them<sup>1</sup>:** Bring them hither  
to me.

80  
4

Tho quad her ín: vvuo  
managu brot hábet ír? Quad imo  
einer fon sinen iungiron,  
Andreas, bruoder Simones  
Petres: hier ist ein kneht, ther  
habet fimf leiba girstine inti  
zuene fisca: noba waz sint thisiu  
untar só managen, ni si tház uúir  
fáremes inti coufemes in allo  
theso menigi phruonta. Hér  
quad ín: bringet sie mír héra.

Mc 6 39

40.

Et precepit illis ut  
accumbere facerent omnes  
secundum contubernia supra  
viride foenum, **et discubuerunt  
in partes per centenos et per  
quinquagenos.**

And he commanded them that  
they should make them all sit  
down by companies upon the  
green grass, **and they sat down in  
ranks, by hundreds and by fifties.**

80  
5

Inti gibót her ín thaz sizzen  
tatin after gisellaskedin úfan  
gruonemo grase, inti sazun sie  
in teil thuruh zehenzuge inti  
thuruh fimfzuge.

Lc 9 16

Mt 14 19

20.

21.

Acceptis autem quinque  
panibus et duobus piscibus  
respexit in cælum et benedixit  
illis, et fregit et distribuit  
discipulis, **discipuli autem  
turbis.** Et manducaverunt  
omnes et saturati sunt; tulerunt  
reliquias duodecim cophinos  
fragmentorum plenos.  
**Manducantium autem fuit  
numerus quinque milia  
virorum exceptis mulieribus et  
parvulis.**

And taking the five loaves and  
the two fishes, he looked up to  
heaven and blessed them: and he  
broke and distributed to his  
disciples, **and the disciples to the  
multitudes.** And they did all eat,  
and were filled. And they took up  
what remained, twelve full  
baskets of fragments. **And the  
number of them that did eat, was  
five thousand men, besides  
women and children.**

80  
6

Inphanganen thó fimf brótun  
inti zuein fiscun scowota in  
himil inti giwihita siu, inti bráh  
inti ziteilta sinen iungiron, thie  
iungiron thó then menigin. Inti  
ázun sie alle inti vvurdun  
gisatote; namun sie thie áleiba,  
zuelif birila thero broccocono  
folle. Thero ezentero uúas zala  
fimf thusunta gommanno úzan  
uúib inti luzilu kind.

Mt 14 22a

Et statim iussit discipulos  
ascendere in navicula

And forthwith Jesus obliged  
his disciples to go up into the  
boat,

80  
7a

Inti sár gibót hér thie  
iungiron stigan in skéf

<sup>1</sup> ‘Who said to them’ :: Latinism. Better: ‘He said to them’.

Mt 14 22b Mc 6 45b Mt 14 22c	et precedere eum trans fretum ad Bethsaidam, donec dimitteret turbas.	and to go before him over the water, to Bethsaida, till he dismissed the people.	80 7b	inti furifaran inan ubar then seo zi Bethsaidu, unz az her furliezi thie menigi.
Jn 6 14 15b.c. Mt 14 23a	Illi ergo homines cum vidissent quod fecerat signum, dicebant: quia hic est vere propheta qui venturus est in mundum. Ihesus autem cum cognovisset quia venturi essent, ut raperent eum et facerent eum regem, fugit, et dimissa turba ascendit in montem solus orare.	Now those men, when they had seen what a miracle Jesus had done, said: This is of a truth the prophet that is to come into the world. Jesus therefore, when he knew that they would come to take him by force and make him king, fled, and having dismissed the multitude, he went into a mountain alone to pray.	80 8	Thie man tho sie gisahun thaz her teta zeihhan, quadun, thaz these ist uúarlihho wizago thie thar zuowert ist in mittiligart. Ther heilant tho, soso her thaz inkanta thaz sie zuowerte warun, thaz sie fiengin inan inti tatin inan cuning, floh, inti furlazaneru thero menigi steig in berg eino beton.

# **LXXXI. UBI IHESUS SUPRA MARE PEDIBUS AMBULAVIT ET PETRUM MERGENTEM LIBERAVIT.**

Mt 14 23b 24.	Vespere autem facto solus erat ibi. Navicula autem in medio mari iactabatur fluctibus; erat enim contrarius ventus.	And when it was evening, he was there alone. But the boat in the midst of the sea was tossed with the waves: for the wind was contrary.	81 1	Abande giwortanemo eino was her thar. Thaz skef in mittemo sewe was givvuorphozit mit then undon: was in widarwart wint.
Mt 14 25a Mc 6 48a.c Mt 14 26 27.	Quarta autem vigilia noctis videns eos laborantes venit ad eos ambulans supra mare et volebat preterire eos. Et videntes eum supra mare ambulans turbati sunt dicentes, quod fantasma est, et pre timore clamaverunt. Statimque Ihesus locutus est eis dicens: habete fiduciam, ego sum, nolite timere.	And in the fourth watch of the night, seeing them labouring he cometh to them walking upon the sea, and he would have passed by them. And they seeing him walking upon the sea, were troubled, saying: It is an apparition. And they cried out for fear. And immediately Jesus spoke to them, saying: Be of good heart: it is I, fear ye not.	81 2	In thero fiordun wahtu thero naht gisehenti sie winnente quam zi ín ganganter oba themo sewe inti wolta furigangan sie. Inti sie gisehente inan oba themo sewe gangantan gitruobte vvurdun quedente, thaz iz giskin ist, inti bi forhtun arriofun. Inti sár tho ther heilant sprah ín quedenti: habet ír beldida, ih bím iz, ni curet íu forhten.
Mt 14 28 29a.	Respondens autem Petrus dixit: domine, si tu es, iube me venire ad te super aquas. At ipse ait: veni! Et descendens Petrus	And Peter making answer, said: Lord, if it be thou, bid me come to thee upon the waters. And he said: Come. And Peter going down	81 3a	Antvvurtenti thó Petrus quad: trohtin, ob thúz bist, heiz mih queman zi thir ubar thisiu wazzar. Thara widar her thó quad: quim! Inti nidarstiganter Petrus

(120)

Mt 14 29b.

de navicula ambulabat super  
aquam, ut veniret ad Ihesum.

out of the boat walked upon the  
water to come to Jesus.

81  
3b

fon themo skefe gieng oba  
themo wazare, thaz her quami zi  
themo heilante.

Mt 14 30

31.

32.

Jn 6 21.

Videns vero ventum  
validum timuit, et cum  
coepisset mergi, clamavit  
dicens: domine, salvum me  
fac! Et continuo Ihesus  
extendens manum apprehendit  
eum et ait illi: modice fidei,  
quare dubitasti? Et cum  
adscendissent in naviculam,  
cessavit ventus, et statim fuit  
navis ad terram quam ibant.

But seeing the wind strong, he  
was afraid: and when he began to  
sink, he cried out, saying: Lord,  
save me. And immediately Jesus  
stretching forth his hand took hold  
of him, and said to him: O thou of  
little faith, why didst thou doubt?  
And when they were come up into  
the boat, the wind ceased, and  
presently the ship was at the land  
to which they were going.

81  
4

Gisehenti hér thó wint  
mahtigan forhta imo, inti so her  
bigonda sinkan, riof quedanter:  
truhtin, heilan tuo mih! Inti  
sliumo ther heilant thenenti sina  
hant fieng inan inti quad imo:  
luziles gilouben, bihiu zuehotus  
thú? Inti so sie thó gistigun in  
skef, bilán ther wint, inti sár  
uúas thaz skef zi lante zi themo  
sie fuoron.

Mt 14 33

Qui autem in navicula  
erant, venerunt et adoraverunt  
eum dicentes: vere filius dei  
es.

And they that were in the boat  
came and adored him, saying:  
Indeed thou art the Son of God.

81  
5

Thie thar in themo skefe  
warun, quamun inti betotun inan  
quedante: zi uúare gotes sún  
bist.

**LXXXII. UBI TRANSFRETANTES VENERUNT IN TERRAM GENNESAR  
ET TURBÆ SECUTE SUNT TRANS MARE; DE MANNA IN DESERTO.  
DE MURMURATIONE IUDÆORUM EO QUOD DICIT IHESUS: EGO SUM PANIS VIVUS.**

Mt 14 34

35.

36.

Et cum transfretassent,  
venerunt in terram Genesar.  
Et cum cognovissent eum viri  
loci illius, miserunt in  
universam regionem illam et  
obtulerunt ei omnes male  
habentes; et rogabant eum, ut  
vel fimbriam vestimenti eius  
tangerent, et quicumque  
tetigerunt, salvi facti sunt.

And having crossed the  
water<sup>1</sup>, they came into the country  
of Genesar. And when the men of  
that place had knowledge of him,  
they sent into all that country, and  
brought to him all that were  
diseased; and they besought him  
that they might touch but the hem  
of his garment. And as many as  
touched, were made whole.

82  
1

Inti só sie thó ubarferitun,  
quamun in lant Genesár. Inti  
sósó inan incantun man thera  
steti, santun in allaz thaz gewi  
inti brahtun imo alle ubil  
habente, inti batun inan thaz sie  
thoh tradon sines giwates  
ruortin, inti só welihhe ín  
biruortun, heile vvurdun.

Jn 6 22a

Altera die turba quæ stabat  
trans mare vidit quia navicula  
alia non erat ibi nisi una, et  
quia non introisset cum  
discipulis suis Ihesus in  
navem, sed soli discipuli eius

The next day, the multitude  
that stood on the other side of the  
sea saw that there was no other  
ship there but one: and that Jesus  
had not entered into the ship with  
his disciples, but that his disciples  
were

82  
2a

In themo andaremo tage thiú  
menigi thiú thar stuont  
anderhalb thes sewes gisah thaz  
thar ander skef ni uúas nibi  
einaz, inti thaz ni gieng mit  
sinen iungiron ther heilant in  
thaz skef, nibi einon sine  
iungiron

<sup>1</sup> 'having passed the water' – ambiguous phrase from the Latin :: better 'having crossed the water'



Jn 6 22b

abissent.

gone away alone.

82

thanan fuorun.

Jn 6 23  
24.  
25.

Aliaē vero supervenerunt naves a Tyberiae iuxta locum ubi manducaverant panem gratias agentes domino. **Cum ergo vidisset turba quia Ihesus non esset ibi neque discipuli eius, ascenderunt naviculas et venerunt Capharnaum quærentes Ihesum.** Et cum invenissent eum trans mare, dixerunt ei: rabbi, quando huc venisti?

But other ships came in from Tiberias, nigh unto the place where they had eaten the bread, the Lord giving thanks. **When therefore the multitude saw that Jesus was not there, nor his disciples, they took shipping and came to Capharnaum, seeking for Jesus.** And when they had found him on that other side of the sea, they said to him: Rabbi, when camest thou hither?

82  
2b  
82  
3

Andaru ouh ubar thaz quamun skef fon Tyberiae bi thero steti thar sie azun thaz brót thanca tuonte truhtine. Só thó gisah thiū menigi thaz ther heilant thar ni uúas noh sine iungiron, stigun in skef inti quamun zi Capharnaum suohhente then heilant. Inti so sie inan fundun ubar seo, quadun imo: meistar, wanne quami thú héra?

Jn 6 26  
27.

Respondit eis Ihesus et dixit: amen amen dico vobis, quæritis me non quia vidistis signa, sed quia manducastis ex panibus et saturati estis. **Operamini non cibum qui perit, sed qui permanet in vitam æternam, quem filius hominis vobis dabit, hunc enim pater signavit deus.**

Jesus answered them and said: Amen, amen, I say to you, you seek me, not because you have seen miracles, but because you did eat of the loaves and were filled. **Labour not for the meat which perisheth, but for that which endureth unto life everlasting, which the Son of man will give you. For him hath God, the Father, sealed.**

82  
4

Antvvurtita ín ther heilant inti quad: uúar uúar quidu ih íu, ír suohhet mih nalles bithiu ír gisahut zeihhan, nibi bithiu ír azut fon then brotun inti sate vvurdut. Wirket ír nalles thaz muos thaz furwirdit, nibi thaz thuruhwonet in ewinaz líb, thaz mannes sun íu thanne gibit, then thie fater zeihhonota gót.

Jn 6 28  
29.  
30.  
31a.

Dixerunt ergo ad eum: quid faciemus, ut operemur opera dei? **Respondit Ihesus et dixit eis: hoc est opus dei, ut credatis in eum quem misit ille.** Dixerunt ergo ei: quod ergo tu facis signum, ut videamus et credamus tibi? quid operaris? **Patres nostri manna manducaverunt**

They said therefore unto him: What shall we do, that we may work the works of God? **Jesus answered and said to them: This is the work of God, that you believe in him whom he hath sent.** They said therefore to him: What sign therefore dost thou shew that we may see and may believe thee? What dost thou work? **Our fathers did eat manna**

82  
5a

Quadun sie thó zi imo: waz tuomes, thaz wir wirkemes gotes werc? Antvvurtita ther heilant inti quad in: thiz ist gotes werc, thaz ír giloubet in inan then hér santa. Quadun sie thó imo: waz zeihhano wirkis thú, thaz wir gisehemes in giloubemes thir? waz uúirkis? Unsera fatera manna ázun

(122)

Jn 6 31b.

in deserto, sicut scriptum est:  
*panem de cælo dedit eis  
manducare.*

Jn 6 32

33.

34.

Dixit ergo eis Ihesus: amen  
amen dico vobis, non Moyses  
dedit vobis panem de cælo,  
sed pater meus dat vobis  
panem de cælo verum. *Panis  
enim dei est qui descendit de  
cælo et dat vitam mundo.*  
Dixerunt ergo ad eum:  
domine, semper da nobis  
panem hunc.

Jn 6 35

36.

37.

38.

39.

40.

Dixit autem eis Ihesus: ego  
sum panis vitæ; qui veniet ad  
me, non esuriat, et qui credit  
in me non sitiet umquam. *Sed  
dixi vobis, quia et vidistis me  
et non credidistis.* Omne quod  
dat mihi pater ad me veniet, et  
eum qui venit ad me non  
eiciam foras. *Quia descendi  
de cælo, non ut faciam  
voluntatem meam, sed  
voluntatem eius qui misit me.*  
Hæc est autem voluntas eius  
qui misit me patris, ut omne  
quod dedit mihi, non perdam  
ex eo, sed resuscitem illum  
novissimo die. *Hæc est enim  
voluntas patris mei qui misit  
me, ut omnis qui videt filium  
et credit in eum, habeat vitam  
æternam, et resuscitabo eum  
in novissimo die.*

in the desert, as it is written:

*He gave them bread from heaven to  
eat.*

Then Jesus said to them:

Amen, amen, I say to you; Moses  
gave you not bread from heaven,  
but my Father giveth you the true  
bread from heaven. *For the bread  
of God is that which cometh  
down from heaven and giveth life  
to the world.* They said therefore  
unto him: Lord, give us always  
this bread.

And Jesus said to them: I am

the bread of life. He that cometh  
to me shall not hunger: and he  
that believeth in me shall never  
thirst. *But I said unto you that  
you also have seen me, and you  
believe not.* All that the Father  
giveth to me shall come to me:  
and him that cometh to me, I will  
not cast out. *Because I came  
down from heaven, not to do my  
own will but the will of him that  
sent me.* Now this is the will of  
the Father who sent me: that of all  
that he hath given me, I should  
lose nothing; but should raise it  
up again in the last day. *And this  
is the will of my Father that sent  
me: that every one who seeth the  
Son and believeth in him may  
have life everlasting. And I will  
raise him up in the last day.*

82

5b

in vvuostunnu, só giscriban ist:  
*brot fon himile gáb her in ezzan.*

82

6

Quad in ther heilant: uúar  
uúar quidu ih íu, nalles Moyses  
gab íu brot fon himile, nibi fater  
miner gibit íu brót fon himile  
uúaraz. Brót gotes ist thaz thar  
nidarstigit fon himile inti gibit  
líf mittiligarte. Quadun sie tho  
zi imo: truhtin, simbales gíf úns  
thesan leib.

82

7

Quad in thó ther heilant: ih  
bím leib libes; thie thar quimit  
zi mir, ni wirdit hungarager, inti  
ther in mih giloubit ni wirdit ío  
thurstager. Nibi ih quad íu, thaz  
ir gisahut mih inti ni giloubet.  
Ál thaz mir gibit thie fater  
quimit zi mir, inti then thie thar  
quimit zi mir ni arwirphu ih úz.  
Wanta ih nidarsteig fon himile,  
nalles thaz ih wirke minan  
willon, nibi thes willon thie mih  
santa. These willo ist thes ther  
thie mih santa fateres, thaz al  
thaz her mir gáb, ih ni furliose  
fon themo, nibi thaz ih arweke  
then in themo iungisten tage.  
These willo ist mines fater thie  
thar mih santa, thaz giwelih ther  
thie gisihit then sun inti giloubit  
in inan, habe ewinaz líb, inti  
arweku ih inan in themo lezisten  
tage.

Jn 6 41  
42.

Murmurabant ergo Iudæi de illo quia dixisset: ego sum panis qui de cælo descendi. **Et dicebant: nonne hic est Ihesus filius Ioseph, cuius nos novimus patrem et matrem? Quomodo ergo dicit hic: quia de cælo descendi?**

Jn 6 43  
44.  
45.  
46.

Respondit ergo Ihesus et dixit eis: nolite murmurari in invicem. **Nemo potest venire ad me, nisi pater qui misit me traxerit eum, et ego resuscitabo eum novissimo die.** Est scriptum in prophetis: *et erunt omnes docibiles dæi.*

Omnis qui audivit a patre et didicit, venit ad me. **Non quia patrem vidit quisquam, nisi is qui est a deo, hic vidit patrem.**

Jn 6 47  
48.  
49.  
50.  
51.  
52.

Amen amen dico vobis: qui credit in me, habet vitam æternam. **Ego sum panis vitæ.** Patres vestri manducaverunt in deserto manna et mortui sunt: **hic est panis de cælo descendens, ut si quis ex ipso manducaverit, non moriatur.** Ego sum panis vivus, qui de cælo descendi. **Si quis manducaverit ex hoc pane, vivet in æternum, et panis quem ego dabo, caro mea est pro mundi vita.**

Jn 6 53a

Litigabant ergo Iudæi dicentes ad invicem:

The Jews therefore murmured at him, because he had said: I am the living bread which came down from heaven. **And they said: Is not this Jesus, the son of Joseph, whose father and mother we know? How then saith he: I came down from heaven?**

Jesus therefore answered and said to them: Murmur not among yourselves. **No man can come to me, except the Father, who hath sent me, draw him. And I will raise him up in the last day.** It is written in the prophets: *And they shall all be taught of God.*

Every one that hath heard of the Father and hath learned cometh forth me. **Not that any man hath seen the Father: but he who is of God, he hath seen the Father.**

Amen, amen, I say unto you: He that believeth in me hath everlasting life. **I am the bread of life.** Your fathers did eat manna in the desert: and are dead, **this is the bread which cometh down from heaven: that if any man eat of it, he may not die.** I am the living bread which came down from heaven. **If any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, for the life of the world.**

82  
8

Murmurotun tho thie Iudei fon imo bithiu her quad: ih bim thaz brót thaz fon himile nidarsteig, inti quadun: eno nist these Ihesus Iosebes sun, thes wir wizumes fater inti muoter? vvuo quidit theser, thaz ih fon himile nidarsteig?

82  
9

Antvvurtita ther heilant inti quad in: ni curet ir murmuron untar zuisgen: nioman mag queman zi mir, nibi thie fater ther mih santa ziohe inan, inti ih arweku inan in themo lezisten tage. Ist giscriban in wizagon: *inti werdent thanne alle lirige gotes.*

Giwelih ther gihorta fon themo fater in gilerneta, quimit zi mir. Nalles thaz then fater gisah einiger, nibi ther thie thar ist fon gote, ther gisah then fater.

82  
10

War war quidu ih íu: ther in mih giloubit, ther habet ewinaz lib. Ih bim leib libes. Íware fatera azun in vvuostunnu manna inti sturbun: hier ist leib fon himile nidarstiganter, thaz só uúer fon themo selben ezze, ni sterbe. Ih bim ther lebento leib ther fon himile nidarsteig. Só uúer só izzit fon thesemo brote, lebet in ewidu, inti thaz brót thaz ih gibu, thaz ist mín fleisc bi mittiligartes lib.

82  
11a

Stritun tho thie Iudei untar zuisgen quedante:

(124)

Jn 6 53b

54.  
55.  
56.  
57.  
58.  
59.

quomodo potest hic nobis  
carnem suam dare ad  
manducandum? Dixit ergo eis  
Ihesus: amen amen dico vobis,  
nisi manducaveritis carnem  
filii hominis et biberitis eius  
sanguinem, non habebitis  
vitam in vobis. Qui manducat  
meam carnem et bibet meum  
sanguinem, habet vitam  
æternam, et ego resuscitabo  
eum in novissimo die. Caro  
enim mea vere est cibus et  
sanguis meus vere est potus.  
Qui manducat meam carnem  
et bibit meum sanguinem, in  
me manet et ego in illo. Sicut  
misit me vivens pater et ego  
vivo propter patrem, et qui  
manducat me et ipse vivet  
propter me. Hic est panis qui  
de celo descendit: non sicut  
manducaverunt patres vestri  
manna, et mortui sunt: qui  
manducat hunc panem, vivet  
in æternum.

Jn 6 60

61.  
62a.

Hæc dixit in sinagoga  
docens in Capharnaum. Multi  
ergo audientes ex discipulis  
eius dixerunt: durus est hic  
sermo, quis potest eum  
audire? Sciens autem Ihesus  
apud semetipsum quia  
murmurarent de hoc

How can this man give us his  
flesh to eat? Then Jesus said to  
them: Amen, amen, I say unto  
you: except you eat the flesh of  
the Son of man and drink his  
blood, you shall not have life in  
you. He that eateth my flesh and  
drinketh my blood hath  
everlasting life: and I will raise  
him up in the last day. For my  
flesh is meat indeed: and my  
blood is drink indeed. He that  
eateth my flesh and drinketh my  
blood abideth in me: and I in him.  
As the living Father hath sent me  
and I live by the Father: so he that  
eateth me, the same also shall live  
by me. This is the bread that  
came down from heaven. Not as  
your fathers did eat manna and  
are dead. He that eateth this bread  
shall live for ever.

These things he said, teaching  
in the synagogue, in Capharnaum.  
Many therefore of his disciples,  
hearing it, said: This saying is  
hard; and who can hear it? But  
Jesus, knowing in himself that his  
disciples

82

11b

vvuo mag these uns sîn fleisc  
geban zi ezzanne? Tho quad ín  
ther heilant: uúar uúar quidu ih  
íu, ni si thaz ír ezzet fleisc  
mannes sunes inti trinket sîn  
bluot, ni habet ír thanne líb in  
íu. Thér thar izzit min fleisg inti  
trinkit min bluot, habet ewin lib,  
inti ih arweccu inan in themo  
iungisten tage. Min fleisg  
warlichio ist muos inti min bluot  
warlichio ist trang. Thér thar  
izzit min fleisg inti trinkit min  
bluot, in mir wonet inti ih in  
imo. Soso mih santa lebanti  
fater inti ih leben thuruh then  
fater, inti thér thar mih izzit, inti  
her lebet thuruh mih. Thiz ist  
brot thaz fon himile nidarsteig:  
nalles soso azzun hiwara fatara  
manna inti sturbun: thér thar  
izzit thiz brot, lebet zi ewidu.

82

11a\*

Thisu quad he in samanungu  
lerenti in Capharnaum. Manege  
gihorente fon sinen iungiron  
quadun: hart ist thiz wort, wer  
mag thaz gihoren? Wizzanti  
heilant mit imo selbomo thaz  
murmorotun fon thiú

Jn 6 62b.  
63.  
64.  
65a.  
66.

discipuli eius, dixit eis: hoc vos scandalizat? **Si ergo videritis filium hominis ascendentem ubi erat prius?** Spiritus est qui vivificat, caro non prodest quicquam: verba quæ ego locutus sum vobis spiritus et vita sunt. **Sed sunt quidam ex vobis qui non credunt.** Et dicebat: propterea dixi vobis, quia nemo potest venire ad me, nisi fuerit ei datum a patre meo.

Jn 6 67  
68.  
69.  
70.  
71.  
72.

Ex hoc multi discipulorum eius abierunt retro et iam non cum illo ambulabant. **Dixit ergo Ihesus ad duodecim: numquid et vos vultis abire?** Respondit ergo Simon Petrus: domine, ad quem ibimus? verba vitæ æternæ habes, **et nos credimus, et cognovimus quia tu es Christus filius dei.** Respondit eis Ihesus: nonne ego vos duodecim elegi? et ex vobis unus diabolus est. **Dicebat autem Iudam Simonis Scariothis; hic enim erat traditurus eum, cum esset unus de duodecim.**

murmured at this, said to them: Doth this scandalize you? **If then you shall see the Son of man ascend up where he was before?** It is the spirit that quickeneth: the flesh profiteth nothing. The words that I have spoken to you are spirit and life. **But there are some of you that believe not.** And he said: Therefore did I say to you that no man can come to me, unless it be given him by my Father.

After this, many of his disciples went back and walked no more with him. **Then Jesus said to the twelve: Will you also go away?** And Simon Peter answered him: Lord, to whom shall we go? Thou hast the words of eternal life, **and we have believed and have known that thou art the Christ, the Son of God.** Jesus answered them: Have not I chosen you twelve? And one of you is a devil. **Now he meant Judas Iscariot, the son of Simon: for this same was about to betray him, whereas he was one of the twelve.**

82  
11b\*

sina iungoron, quad in: thaz ist hiu aswih? Oba ir gisehat then mannes sun úfstiganten thar he ér was? Geist ist the dár libfestigot, fleisg nist biderbi íowiht; wort thiu ih sprah iu, geist inti lib sint. Ouh suma sint fon iu thie dar ni giloubent. Inti quad: bidu quad ih iu, wanta neoman ni mag biquemen zi mir, niba imo werda gigeban fon minemo fater.

82  
12

Fon thanan manege sinero iungerono fuorun widar inti giu nalles mit imo giengun. Quad dér heilant ad duodecim: eno nu wollet ir faran? Antvurtenti Simon Petrus: trohtin, zi wemo farames? wort ewines libes habes, inti wir giloubtomes inti uorstuontumes wanta thu bis Crist gotes sun. Antvurtenti in der heilant: eno nu ih ivwih zweliui gicoos? inti fon iu ein tiwal ist. Quad warlicho Iudam Simonem Scariothen, dér was selanti inan mit thiu was ein fon then zweliuin.

**LXXXIII. UBI QUIDAM PHARISÆUS ROGAVIT IHESUM AD PRANDIUM  
ET COGITABAT, QUARE NON FUERIT BAPTIZATUS.**

Lc 11 37b,c  
38.

Rogavit autem illum  
quidam Phariseus ut pranderet  
apud se. Et ingressus recubuit.  
*Phariseus autem coepit intra  
se reputans dicere, quare non  
baptizatus esset ante  
prandium.*

And as he was speaking, a  
certain Pharisee prayed him that  
he would dine with him. And he  
going in, sat down to eat. *And the  
Pharisee began to say, thinking  
within himself, why he was not  
washed before dinner.*

83  
1

Bat inan sum Phariseus thaz  
he goumoti mit imo. Inti ingieng  
inti gisaz. Bigonda the Phariseus  
innan imo hahtonti queden: bi  
hiu ni wari thu githwagan eer  
goumu?

Lc 11 39  
40.  
41.

Et ait dominus ad illum:  
nunc vos Pharisei quod de foris  
est calicis et catini mundatis,  
quod autem intus est vestrum,  
plenum est rapina et iniquitate.  
*Stulti! nonne qui fecit quod  
de foris est, etiam id quod de  
intus est fecit? Verumtamen  
quod superest, date  
elemosinam, et ecce omnia  
munda sunt vobis.*

And the Lord said to him:  
Now you, Pharisees, make clean  
the outside of the cup and of the  
platter: but your inside is full of  
rapine and iniquity. *Ye fools, did  
not he that made that which is  
without make also that which is  
within? But yet that which  
remaineth, give alms: and behold,  
all things are clean unto you.*

83  
2

Inti quad trohtin zi imo: nu ir  
Pharisei thaz dar uzzana ist thes  
keliches inti thero scuzzilun  
subret, thaz dar warlichon innan  
iu ist, fol ist notnunfti inti  
unrehte. Tumbe! eno nu the teta  
thaz dar uzzana ist, giwesso thaz  
thaz dar innana ist teta? Thoh  
widoro thaz ubiri ist gebet  
elemosinam, inti senu elliu  
gisubritiu werdant iu.

Mc 7 1b,c  
2.  
Mt 15 1d  
2.

Pharisei et quidam de  
scribis venientes ab  
Hierosolimis, *et cum vidissent  
quosdam ex discipulis  
communibus manibus, id est  
non lotis manibus, manducare  
panes, vituperaverunt  
dicentes: quare discipuli tui  
transgrediuntur traditionem  
seniorum? non enim lavant  
manus suas, cum panem  
manducant.*

*There were*<sup>1</sup> Pharisees and  
some of the scribes, coming from  
Jerusalem, *and when they had  
seen some of his disciples eat  
bread with common, that is, with  
unwashed hands, they found fault,  
saying: Why do thy disciples  
transgress the tradition of the  
ancients? For they wash not their  
hands when they eat bread.*

83  
3

Pharisei inti sume fon then  
scribis quemente ab  
Hierosolimis, inti mittiu see  
gisahun sume fon sinen  
iungoron mit unsubren hantun,  
thaz ist ni giwasganen hantun,  
ezzan brot, lastrotun sie sus  
quedente: bi hui thine iungoron  
ubargangent lera altero? ni  
wasgent iro henti, mittiu se brot  
ezzan.

Mt 15 3a,b

Ipse autem respondens ait  
illis: quare et vos  
transgredimini mandatum dei  
propter

But he answering, said to  
them: Why do you also transgress  
the commandment of God for

83  
4a

He warlichon antvurtenti  
quad in: bi hui ir ubargangent  
gotes bibot thuruh

<sup>1</sup> The decapitation of the verse in latin by 'et conveniunt ad eum' has no serious effect on the grammar in Latin, but in English, a passive introduction, such as '*There were*' is needed.

Mt 15 3c 4.	traditionem vestram? <b>nam</b> deus dixit: <i>honora patrem et matrem,</i> <b>et</b> <i>qui maledixerit patri vel matri,</i> <i>morte moriatur.</i>	your tradition? <b>For God said:</b> <i>Honour thy father and mother:</i> <b>And:</b> <i>He that shall curse father or mother,</i> <i>let him die the death.</i>	83 4b	iuwar gisasznissi? bidu got quad: <i>eere thinan fater inti muoter,</i> inti <i>de dar ffluochot sinemo fater inti</i> <i>muoter, dode arsterbe.</i>
Mt 15 5 6.	Vos autem dicitis: quicumque dixerit patri vel matri: munus quodcumque est ex me tibi proderit, <b>et non</b> <b>honorificabit patrem suum aut</b> <b>matrem, et irritum fecistis</b> <b>mandatum dei propter</b> <b>traditionem vestram.</b>	But you say: Whosoever shall say to father or mother, The gift whatsoever proceedeth from me, shall profit thee, <b>and he shall not</b> <b>honour his father or his mother:</b> <b>and you have made void the</b> <b>commandment of God for your</b> <b>tradition.</b>	83 5	Ir giwesso quedent: so wer so quidit sinemo fater inti muoter: so welih geba so ist fon mir, thir ist biderbi, inti ni eeret sinan fater inti muoter, inti gimerrit tatun gotes bibot thuruh iuvuar gisasznissi.
Mc 7 3 4. 8c. Mt 15 6b	Pharisei enim et omnes Iudei nisi crebro lavent manus non manducant, tenentes traditionem seniorum, <b>et a</b> <b>foro nisi baptizentur non</b> <b>comedunt, et alia multa quæ</b> <b>tradita sunt illis servare,</b> <b>baptismata calicum et</b> <b>urceorum, et æramentorum et</b> <b>lectorum, et alia his similia</b> <b>faciunt multa; irritum fecistis</b> <b>mandatum dei propter</b> <b>traditionem vestram.</b>	For the Pharisees and all the Jews eat not without often washing their hands, holding the tradition of the ancients, <b>and</b> <b>when they come from the market,</b> <b>unless they be washed, they eat</b> <b>not: and many other things there</b> <b>are that have been delivered to</b> <b>them to observe, the washings of</b> <b>cups and of pots and of brazen</b> <b>vessels and of beds. and many</b> <b>other things you do like to these;</b> <b>you have made void the</b> <b>commandment of God for your</b> <b>tradition.</b>	83 6	Thie Pharisei inti alle Iudei nobe see oftto wasgen iro henti ni ezzant, habente gisasznissi altero, inti fon strazu noba sih githuahan ni ezzant, inti andriu manigu thi u gigebanu sint in zi haltanne, wasgan kelicho inti urceolo inti eruazzo inti betteo, inti andriu gilichu then tuont manigiu, inti gimerrit tatun gotes bibot thuruh iuvuar gisasznissi.
Mt 15 7 8. 9. Mc 7 8a	Hypochritæ! bene prophetavit de vobis Esaias dicens: <b>populus hic labiis me</b> <b>honorat, cor autem eorum</b> <b>longe est a me;</b> sine causa autem colunt me docentes doctrinas mandata hominum, <b>relinquentes enim mandatum</b> <b>dei</b>	Hypocrites, well hath Isaias prophesied of you, saying: <b>This</b> <b>people honoureth me with their</b> <b>lips: but their heart is far from me;</b> and in vain do they worship me, teaching doctrines and commandments of men, <b>for</b> <b>leaving the commandment of</b> <b>God,</b>	83 7a	Lichazera! wola wizogota fon îu Esaias quedanti: thiz folc mit leffurun eeret mih, iro herza ist uerro fon mir; uzzan sacha bigangent mih, lerente lerunga inti manno bibot; forlazzente warlichu gotes bibot

(128)

Mc 7 8b

tenetis traditionem hominum.

you hold the tradition of men.

83

7b

83

8

habet manno gisaznissi.

Mt 15 10  
11.

Et convocatis ad se turbis  
dixit eis: audite et intellegite.  
Non quod intrat in os,  
coinquinat hominem, sed quod  
procedit ex ore, hoc  
coinquinat hominem.

And having called together the  
multitudes unto him, he said to  
them: Hear ye and understand.  
Not that which goeth into the  
mouth defileth a man: but what  
cometh out of the mouth, this  
defileth a man.

83

9

Inti giladoten zi imo menigin  
quad in: gihoret inti uorstantent.  
Nalles thaz ingengit in mund,  
giunsubrit man, ouh thaz dar  
uzgengit fon themo munde,  
unsubrit man.

Mt 15 12  
13.  
14.

Tunc accedentes discipuli  
eius dixerunt ei: scis quia  
Pharisei audito verbo  
scandalizati sunt? At ille  
respondens ait: omnis  
plantatio quam non plantavit  
pater meus cælestis  
eradicabitur. Sinite illos: cæci  
sunt, duces cecorum. Cecus  
autem si ceco ducatum prestet,  
ambo in foveam cadunt.

Then came his disciples, and  
said to him: Dost thou know that  
the Pharisees, when they heard  
this word, were scandalized? But  
he answering, said: Every plant  
which my heavenly Father hath  
not planted, shall be rooted up.  
Let them alone: they are blind,  
and leaders of the blind. And if  
the blind lead the blind, both fall  
into the pit.

Tho zuogangente sina  
iungoron quadun imo: weistu  
thaz the Farisei gihortemo worte  
sint biswichana? Er tho  
antvurteni quad: eogilih  
flanzunga the dar ni flanzoota  
min fater himilisch, arvurzolut  
wirdit. Lazet sie, sie sint blinte  
inti blintero leitidon. Blinter oba  
blintemo leitidon forgibit, beidæ  
in gruobe uallent.

### LXXXIII. DE APOSTOLIS, QUARE NON LOTIS MANIBUS MANDUCARENT.

Mc 7 17

Mt 15 15

16.

17.

18.

Et cum introisset in  
domum a turba, <sup>1</sup>interrogabat  
eum Petrus: edissere nobis  
parabolam istam. At ille dixit:  
adhuc et vos sine intellectu  
estis? Non intellegitis? omne  
quod in os intrat in ventrem  
vadit et in secessum emittitur;  
quæ autem procedunt de ore,  
de corde exeunt, et ea  
coinquant hominem.

And when he was come into  
the house from the multitude,  
<sup>1</sup>Peter asked him: Expound to us  
this parable. But he said: Are you  
also yet without understanding?  
Do you not understand?  
Whatsoever entereth into the  
mouth, goeth into the belly, and is  
cast out into the privy; but the  
things which proceed out of the  
mouth, come forth from the heart,  
and those things defile a man.

84

1

Inti mittiu ingeng in hws fon  
dero menigi, tho fragata inan  
Petrus: arsage uns thesa ratissa.  
Er quad tho: inti ir birut noh  
uzan uorstantnissi? ni  
uorstantent ir? al daz in mund  
inget, in wamba uerit inti in  
uzgang wirdit gisentit; thi u dar  
framgangent fon themo munde,  
fon themo herzen uzgangent,  
inti thi u unsubrent man.

Mt 15 19a,b  
Mc 7 22a

De corde enim exeunt  
cogitationes malæ homicidia  
adulteria fornicationes furta  
falsa testimonia avaritia  
nequitia dolus

For from the heart come forth  
evil thoughts, murders, adulteries,  
fornications, thefts, false  
testimonies, covetousness,  
wickedness, deceit,

84

2a

Fon herzen uzgangent ubila  
githanca, manslahti, uorigiri,  
huor, thiuba, luggiu giwiznissu,  
girida, balarati, feichan,

<sup>1</sup> ‘interrogabat eum Petrus’ :: The first two words are from Mc. and the third is from Mt. :: the word order is different in English. Also, in the original Vulgate verse, ‘interrogabant eum discipuli’ the verb was plural, here it has to be modified to singular. – ‘Peter asked him’



Mc 7 22b Mt 15 20	inpudicitia oculus malus blasphemia superbia stultitia. Hæ sunt quæ coinquant hominem, non lotis autem manibus manducare non coinquant hominem.	lasciviousness, an evil eye, blasphemy, pride, foolishness. These are the things that defile a man. But to eat with unwashed hands doth not defile a man.	84 2b	uncusgida, ubil ouga, bismarunga, ubarhuht, tumpnissi. Thisiu sint thiu dar unsubrent man, nalles mit ungiwaganen hantun ezzan ni unsubrit man.
----------------------	--	---	----------	--

#### LXXXV. DE MULIERE SYROPHONISSA QUÆ PRO FILIA SUA PETEBAT.

Mc 7 24a Mt 15 21b	Et inde surgens abiit in partes Tyri et Sidonis.	And rising from thence he went into the coast of Tyre and Sidon.	85 1	Thanan arstantanti fuor in thiu enti Tyri et Sidonis.
Mt 15 22a Mc 7 26 Mt 15 22c,d	Et ecce mulier cananea gentilis Syrophenissa genere clamavit dicens: miserere mei domine fili David, filia mea male a dæmonio vexatur.	And behold a woman of Canaan a Gentile, a Syrophenician born, crying out, said to him: Have mercy on me, O Lord, thou son of David: my daughter is grievously troubled by a devil.	85 2	Inti senu tho wib heidin Syrophenissa cunne reof quedenti: milti mir, trohtin sun Dauides, min tohter ubilo fon themo tiwale giweigist ist.
Mt 15 23 24.	Ihesus autem <sup>1</sup> non respondit ei verbum, et accedentes discipuli eius rogabant eum dicentes: dimitte eam, quia clamat post nos. Ipse autem respondens ait: non sum missus nisi ad oves quæ perierant domus Israhel.	Jesus though <sup>1</sup> answered her not a word. And his disciples came and besought him, saying: Send her away, for she crieth after us. And he answering, said: I was not sent but to the sheep, that are lost of the house of Israel.	85 3	Ther heilant ni gab iru nihhein antvurti, inti giengun tho sina iungoron, batun inan quedente: uorlaz sie, wanta siu ruofit after uns. Her tho antvurtanti inti quad: ni bin gisentit noba zi scafun thiu dar uorvurdun Israhelo huses.
Mt 15 25 Mc 7 27a Mt 15 26b 27. 28b,c.	At illa venit et adoravit eum dicens: domine, adiuva me! Qui dixit: sine prius saturari filios. Non est enim bonum sumere panem filiorum et mittere canibus. At illa dixit: etiam, domine, nam et catelli edunt de micis quæ cadunt de mensa domini <sup>3</sup> suorum. <sup>4</sup> Et tunc ait illi: o mulier, magna est fides tua, fiat tibi sicut vis. Et sanata est filia illius ex illa hora.	But she came and adored him, saying: Lord, help me. But he <sup>2</sup> said to her: suffer first the children to be filled: It is not good to take the bread of the children, and to cast it to the dogs. But she said: Yea, Lord; for the whelps also eat of the crumbs that fall from the table of their master <sup>3</sup> . <sup>4</sup> Then he said to her: O woman, great is thy faith: be it done to thee as thou wilt: and her daughter was cured from that hour.	85 4	Siu quam tho inti betota inan quedenti: trohtin, hilf mir. Er quad tho: laz eer thiu kind gisatotiu werden. Nist guot zi nemenna thero ckindo brot inti zi werfenna huntun. Siu quad tho: zisperi, trohtin, wanta welfa ezzan fon brosmun theo dar uallent fon discu iro herono. Tho quad iru: wib, mihil ist thin giloubo, wesa dir so du wili. Inti was tho giheilil iro tohter fon dero ziti.

<sup>1</sup> 'Ihesus autem' :: not part of the Vulgate verse:: dictionary translation gives :: 'Jesus though'

<sup>2</sup> 'Who said' :: see above.

<sup>3</sup> Douay has 'masters' correctly following the Latin, 'dominorum' but the Latin has 'mensa' for 'table', which is clearly SINGULAR. Therefore it is not grammatically logical for 'dominorum' to be plural as given. Ephraem Syrus, reading Tatian, sees 'domini', and notes the singular, pointedly. The allegorical reference to one master is tantamount to a confession by a Gentile of the Unity of God, and this qualifies to Jesus as a confession of faith, hence she is now seen as one of the 'Children'

<sup>4</sup> 'Et tunc ait illi:' :: not part of the Vulgate verse:: dictionary translation gives :: 'Then he said to her:'

**LXXXVI. UBI IHESUS SURDUM ET MUTUM SANAT.**

Mc 7 31

32.  
33.  
34.  
35.

Et iterum exiens de finibus Tyri venit per Sidonem ad mare Galileæ inter medios fines Decapoleos. **Et adducunt ei surdum et mutum et deprecabantur eum ut inponat illi manum.** Et adpræhendens eum de turba seorsum misit digitos suos in auriculas et exspuens tetigit linguam eius. **Et suspiciens in celum ingemuit et ait illi: effeta, quod est adaperire.** Et statim apertæ sunt aures eius et solutum est vinculum linguæ eius, et loquebatur recte.

And again going out of the coasts of Tyre, he came by Sidon to the sea of Galilee, through the midst the of the coasts of Decapolis. **And they bring to him one deaf and dumb: and they besought him that he would lay his hand upon him.** And taking him from the multitude apart, he put his fingers into his ears: and spitting, he touched his tongue. **And looking up to heaven, he groaned and said to him: Ephpheta, which is, Be thou opened.** And immediately his ears were opened and the string of his tongue was loosed and he spoke right.

86  
1

Inti abur uzgangenti fon marcun Tyri quam thuruh Sidonem zemo sewe Galileæ untar mitte marca zehen burgo. Tho brahtun zi imo touban inti stumman inti batun in thaz he sina hant anan inan legiti. Er tho nam inan fon thero menigi suntrigun, santa sina uingara in sina orun inti uzspiwanti ruorta sina zungun. Scowonti in himil sufttota inti quad imo: effeta, thaz ist intuo. Inti tho sliumo giofnotun sih sinu orun inti zilosta sih gibenti sineru zungun, inti sprah rehto.

Mc 7 36

37.

Et precepit illis ne cui dicerent; quanto autem eis precipiebat tanto magis plus prædicabant **et eo amplius ammirabantur dicentes: bene omnia fecit, et surdos fecit audire et mutos loqui.**

And he charged them that they should tell no man. But the more he charged them, so much the more a great deal did they publish it **and so much the more did they wonder, saying: He hath done all things well. He hath made both the deaf to hear and the dumb to speak.**

86  
2

Gibot her in tho thaz sie niheinagamo ni sagatin; so her iz mer uorbót so sie iz mer predigotun inti eo so mer wntorotun sus quedente: alliu teta wola, inti touba teta horente inti stumma sprechente.

**LXXXVII. UBI IHESUS SUPER PUTEUM IACOB MULIERI SAMARITANÆ LOCUTUS EST.**

Jn 4 4

5.  
6.

Oportebat autem eum transire per Samariam. **Venit in civitatem Samariæ quæ dicitur Sychar, iuxta predium quod dedit Iacob Ioseph filio suo.** Erat ibi fons Iacob. Ihesus ergo fatigatus ex itinere sedebat sic super fontem; hora erat quasi sexta.

And he was of necessity to pass through Samaria. **He cometh therefore to a city of Samaria, which is called Sichar, near the land which Jacob gave to his son Joseph.** Now Jacob's well was there. Jesus therefore, being wearied with his journey, sat thus on the well. It was about the sixth hour.

87  
1

Gilamf inan uaran thuruh Samariam. Inti quam tho in burg Samariæ thiu dar ist giquetan Sychar, nah uodile den dar gab Iacob Iosebe sinemo sune. Was dar brunno Iacobes. Der heilant was giweigiti fon dero wegeuerti, saz so oba themo brunnen; was tho zit nah sehsta.

Jn 4 7

Venit mulier de Samaria haurire aquam. Dicit ei Ihesus: da mihi bibere.

There cometh a woman of Samaria, to draw water. Jesus saith to her: Give me to drink.

87  
2a

Quam tho wib fon Samariu sceffen wazzar. Tho quad iru der heilant: gib mir trinkan.

Jn 4 8.  
9.

Discipuli enim eius abierant in civitatem, ut cibos emerent.

Dicit ergo ei mulier illa Samaritana: quomodo tu Iudeus cum sis bibere a me poscis quæ sum mulier Samaritana? non enim coutuntur Iudei Samaritanis.

Jn 4 10  
11,  
12.

Respondit Ihesus et dixit ei: si scires donum dei et quis est qui dicit tibi: da mihi bibere, tu forsitan petisses ab eo, et dedisset tibi aquam vivam. **Dicit ei mulier: domine, neque in quo haurias habes et puteus altus est: unde ergo habes aquam vivam?** Numquid tu maior es patre nostro Iacob qui dedit nobis puteum, et ipse ex eo bibit et filii eius et pecora eius?

Jn 4 13  
14.

Respondit Ihesus et dixit ei: omnis qui bibet ex aqua hac sitiet iterum, qui autem biberit ex aqua quam ego dabo ei, non sitiet in æternum, **sed aqua quam ego dabo ei fiet in eo fons aquæ salientis in vitam æternam.**

Jn 4 15a

Dicit ad eum mulier: domine, da mihi hanc aquam, ut non sitiam neque veniam

For his disciples were gone into the city to buy meats. Then that Samaritan woman saith to him: How dost thou, being a Jew; ask of me to drink, who am a Samaritan woman? For the Jews do not communicate with the Samaritans.

Jesus answered and said to her: If thou didst know the gift of God and who he is that saith to thee: Give me to drink; thou perhaps wouldst have asked of him, and he would have given thee living water. **The woman saith to him: Sir, thou hast nothing wherein to draw, and the well is deep. From whence then hast thou living water?** Art thou greater than our father Jacob, who gave us the well and drank thereof, himself and his children and his cattle?

Jesus answered and said to her: Whosoever drinketh of this water shall thirst again: but he that shall drink of the water that I will give him shall not thirst for ever, **but the water that I will give him shall become in him a fountain of water, springing up into life everlasting.**

The woman said to him: Sir, give me this water, that I may not thirst, nor come

87  
2b

Sine iungoron giengun in burg, thaz sie muos couftin. Tho quad imo wib thaz samaritanisga: weo thu mit thi u Iudeisg bis trinkan fon mir bitis, mit thi bin wib samaritanisg? ni ebanbruchent Iudei Samaritanis.

87  
3

Tho antlingita ther heilant inti quad iru: oba thu wessis gotes geba inti wer ist the dir quidit: gib mir trinkan, thu odowan batis fon imo thaz he dir gabi lebenti wazzar. Tho quad imo thaz wib: hérro, thu nu ni habes mit hiu scefes inti thi u fuzze teof ist: wanan habes lebenti wazzar? Eno thu bistu mera unsaremo fater Iacobe the dar gab uns den phuzi: her tranc fon imo inti sina suni inti sin fihu.

87  
4

Tho antvurtanti der heilant in quad iru: giwelih de dar trinkit fon wazzare thesemo, thurstit inan abur, de dar trinkit fon thesemo wazzare thaz ih gibu, ni thurstit zi ewidu, ouh wazzar thaz ih imo gibu ist in imo brunno wazzares ufspringanti in ewin lib.

87  
5a

Tho quad zi imo thaz wib: hérro, gib mir thaz wazzar, thaz mih ni thurste noh ni queme

(132)

Jn 4 15b

16.  
17.  
18.  
19.  
20.  
21.  
22.  
23.  
24.

huc haurire. **Dicit ei Ihesus: vade, voca virum tuum et veni.** Respondit mulier et dixit: non habeo virum. Dicit ei Ihesus: bene dixisti, quia non habeo virum; **quinque enim viros habuisti, et nunc quem habes non est tuus vir: hoc vere dixisti.** Dicit ei mulier: domine, video quia propheta es tu. **Patres nostri in monte hoc adoraverunt, et vos dicitis quia in Hierusolymis est locus ubi adorare oportet.** Dicit ei Ihesus: mulier, crede mihi, quia veniet hora, quando neque in monte hoc neque in Hierosolymis adorabitis patrem. **Vos adoratis quod nescitis, nos adoramus quod scimus, quia salus ex Iudeis est.** Sed venit hora et nunc est, quando veri adoratores adorabunt patrem in spiritu et veritate, nam et pater tales quaerit qui adorent eum. **Spiritus est deus, et eos qui adorant eum, in spiritu et veritate oportet adorare.**

Jn 4 25  
26.

Dicit ei mulier: scio quia Messias venit, qui dicitur Christus; cum ergo venerit ille, nobis adnuntiabit omnia. **Dicit ei Ihesus: ego sum qui loquor tecum.**

Jn 4 27a

Et continuo

hither to draw. **Jesus saith to her: Go, call thy husband, and come.** The woman answered and said: I have no husband. Jesus said to her: Thou hast said well: I have no husband; **for thou hast had five husbands: and he whom thou now hast is not thy husband. This, thou hast said truly.** The woman saith to him: Sir, I perceive that thou art a prophet. **Our fathers adored on this mountain: and you say that at Jerusalem is the place where men must adore.** Jesus saith to her: Woman, believe me that the hour cometh, when you shall neither on this mountain, nor in Jerusalem, adore the Father. **You adore that which you know not: we adore that which we know. For salvation is of the Jews.** But the hour cometh and now is, when the true adorers shall adore the Father in spirit and in truth. For the Father also seeketh such to adore him. **God is a spirit: and they that adore him must adore him in spirit and in truth.**

The woman saith to him: I know that the Messias cometh, who is called Christ: therefore, when he is come, he will tell us all things. **Jesus saith to her: I am he, who am speaking with thee.**

And immediately

87  
5b

hera scephen. Tho quad iru der heilant: uar inti halo thinan gomman inti quim (hara). Antvurtanti daz wib inti quad: ni habu gomman. Tho quad iru der heilant: wola quadi thaz thu ni habes gomman: thu habetos finf gomman, inti den thu nu habes nist din gomman: thaz quadi du war. Tho quad imo daz wib: hërro, ih gisihu daz thu wizogo bist. Unsara fatera in thesemo berge betotun, inti ir quedent, wanta in Hierusalem ist stat dar gilimphit zi bettonne. Tho quad iru der heilant: wib, giloubi mir, wanta quimit zit danna noh in thesemo berge noh in Hierusolimis betot ir fater. Ir bettot daz ir ni wizzunt, wir betomes daz wir wizzumes, wanta heili fon Iudeis ist. Ouh quimit zit inti nu ist, danna thie waron betere betont den fater in geiste inti in ware, wanta der fater sulicha suochit de dar beton inan. Geist ist got, inti the dar inan betont, in geiste inti ware gilimfit zi

87  
6

Tho quad imo daz wib: ih weiz wanta Messias quimit, the giquetan ist Crist: thanna her quimit, her gisaget uns alliu. Tho quad iru der heilant: ih bin the sprichu mit thir.

87  
7a

Inti sliumo

Jn 4 27b  
28.  
29.  
30.

venerunt discipuli eius, et mirabantur quare cum muliere loquebatur. Nemo tamen dixit: quid quæris aut quid loqueris cum ea? **Reliquit ergo hydriam suam mulier et abiit in civitatem et dicit illis hominibus:** venite et videte hominem qui dixit mihi omnia quæcumque feci, numquid ipse est Christus? **Exierunt de civitate et veniebant ad eum.**

his disciples came. And they wondered that he talked with the woman. Yet no man said: What seekest thou? Or: Why talkest thou with her? **The woman therefore left her waterpot and went her way into the city and saith to the men there:** Come, and see a man who has told me all things whatsoever I have done. Is not he the Christ? **They went therefore out of the city and came unto him.**

87  
7b

quamun tho sina iungoron, inti wntrotun bi hui her mit wibe sprachi. Neman ni quad thoh: waz suochois odo waz sprichis mit iru? Uorliez tho iru wazzarfaz daz wib inti fuor in burg inti sagata then mannun: quemet inti gisehet then man the mir quad alliu so welichu so ih teta, eno nist her Crist? Tho giengun sie uz fon dero burgi inti quamun zi imo.

Jn 4 31  
32.  
33.  
34.  
35.  
36a.

Interea rogabant eum discipuli dicentes: Rabbi, manduca. **Ille autem dixit eis: ego cibum habeo manducare quem vos non scitis.** Dicebant ergo discipuli ad invicem: numquid aliquis attulit ei manducare? **Dicit eis Ihesus: meus cibus est ut faciam voluntatem eius qui misit me, ut perficiam opus eius.** Nonne vos dicitis, quod adhuc quattuor menses sunt et messis venit? Ecce dico vobis: levate oculos vestros et videte regiones quia albæ sunt iam ad messem. **Et qui metit mercedem accipit et congregat fructum in vitam æternam, ut et qui seminat simul gaudeat**

In the mean time, the disciples prayed him, saying: Rabbi, eat. **But he said to them: I have meat to eat which you know not.** The disciples therefore said one to another: Hath any man brought him to eat? **Jesus saith to them: My meat is to do the will of him that sent me, that I may perfect his work.** Do not you say: There are yet four months, and then the harvest cometh? Behold, I say to you, lift up your eyes, and see the countries. For they are white already to harvest. **And he that reapeth receiveth wages and gathereth fruit unto life everlasting: that both he that soweth and he that reapeth**

87  
8a

Untar diu batun inan sina iungoron sus quedente: meister, iz, Her quad in tho: ih muos haben zi ezzenna thaz ir ni wizzunt. Tho quadun the iungoron untar in zwisgen: eno ni brahta imo wer zi ezzanna? Tho quad in der heilant: min muos ist thaz ih wirche thes willon the mih santa, thaz ih thuruhfreme sin wer. Eno ni quedet ir, thaz noh nu uior manoda sint inti arn quimit? ih quidu íu: hebet úf iwariu ougun inti sehet thiu lant, bidu siu wizu sint íu zi arni. Inti the dar arnot, mieta intfahit inti samonot frucht in ewin lib, thaz der the sahit saman giueha

(134)

Jn 4 36b.  
37.  
38.

et qui metit. In hoc enim est  
verbum verum: quia alius est  
qui seminat et alius est qui  
metit. Ego misi vos metere  
quod vos non laborastis: alii  
laboraverunt, et vos in labores  
eorum introistis.

may rejoice together. For in this  
is the saying true: That it is one  
man that soweth, and it is another  
that reapeth. I have sent you to  
reap that in which you did not  
labour. Others have laboured: and  
you have entered into their  
labours.

87  
8b

inti the dar arnot. In thiū ist war  
wort: wanta andar ist the sahit  
inti ander ist the arnot. Ih santa  
iuwih zi arnonne thaz ir ni  
arbeitotut: andre arbeitotun, inti  
ir in iro arbeit ingiengunt.

Jn 4 39  
40.  
41.  
42.

Ex civitate autem illa multi  
crediderunt in eum  
Samaritanorum propter  
verbum mulieris testimonium  
perhibentis: quia dixit mihi  
omnia quaecumque feci. Cum  
venissent ergo ad illum  
Samaritani, rogaverunt eum ut  
ibi maneret; et mansit ibi duos  
dies. Et multo plures  
crediderunt propter sermonem  
eius et mulieri dicebant: quia  
iam non propter tuam  
loquelam credimus; ipsi enim  
audivimus, et scimus quia vere  
hic est salvator mundi.

Now of that city many of the  
Samaritans believed in him, for  
the word of the woman giving  
testimony: He told me all things  
whatsoever I have done. So when  
the Samaritans were come to him,  
they desired that he would tarry  
there. And he abode there two  
days. And many more believed in  
him, because of his own word.  
And they said to the woman: We  
now believe, not for thy saying:  
for we ourselves have heard him  
and know that this is indeed the  
Saviour of the world.

87  
9

Fon dero burgi manege  
giloubtun in inan thero  
Samaritanorum thuruh wort thes  
wibes giwizscaf imo sagantes:  
wanta quad mir alliu thiū ih teta.  
Tho sie zi imo quamun the  
Samaritani, batun inan thaz her  
dar wonati, inti wonata dār  
zwena taga. Inti michilu  
menigiron giloubtun thuruh sin  
wort inti themo wibe quadun:  
bidu wir iu nalles thuruh dina  
spracha giloubemes: wir selbon  
gihortomes, inti wizzumes  
wanta zi wara theser ist heilant  
mittilgartes.

**LXXXVIII. UBI HIEROSOLYMIS INFIRMUM CURAVIT QUI XXXVIII ANNIS IACUIT IN INFIRMITATE  
ET MULTA CUM IUDÆIS EIUS OCCASIONE DISPUTAVIT.**

Jn 5 1  
2.  
3.  
4a.

Post hæc erat dies festus  
Iudeorum, et ascendit Ihesus  
Hierusolymis. Est  
Hierosolimis probatica  
piscina, quæ cognominatur  
hebraice Bethsaida, quinque  
porticus habens. In his iacebat  
multitudo magna languentium  
cecorum claudorum aridorum  
exspectantium aquæ motum.  
Angelus autem domini  
secundum tempus descendebat

After these things was a  
festival day of the Jews: and Jesus  
went up to Jerusalem. Now there  
is at Jerusalem a pond, called  
Probatica, which in Hebrew is  
named Bethsaida, having five  
porches. In these lay a great  
multitude of sick, of blind, of  
lame, of withered: waiting for the  
moving of the water. And an  
angel of the Lord descended at  
certain times

88  
1a

After thiū was itmali tag  
Iudeono, inti arsteig der heilant  
zi Hierusalem. Ist in Hierusalem  
scáfwiwari, the ginemnit ist in  
ebreiscun Bethsaida, uinf  
phorzicha habenti. In then lag  
mihil menigi seohhoro blinterō  
halzaro inti durrero, beitontero  
wazzeres giruornissi. Gotes  
engil after ziti nidarsteig

Jn 5 4b.	in piscinam et movebat aquam. Qui ergo primus descendisset post motum aquæ, sanus fiebat a quocumque languore tenebatur.	into the pond and the water was moved. And he that went down first into the pond after the motion of the water was made whole of whatsoever infirmity he lay under.	88 1b	in den wiwari inti ruorta thaz wazzar. Der dar erist ingisteig aftter giruornisse thes wasseres, heil was uon so welichero suhti was bihabet.
Jn 5 5 6. 7.	Erat autem quidam homo ibi triginta octo annos habens in infirmitate sua. <b>Hunc cum vidisset Ihesus iacentem et cognovisset quia iam multum tempus habet, dicit ei: vis sanus fieri?</b> Respondit ei languidus: domine, hominem non habeo, ut cum turbata fuerit aqua mittat me in piscinam; dum venio enim ego, alius ante me descendit.	And there was a certain man there that had been eight and thirty years under his infirmity. <b>When Jesus had seen him lying<sup>1</sup>,</b> and knew that he had been now a long time, he saith to him: <b>Wilt thou be made whole?</b> The infirm man answered him: Sir, I have no man, when the water is troubled, to put me into the pond. For whilst I am coming, another goeth down before me.	88 2	Was sum man dar drizog inti ahto far habenti in sinero unmahti. Then mittiu der heilant gisah ligentan inti uorstuont bidu her iu manege ziti habeta, quad imo: wil thu heil wesan? Tho antvurtita imo the seocho: trohtin, ni haben man, mittiu daz wazzar giruorit wirdit, der mih sente in den wiwari; mittiu danne ih quimu, ander eer mir nidarstigit.
Jn 5 8 9.	Dicit ei Ihesus: surge, tolle grabatum tuum et ambula. <b>Et statim sanus factus est homo, et sustulit grabatum suum et ambulabat. Erat autem sabbatum in illo die.</b>	Jesus saith to him: Arise, take up thy bed and walk. <b>And immediately the man was made whole: and he took up his bed and walked. And it was the Sabbath that day.</b>	88 3	Tho quad imo der heilant: arstant inti nim thin dragabetti inti gang. Inti sliumo heil gidan ward der man, inti nam sin dragabetti inti gieng. Was sambaztag in themo tage.
Jn 5 10 11. 12.	Dicebant Iudei illi qui sanus fuerat: sabbatum est, non licet tibi tollere grabatum tuum. <b>Respondit eis: qui me fecit sanum, ille mihi dixit: tolle grabatum tuum et ambula.</b> Interrogaverunt ergo eum: quis est ille homo qui dicit tibi: tolle grabatum tuum et ambula?	The Jews therefore said to him that was healed: It is the Sabbath. It is not lawful for thee to take up thy bed. <b>He answered them: He that made me whole, he said to me: Take up thy bed and walk.</b> They asked him therefore: Who is that man who said to thee: Take up thy bed and walk?	88 4a	Tho quadun Iudei imo der dar heil ward: sambastag ist, nist arloubit dir zi nemmenna thin dragabetti. Tho antvurtita in: der dar mih teta heilan, der quad mir: nim thin dragabetti inti gang. Tho fragutun sie inan: wer ist der man der dir quad: nim thin dragabetti inti gang?

<sup>1</sup> 'Him when Jesus had seen lying' – Latinism :: better: 'When Jesus had seen him lying'

(136)

Jn 5 13.

Is autem qui sanus fuerat effectus, nesciebat quis esset, Ihesus enim declinavit a turba constituta in loco.

But he who was healed knew not who it was: for Jesus went aside from the multitude standing in the place.

88  
4b

Der the dar heil was gidan, ni westa wer iz was. Tho der heilant árwor uon menigi gisaztero in steti.

Jn 5 14  
15.

Postea invenit eum Ihesus in templo et dixit illi: ecce sanus factus es, iam noli peccare, ne deterius tibi aliquid contingat. Abiit ille homo et nuntiavit Iudeis quia Ihesus esset qui fecit eum sanum.

Afterwards, Jesus findeth him in the temple and saith to him: Behold thou art made whole: sin no more, lest some worse thing happen to thee. The man went his way and told the Jews that it was Jesus who had made him whole.

88  
5

Aftter thiu uant inan der heilant in templo inti quad imo: senu heil gidan bist, iu ni curi sunteon, daz dir sihwaz wirseren ni gibure. Gieng der man inti sagata den Iudeon daz der heilant was der dar teta inan heilan.

Jn 5 16  
17.  
18.

Propterea persequabantur Iudei Ihesum, quia hæc faciebat in sabbato. Ihesus autem respondit eis: pater meus usque modo operatur, et ego operor. Propterea ergo magis quærebant eum Iudei interficere, quia non solum solvebat sabatum, sed etiam patrem suum dicebat deum, æqualem se faciens deo.

Therefore did the Jews persecute Jesus, because he did these things on the Sabbath. But Jesus answered them: My Father worketh until now; and I work. Hereupon therefore the Jews sought the more to kill him, because he did not only break the Sabbath but also said God was his Father, making himself equal to God.

88  
6

Bidiu háhtitun Iudei then heilant, wanta thisiu teta in sambaztaga. Tho antvurtita in der heilant: min fater inzin nu wirkit, inti ih wirku. Bidiu warlicho méer suohtun inan Iudei zi arslahanne, wanta eccorodo ni zilosta sambaztag, ouh sinan fater quad got, ebanlichan sih tuanti gote.

Jn 5 19.

Respondit itaque Ihesus et dixit eis: amen amen dico vobis: non potest filius a se facere quicquam, nisi quod viderit patrem facientem; quæcumque enim ille fecerit, hæc et filius similiter faciet.

Then Jesus answered and said to them: Amen, amen, I say unto you, the Son cannot do any thing of himself, but what he seeth the Father doing: for what things soever he doth, these the Son also doth in like manner.

88  
7

Tho antvurtanti giwesso der heilant inti quad in: war quidu ih iu: ni mág der sun uon imo selbomo tuon íowiht, nibi daz her gisihit den fater tuontan: so welichu so her tuot, thiu der sun sama tuot.



Jn 5 20.  
21.  
22.  
23.

Pater enim diligit filium et omnia demonstrat ei quæ ipse facit; et maiora his demonstrabit ei opera, ut vos miremini: sicut enim pater suscitavit mortuos et vivificat, sic et filius quos vult vivificat. Neque enim pater iudicat quemquam, sed iudicium omne dedit filio, ut omnes honorificent filium sicut honorificant patrem: qui non honorificat filium, non honorificat patrem qui misit illum.

Jn 5 24  
25.  
26.

Amen amen dico vobis, quia qui verbum meum audit et credit ei qui misit me, habet vitam æternam et in iudicium non venit, sed transiet a morte in vitam. Amen amen dico vobis, quia venit hora et nunc est, quando mortui audient vocem filii dei, et qui audierint, vivent. Sicut enim pater habet vitam in semetipso, sic dedit et filio vitam habere in semetipso,

For the Father loveth the Son and sheweth him all things which himself doth: and greater works than these will he shew him, that you may wonder. or as the Father raiseth up the dead and giveth life: so the Son also giveth life to whom he will. For neither does the Father judge any man: but hath given all judgment to the Son. That all men may honour the Son, as they honour the Father. He who honoureth not the Son honoureth not the Father who hath sent him.

Amen, amen, I say unto you that he who heareth my word and believeth him that sent me hath life everlasting: and cometh not into judgment, but is passed from death to life. Amen, amen, I say unto you, that the hour cometh, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. For as the Father hath life in himself, so he hath given to the Son also to have life in himself.

88  
7

Der fater minnot den sun inti alliu gizeinit imo thiu her tuot; inti meron then gizeinit imo werc, thaz ir wntorot: soso der fater wecchit tote inti libfestigot, so der sun thie her wili libfestigot. Noh der fater tuomit einigan, ouh allan then tuom gab themo sune, thaz alle eren then sun so sie erent then fater: der ni eret then sun, ni eret then fater der inan santa.

88  
8a

War war quidu ih iu, bidiu der min wort horit inti gloubit imo der mih santa, habet lib ewin inti in tuom ni cumit, ouh uerit uon tode in lib. War war quidu ih iu, bidiu cumit zit inti nu ist, thanna thie toton horent stemma gotes sunes, inti thie sia gihorent, lebent. Soso der fater habet lib in imo selbomo, so gab her themo sune lib haben in imo selbomo,

(138)

Jn 5 27.

et potestatem dedit ei et  
iudicium facere, quia filius  
hominis est.

And he hath given him power to  
do judgment, because he is the  
Son of man.

88  
8b

inti giwalt gab imo tuom tuon,  
wanta her mannes sun ist.

Jn 5 28  
29.

Nolite mirari hoc, quia  
venit hora in qua omnes qui in  
monumentis sunt audient  
vocem eius, et procedent qui  
bona fecerunt in  
resurrectionem vitæ, qui vero  
mala egerunt in  
resurrectionem iudicii.

Wonder not at this: for the  
hour cometh wherein all that are  
in the graves shall hear the voice  
of the Son of God, and they that  
have done good things shall come  
forth unto the resurrection of life:  
but they that have done evil, unto  
the resurrection of judgment.

88  
9

Ni curet daz wntron, wanta  
quam zit in deru alle thie in  
grebirun sint horent sina  
stemma, inti framgangent the  
dar guot tatun in urresti libes,  
thie dar ubilo tatun in urresti  
tuomes.

Jn 5 30a  
31.  
32.

Non possum ego a me ipso  
facere quicquam: sicut audio  
iudico, et iudicium meum  
iustum est. Si ergo<sup>1</sup>  
testimonium perhibeo de me,  
testimonium meum non est  
verum. Alius est qui  
testimonium perhibet de me,  
et scio quia verum est  
testimonium quod perhibet de  
me.

I cannot of myself do any  
thing. As I hear, so I judge. And  
my judgment is just. If therefore<sup>1</sup>  
I bear witness of myself, my  
witness is not true. There is  
another that beareth witness of  
me: and I know that the witness  
which he witnesseth of me is true.

88  
10

Ni mag ih uon mir selbomo  
tuon fowiht: soso ih horiu  
tuomiu, inti min tuom reht ist.  
Oba ih giwizscaf sagu uon mir,  
min giwizscaf nist war. Ander  
ist der dar giwizscaf saget uon  
mir, inti weiz bidu war ist  
giwizscaf daz her saget uon mir.

Jn 5 33  
34.  
35.

Vos misistis ad Iohannem,  
et testimonium perhibuit  
veritati. Ego autem non ab  
homine testimonium accipio,  
sed hæc dico, ut vos salvi sitis.  
Ille erat lucerna ardens et  
lucens, vos autem voluistis  
exultare ad horam in luce eius.

You sent to John: and he gave  
testimony to the truth. But I  
receive not testimony from man:  
but I say these things, that you  
may be saved. He was a burning  
and a shining light: and you were  
willing for a time to rejoice in his  
light.

88  
11

Ir santunt zi Iohanne, inti her  
giwizscaf sagata ware. Ih nalles  
uon manne giwizscaf infahu,  
ouh ih quidu thisiu, daz ir heile  
sit. Her was liocht brinnenti inti  
liuhtanti, ir woltut gifehan zi ziti  
in sinemo lihte.

Jn 5 36a

Ego autem habeo  
testimonium

But I have a greater testimony  
than

88  
12a

Ih habu giwizscaf

<sup>1</sup> Vulgate has 'ego' = 'myself' yet Sievers sees 'ergo' = 'therefore'.

Jn 5 36b  
37.  
38.

maius Iohanne, opera enim quæ dedit mihi pater ut perficiam ea, ipsa opera quæ ego facio testimonium perhibent de me, quia pater me misit. *Et qui misit me pater, ipse testimonium perhibuit de me, et neque vocem eius umquam audistis neque speciem eius vidistis.* Et verbum eius non habetis in vobis manens, quia quem misit ille, huic vos non creditis.

that of John: for the works which the Father hath given me to perfect, the works themselves which I do, give testimony of me, that the Father hath sent me. *And the Father himself who hath sent me hath given testimony of me: neither have you heard his voice at any time, nor seen his shape.* And you have not his word abiding in you: for whom he hath sent, him you believe not.

88  
12b

merun Iohanne: thiu werc thiu mir gab der fater, daz ih thiu thuruhtuo, thiu selbon werc thiu ih tuon giwizscaf sagant uon mir, wanta der fater mih santa. Inti der mih santa fater, her giwizscaf sagata uon mir inti noh sina stemma eo in altere gihortut noh sina aucsiuni gisahut, inti sin wort ni habet in íu wonanti, bidu den her santa, themo ír ni giloubet.

Jn 5 39  
40.  
41.  
42.  
43  
44a.

Scrutamini scripturas, quia vos putatis in ipsis vitam æternam habere, et illæ sunt quæ testimonium perhibent de me, *et non vultis venire ad me ut vitam habeatis.* Claritatem ab hominibus non accipio. *Sed cognovi vos, quia dilectionem dei non habetis in vobis.* Ego veni in nomine patris mei et non accipitis me: si alius venerit in nomine suo, illum accipietis. *Quomodo potestis vos credere, qui gloriam ab invicem accipitis*

Search the scriptures: for you think in them to have life everlasting. And the same are they that give testimony of me, *and you will not come to me that you may have life.* I receive not glory from men. *But I know you, that you have not the love of God in you.* I am come in the name of my Father, and you receive me not: if another shall come in his own name, him you will receive. *How can you believe, who receive glory one from another:*

88  
13a

Scrutot giscrip, bidu wanet iwih in den selbon ewin lib haben, inti thiu sint thiu dar giwizscaf sagant uon mir, inti ni wollent cuman zi mir, daz ir lib habet. Perahtnissi uon mannun ni infahu. Oh ih uórstuont iwih, wanta ir gotes minna ni habet in íu. Ih quam in nammen mines fater inti ir ni infahent mih: oba ander cumit in sinemo nammen, then infahet. Wo mugut ir gilouben, thie dar diurida untar zwisgen infahet

(140)

Jn 5 44b.  
45.  
46.  
47.

et gloriam quæ a solo est deo non quæritis? Nolite putare quia ego accusaturus sim vos apud patrem: est qui accusat vos Moyses, in quo vos speratis. Si enim crederetis Moysi, crederetis forsitan et mihi, de me autem ille scripsit. Si autem illius litteris non creditis, quomodo meis verbis credetis?

and the glory which is from God alone, you do not seek? Think not that I will accuse you to the Father. There is one that accuseth you, Moses, in whom you trust. For if you did believe Moses, you would perhaps believe me also: for he wrote of me. But if you do not believe his writings, how will you believe my words?

88  
13b

inti diurida thiu uon einemo gote ist ni suochet? Ni curet wanen thaz ih ruoge iwih mit temo fater: ist der iwih ruogit Moyses, in den ir gitruwet. Oba ir giloubtit Moysi, odowan giloubtit mir: uon mir screib her. Oba ir sinen buohstabun ni giloubet, wo minen wortun giloubet?

**LXXXVIII. UBI IHESUS DE ·VII· PANES. ET PAUCOS PISCES ·III· MILIA HOMINUM SATURAVIT. ET PRÆCEPIT APOSTOLIS CAVERE A FERMENTO PHARISÆORUM.**

Mt 16 4d  
Mc 8 1a  
Mt 15 32b,c  
33.

Et relictis illis in illis diebus, iterum cum multa turba esset, convocatis discipulis suis dixit: misereor turbæ, quia ecce triduo iam perseverant mecum et non habent quod manducent, et dimittere eos ieiunos nolo, ne deficient in via. Et dicunt ei discipuli: unde ergo nobis in deserto panes tantos, ut saturemus turbam tantam?

And he left them. In those days again, when there was great multitude he called together his disciples, and said<sup>1</sup>: I have compassion on the multitudes, because they continue with me now three days, and have not what to eat, and I will not send them away fasting, lest they faint in the way. And the disciples say unto him: Whence then should we have so many loaves in the desert, as to fill so great a multitude?

89  
1

Inti uorlazzanen den in den tagun, abur mittiu manag menigi was, gihaloten sinan iungoron quad: miltiu dero menigi, bidiu iu dri taga thuruhwonent mit mir inti ni habent waz ezzen, inti uorlazen sie fastante ni wil, daz sie ni zigangen in wege. Tho quadun imo thie iungoron: wanen uns sint in wostinnu so manigu brot, daz wir satumes so michila menigi?

Mt 15 34  
35.  
36a.

Et ait illis Ihesus: quot panes habetis? At illi dixerunt: septem, et paucos pisciculos. Et præcepit turbæ, ut discumberent super terram, et accipiens septem panes

And Jesus said to them: How many loaves have you? But they said: Seven, and a few little fishes. And he commanded the multitude to sit down upon the ground, and taking the seven loaves

89  
2a

Tho quad in der heilant: vvuo manigu brot habet ir? Sie quadun tho: sibinu, inti fohe uisga. Inti gibót her deru menigi daz siu gisazi obar erdu, inti fahanti sibun brot

<sup>1</sup> The Latin punctuation in the preceding lines of this paragraph makes no sense in the English translation. I have altered the translation to correct this, but whether it has the original meaning is open to question.

Mt 15 36b.	et pisces et gratias agens fregit et dedit discipulis suis, et discipuli dederunt populo.	and the fishes, and giving thanks, he brake, and gave to his disciples, and the disciples gave to the people.	89 2b	inti uisga inti thanc tuonti prah inti gab sinen iungoron, inti thie iungiron gabun themo folche.
Mt 15 37 38.	Et comederunt omnes et saturati sunt, et quod superfuit de fragmentis tulerunt septem sportas plenas. Erant autem qui manducaverunt ·III·M· hominum extra parvulos et mulieres.	And they did all eat, and had their fill. And they took up seven baskets full, of what remained of the fragments. And they that did eat, were four thousand men, beside children and women.	89 3	Inti azzun alle inti gisatotun sih; daz dar ubiri was uon den aleibun namun sibun sportella uolla. Warun thero the dar azzun ueor thusunta manno uzzan luziliu cind inti wib.
Mc 8 9c 10. Mt 16 5 Mc 8 14b 15a. Mt 16 6b,c Mc 8 15a Mt 16 7a Mc 8 16b	Et dimisit eos et statim ascendens navem cum discipulis suis venit in partes Dalmanutha. Et cum venissent discipuli eius trans fretum, obliti sunt panes accipere, et nisi unum panem non habebant in navi. Et præcipiebat eis dicens: intuemini et cavete a fermento Phariseorum et Saduceorum et a fermento Herodis. At illi cogitabant inter se dicentes: quia panes non habemus.	And he sent them away and immediately going up into a ship with his disciples, he came into the parts of Dalmanutha. And when his disciples were come over the water, they had forgotten to take bread, and they had but one loaf with them in the ship. And he charged them saying: Take heed and beware of the leaven of the Pharisees and Sadducees and of the leaven of Herod. But they thought within themselves, saying: Because we have no bread.	89 4	Inti uorliez sie inti sliumo stiganti in scef mit sinen iungoron quam in thiú teil Dalmanutha. Inti mittiu quamun sine iungoron ubar iz wazzer, argazun brot zi infahanne, inti nibi ein brot ni habetun in themo scefe. Inti gibóot her in sus quedenti: scowot inti wartet uon themo theismon Fariseorum inti Saduceorum inti uon themo theismen Herodises. Sie tho thahtun untar in sus quedente: wanta wir brot ni habemes.
Mt 16 8 9a. Mc 8 17c	Sciens autem Ihesus dixit: quid cogitatis inter vos, modicæ fidei, quia panes non habetis? Nondum intellegitis neque recordamini? adhuc cæcatum habetis	And Jesus knowing it, said: Why do you think within yourselves, O ye of little faith, for that you have no bread? Do you not yet understand, neither do you remember? have you still your	89 5a	Daz wizzanti der heilant quad: waz thenket ir untar iu, luziles gilouben, wanta ir brot ni habet? Noh nu ni uorstantet ir noh ni gihuget? noh nu blintaz habet

(142)

Mc 8 17d  
18.  
19.  
20.

cor vestrum? **Oculos habentes non videtis et aures habentes non auditis nec recordamini**, quando quinque panes fregi in quinque milia et quot cophinos fragmentorum plenos sustulistis? Dicunt ei: duodecim. **Quando et septem panes in quattuor milia**, quot sportas fragmentorum sustulistis? Et dicunt ei -VII-

heart blinded? **Having eyes, see you not? And having ears, hear you not? Neither do you remember**, when I broke the five loaves among five thousand, how many baskets full of fragments took you up? They say to him: Twelve. **When also the seven loaves among four thousand, how many baskets of fragments took you up? And they say to him: Seven.**

89  
5b

iuwar herza? Ougun habenti ni gisehet inti horun habenti ni gihoret noh ni gihuget ir, wanna ih uinf brot prah in uinf thusunta inti vvuo manege corba thero aleibono folla namut? Tho quadun sie imo: zweliui. Danna ir sibun brot in ueor thusunta teiltut, vvuo manege sportella thero aleibono namut? Inti quadun sie imo: sibuni.

Mt 16 11  
12.

Quare non intellegitis quia non de pane dixi vobis: cavete a fermento Phariseorum et Saduceorum. **Tunc intellexerunt quia non dixerit cavendum a fermento panum, sed a doctrina Phariseorum et Saduceorum.**

Why do you not understand that it was not concerning bread I said to you: Beware of the leaven of the Pharisees and Sadducees. **Then they understood that he said not that they should beware of the leaven of bread, but of the doctrine of the Pharisees and Sadducees.**

89  
6

Bi hiu ni uirstantet ir thaz ih uon themo brote ni quad íu: wartet uon theismen dero Phariseorum et Saduceorum. Tho uorstotun daz ni quad zi wartenna uon themo theismen broto, oh uon thero leru Phariseorum inti Saduceorum.

### XC. UBI IHESUS INTERROGAT APOSTOLOS: QUEM ME DICUNT HOMINES ESSE? ET QUÆ SECUNTUR, ET DICIT PETRO: SCANDALUM MIHI ES.

Mt 16 13  
14.

Venit autem Ihesus in partes Cæsareæ Philippi, et interrogabat discipulos suos dicens: quem me dicunt homines esse filium hominis? **At illi dixerunt: alii Iohannem Baptistam, alii autem Heliam, alii vero Hieremiam aut unum ex prophetis.**

And Jesus came into the quarters of Cæsarea Philippi: and he asked his disciples, saying: Whom do men say that the Son of man is? **But they said: Some John the Baptist, and some others<sup>1</sup> Elias, and others Jeremias, or one of the prophets.**

90  
1

Quam der heilant in thiu teil thero burgi thiu hiez Cæsarea Philippi, inti fragata sine iungoron sus quedeni: wenan queden mih man wesen mannes sun? Sie tho quadun: andre Iohannem den touffari, andre warlichio Heliam, andre Hieremiam odo einan ex prophetis.

Mt 16 15a

Dicit illis: vos autem

Jesus saith to them:

90  
2a

Tho quad her in: ir warlichio

<sup>1</sup> 'other some' :: Latinism – better 'some others'

Mt 16 15b  
16.  
17.

quem me esse dicitis?  
**Respondens Simon Petrus dixit: tu es Christus filius dei vivi.** Respondens autem Ihesus dixit: beatus es Simon Bar - Iona, quia caro et sanguis non revelavit tibi, sed pater meus qui in cælis est.

But whom do you say that I am?  
**Simon Peter answered and said: Thou art Christ, the Son of the living God.** And Jesus answering said to him: Blessed art thou, Simon Bar-Jona: because flesh and blood hath not revealed it to thee, but my Father who is in heaven.

90  
2b

wen mih quedet wesen? Tho antvurtita Simon Petrus inti quad: thu bist Christ sun gotes lebentiges. Tho antvurtita der heilant inti quad: salig bist Simon tubun sun, wanta fleisg inti bluot ni gioffonata thir thaz, oh min fater der in himile ist.

Mt 16 18  
19.  
20.

Et ego dico tibi, quia tu es Petrus, et super hanc petram ædificabo ecclesiam meam, et portæ inferi non prævalebunt adversus eam. **Et tibi dabo claves regni cælorum, et quodcumque ligaveris super terram, erit ligatum et in cælis, et quodcumque solveris super terram, erit solutum et in cælis.** Tunc præcepit discipulis suis ut nemini dicerent quia ipse esset Ihesus Christus.

And I say to thee: That thou art Peter; and upon this rock I will build my church, and the gates of hell shall not prevail against it. **And I will give to thee the keys of the kingdom of heaven. And whatsoever thou shalt bind upon earth, it shall be bound also in heaven: and whatsoever thou shalt loose on earth, it shall be loosed also in heaven.** Then he commanded his disciples, that they should tell no one that he was Jesus the Christ.

90  
3

Inti ih quidu thir, bidiu thu bist Petrus, inti ubar thesen stein gizimbron mina kirichun, inti hellephorta ni gimugun widar iru. Inti dir gibu sluzzila himilo riches, inti so waz thu gibintis ubar erdu, daz wirdit gibuntan in himile, inti so waz thu zilosis obar erdu, daz wirdit zilosit in himile. Tho giboot her sinen iungoron thaz sie niomanne ni quadin thaz her wari heilant Crist.

Mt 16 21a

Exinde coepit Ihesus ostendere discipulis suis, quia oportet eum ire Hierusolimam et multa pati a senioribus

From that time Jesus began to shew to his disciples, that he must go to Jerusalem, and suffer many things from the ancients

90  
4a

Fon thanen bigonda der heilant arougen sinen iungeron, bidiu gilimfit inan uaran zi Hierusolimam inti manegiu thruoen uon then alton,

(144)

Mt 16 21b  
22.  
23.

et scribis et principibus  
sacerdotum et occidi et tertia  
die resurgere. **Et assumens  
eum Petrus coepit increpare  
illum dicens: absit a te,  
domine, non erit tibi hoc!** Qui  
conversus dixit Petro: vade  
post me, satana: scandalum es  
mihi, quia non sapis ea quæ  
dei sunt, sed ea quæ hominum.

Mt 16 24a  
Mc 8 34b  
Mt 16 24c  
25.  
26.

Tunc **convocata turba cum  
discipulis suis dixit eis:** si quis  
vult post me venire, abneget  
semetipsum et tollat crucem  
suam et sequatur me. **Qui  
enim voluerit animam suam  
salvam facere, perdet eam, qui  
autem perdiderit animam  
suam propter me, inveniet  
eam.** Quid enim prodest  
homini, si mundum universum  
lucretur, animæ vero suæ  
detrimentum patiatur, aut  
quam dabit commutationem  
homo pro anima sua?

Mt 16 27a

Filius enim hominis  
venturus est in gloria patris sui  
cum angelis suis, et tunc  
reddet unicuique secundum

and scribes and chief priests, and  
be put to death, and the third day  
rise again. **And Peter taking him,  
began to rebuke him, saying:  
Lord, be it far from thee, this shall  
not be unto thee.** Who turning,  
said to Peter: Go behind me,  
Satan, thou art a scandal unto me:  
because thou savourest not the  
things that are of God, but the  
things that are of men.

Then **calling the multitude  
together with his disciples, he said  
to them:** If any man will come  
after me, let him deny himself,  
and take up his cross, and follow  
me. **For he that will save his life,  
shall lose it: and he that shall lose  
his life for my sake, shall find it.**  
For what doth it profit a man, if  
he gain the whole world and  
suffer the loss of his own soul? Or  
what exchange shall a man give  
for his soul?

For the Son of man shall come  
in the glory of his Father with his  
angels: and then will he render to  
every man according to

90  
4b

uon den buocharin inti uon  
heriston thero heithaftero inti  
arslagan wesam inti dritten tage  
arstanten. Tho inan nementi  
Petrus bigonda inan increbon  
sus quedenti: wan si uon dir,  
trohtin, ní si dir daz! Her tho  
giwentit quad Petro: uar after  
mir, satanas: aswih bist mir,  
wanta thu ni weist thi u thi u  
gotes sint, oh thi u thi u manno.

90  
5

Tho gihalatero menigi mit  
sinen iungoron quad in: oba wer  
wolla after mir quemen,  
uorsacha sih selbon inti neme  
sin cruci inti folge mir. The dar  
wolla sina sela heila tuon,  
uorliose sie, der dar uorliusit  
sina sela thuruh mih, der uintit  
sia. Waz biderbo ist manne, oba  
her alle werlt in eht gihalot,  
sineru selu uorvurt tholet, odo  
welih wehsal gibit man furi sina  
sela?

90  
6a

Der mannes sun zuowart ist  
in turidu sines fater mit sinen  
engilun, inti danna giltit her  
einero giwelichemo after



Mt 16 27b	opus eius.	his works.	90 6b	sinemo werke.
-----------	------------	------------	----------	---------------

**XCI. UBI IHESUS DICIT QUIBUSDAM ADSTANTIBUS NON GUSTARE MORTEM,  
ET IN MONTE TRANSFIGURATUR.**

Mt 16 28	Amen dico vobis, sunt quidam de astantibus qui non gustabunt mortem donec videant filium hominis venientem in regno suo.	Amen I say to you, there are some of them that stand here, that shall not taste death, till they see the Son of man coming in his kingdom.	90 6c	War quidu ih fu, sint suma uon hier stantenten de dar ni gicorent dodes eér danne sie gisehent den mannes sun quementan in sinemo riche.
Mt 17 1 Lc 9 28d 29a. Mt 17 2 Mc 9 2b,c	Et post dies sex assumpsit Petrum et Iacobum et Iohannem fratrem eius et ducit illos in montem excelsum seorsum, <b>ut oraret</b> . Et factum est, dum oraret, <b>transfiguratus est ante eos, et resplenduit facies eius sicut sol, vestimenta autem eius facta sunt alba sicut nix</b> splendentia candida nimis, qualia fullo super terram non potest candida facere.	And after six days <sup>1</sup> Jesus taketh unto him Peter and James, and John his brother, and bringeth them up into a high mountain apart, <b>to pray</b> . And whilst he prayed, <b>he was transfigured before them. And his face did shine as the sun: and his garments became white as snow</b> . shining and exceeding white, so as no fuller upon earth can make white.	91 1	Inti after sehs tagun nam Petrum inti Iacobum inti Iohannem sinan bruoder inti leita sie in hoan berg suntringon, thaz her betoti. Inti ward tho, mittiu her betota, wanta sin glinissi fora in, inti scein sin annuzi so sunna, sinu giwatiu vurdun wizu so sneo, drato wizu inti scinaftiu, sulichu so cesalari obar erdu ni mag wizu tuon.
Mt 17 3 Lc 9 31b,c Mt 17 4	Et ecce apparuit illis Moises et Helias cum eo loquentes <b>in maiestate et dicebant excessum eius, quæ completurus erat in Hierusalem</b> . Respondens Petrus dixit ad Ihesum: domine, bonum est nobis hic esse: si vis, faciamus hic tria tabernacula, tibi unum, Moisi unum et Heliæ unum.	And behold there appeared to them Moses and Elias talking with him <b>in majesty. And they spoke of his decease that he should accomplish in Jerusalem</b> . Peter answering, said to Jesus: Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles, one for thee, and one for Moses, and one for Elias.	91 2	Arougta sih tho in Moises inti Helias mit imo sprechente in sinero michilnissi inti quadun imo sina hinauart, thiu her fullanti was in Hierusalem. Tho antvurtita Petrus inti quad demo heilante: trohtin, guot ist uns hir zi wesanne: oba thu wili, tuomes hir driio selida, dir eina inti Moisi eina inti Heliæ eina.
Mt 17 5a	Adhuc eo loquente ecce nubes lucida obumbravit eos,	And as he was yet speaking, behold a bright cloud overshadowed them.	91 3	Noh thanna imo sprechentemo leoht wolcan biscatawita sie,

<sup>1</sup> Up to, and including, this point, the sequence of verses from Matthew is continuous, so a sequence of events may be inferred, but what must also be considered is that the phrase 'after six days' means no more than 'on the eve of the Sabbath'.

(146)

Mt 17 5b  
6.  
7.  
8.

et ecce vox de nube dicens:  
hic est filius meus dilectus in  
quo mihi bene complacuit:  
ipsum audite. **Et audientes  
discipuli ceciderunt in faciem  
suam et timuerunt valde.** Et  
accessit Ihesus et tetigit eos  
dixitque eis: surgite et nolite  
timere. **Levantes autem  
oculos suos neminem viderunt  
nisi solum Ihesum.**

And lo a voice out of the cloud,  
saying: This is my beloved Son,  
in whom I am well pleased: hear  
ye him. **And the disciples hearing  
fell upon their face, and were very  
much afraid.** And Jesus came and  
touched them: and said to them:  
Arise, and fear not. **And they  
lifting up their eyes, saw no one,  
but only Jesus.**

91  
3

inti senu tho stemma fon  
wolcane sus quedenti: thiz ist  
min sun leobar in themo mir  
wola gilicheta: imo horet. Inti  
gihorente thie iungoron fielun in  
iro annuzi inti foruhtun thrato.  
Inti zuogieng der heilant inti  
biruorta sie inti quad in:  
arstantet inti ni curet iu  
uorahten. Ufhebente iro ougun  
neomannen gisahun noba then  
einon heilant.

Mt 17 9  
10.  
11.

Et descendantibus illis de  
monte præcepit Ihesus dicens:  
nemini dixeritis visionem,  
donec filius hominis a mortuis  
resurgat. **Et interrogaverunt  
eum discipuli dicentes: quid  
ergo scribæ dicunt quia  
Heliam oporteat primum  
venire?** At ille respondens ait  
illis: Helias quidem venturus  
est et restituet omnia.

And as they came down from  
the mountain, Jesus charged them,  
saying: Tell the vision to no man,  
till the Son of man be risen from  
the dead. **And his disciples asked  
him, saying: Why then do the  
scribes say that Elias must come  
first?** But he answering, said to  
them: Elias indeed shall come,  
and restore all things.

91  
4

Inti nidarstiganten in fon  
themo berge giboot der heilant  
sus quedenti: neomanne ni saget  
ir thie gisicht, eer thanne der  
mannes sun fon tode arstante.  
Inti fragutun inan sina iungeron  
sus quedente: waz sagant thie  
buochera thaz gilimpha Heliam  
zi erist queman? Her antvurtita  
inti quad in: Helias giwesso  
quimit inti arsezit alliu.

Mt 17 12  
13a.

Dico autem vobis, quia  
Helias iam venit et non  
cognoverunt eum, sed fecerunt  
in eo quæcumque voluerunt:  
sic et filius hominis passurus  
est ab eis. **Tunc intellexerunt  
discipuli**

But I say to you, that Elias is  
already come, and they knew him  
not, But have done unto him  
whatsoever they had a mind. So  
also the Son of man shall suffer  
from them. **Then the disciples  
understood,**

91  
5a

Quidu iu, thaz Helias iu  
quam, inti nincnatun inan, ouh  
tatun in imo so waz so sie  
woltun: so der mannes sun  
druoanti ist fon in. Tho  
uorstuontun thie iungeron

Mt 17 13b.	quia de Iohanne Baptista dixisset.	that he had spoken of John the Baptist.	91 5b	thaz her uon Iohanne themo touffare quad.
Mt 17 14a Mc 9 13b,d 14. 15.	Et cum venisset ad turbam, vidit scribas conqui- rentes cum illis, et confestim omnis populus videns eum stupefactus est, expaverunt et occurrentes salutabant eum, et interrogavit eos: quid inter vos conquiritis?	And when he was come to the multitude, he saw the scribes disputing with them, and presently all the people, seeing him, were astonished and struck with fear: and running to him, they saluted him, and he asked them: What do you question about among you?	91 6	Tho her quam zi deru menigi, gisah her thie buochera suochente mit in, inti sliumo al thaz folc gisehanti inan arquam, arforuhtun inti zuoloufante heilizitun inan. Tho fragata her sie: waz untar iu hahtot ir?

**XCII. UBI PHARISÆI DICUNT AD IHESUM: DISCEDE HINC, QUIA HERODES VULT TE OCCIDERE, ET CURAVIT LUNATICUM.**

Lc 13 31 32. 33.	In ipsa die accesserunt quidam Phariseorum dicentes illi: exi et vade hinc, quia Herodes vult te occidere. Et ait illis: ite, dicite vulpi illi: ecce eicio demonia et sanitates perficio hodie et cras, et tertia consummor; verumtamen oportet me hodie et cras et sequenti ambulare, quia non capit prophetam perire extra Hierusalem.	The same day, there came some of the Pharisees, saying to him: Depart, and get thee hence, for Herod hath a mind to kill thee. And he said to them: Go and tell that fox: Behold, I cast out devils and do cures, to-day and to-morrow, and the third day I am consummated; nevertheless, I must walk to-day and to-morrow and the day following, because it cannot be that a prophet perish, out of Jerusalem.	92 1	In themo selben tage zuogiengun sume thero Phariseorum quedente imo: gang uz inti far hina, wanta Herodes wili thih arslahan. Tho quad her in: geet inti quedet thero fohun: senu uzwirphu diwala inti heili thuruhfremiu hiutu inti morgana, inti themo dritten gienton; thoh widuru gilimfit mih hiutu inti morgane inti themo folgenten gangen, wanta ni bifahit wizagon uorwerda uzan Hierusalem.
Lc 9 37a Mt 17 14b Lc 9 38a,c Mt 17 14d	Factum est autem in sequenti die, accessit ad eum homo provolutis genibus et exclamavit dicens: domine, miserere	And it came to pass the day following, there came to him a man falling down on his knees and cried out, saying: Lord, have pity on	92 2a	Giwortan was tho in themo afteren tage, gieng zi imo man nidargiwalzten cnewon inti reof quedenti: trohtin, milti

(148)

Mt 17 14e  
Lc 9 38c  
Mt 17 14f  
Lc 9 39a  
Mc 9 17b  
Mt 17 14g  
Lc 9 39b  
40a.  
Mt 17 15b

filio meo, quia unicus est mihi, **et lunaticus est**, et spiritus adprehendit eum, **allidet et spumat et stridet dentibus et arescit** et male patitur, nam sæpe cadet in ignem et crebro in aquam **et subito clamat et dissipat eum et vix discedit dilanians eum**. Et rogavi discipulos tuos, ut eicerent illum, **et non potuerunt curare eum**.

Lc 9 41a,b  
Mc 9 18c

Respondens autem Ihesus dixit: o generatio infidelis et perversa, usque quo ero apud vos et patiar vos? **Afferte illum ad me**.

Lc 9 42a  
Mc 9 19b,c  
20.  
21b.

Et cum accederet **et vidisset illum, statim spiritus conturbavit puerum, et elisus in terram volutabatur spumans**. Et interrogavit patrem eius: quantum temporis est ex quo hoc ei accidit? At ille ait: ab infantia. **Sed si quid potes, adiuva nos misertus nostri**.

Mc 9 22  
23a.

Ihesus autem ait illi: si potes credere, omnia possibilia credenti. **Et exclamans pater pueri**

**my son**, because he is my only one **and he is a lunatic**, and a spirit seizeth him, **and dasheth him: and he foameth and gnasheth with the teeth and pineth away** and suffereth much: for he falleth often into the fire, and often into the water **and he suddenly crieth out, and he throweth him down and bruising him, he hardly departeth from him**. And I desired thy disciples to cast him out, **and they could not cure him**.

And Jesus, answering:, said: O faithless and perverse generation, how long shall I be with you and suffer you? **Bring him unto me**.

And as he was coming **he had seen him, immediately the spirit troubled him and being thrown down upon the ground, he rolled about foaming**. And he asked his father: How long time is it since this hath happened unto him? But he sad: From his infancy. **But if thou canst do any thing, help us, having compassion on us**.

And Jesus saith to him: If thou canst believe, all things are possible to him that believeth. **And the father of the boy crying out,**

92  
2b

minemo sune, wanta einago ist mir, inti manodseoh ist, inti uorwergit geist fahit inan inti cnusit; inti scumit inti gisgrimmot zenin inti dorret inti ubil druoet, mittiu her ofto fellit in fiur inti ofto in wazzer, inti sliumo ruofit inti zibrichit inan inti cumo arwizit slizanti inan. Inti bat thine iungoron thaz sie uzvurfin inan, inti ni mohtun giheilen inan.

92  
3

Tho antvurtita der heilant inti quad: vvoolaga ungitriwi cunni inti abuh, inzin wara bin ih mit fu inti tholen iwih? Bringent inan zi mir.

92  
4

Mittiu zuogeng inti inan gisah, sliumo der geist gitruobta then kneht, inti gicnusat in erda walzota scument. Inti fragata sinan fater: vvuo michil stunta ist fon thi u imo thaz giburita? Her quad tho: fon cindheiti. Oba thu waz mugis, hilf uns miltenti unser.

92  
5a

Tho quad imo der heilant: oba thu maht gilouben, alliu sint odiu themo giloubenten. Inti arruofenti thes cnehtes fater

Mc 9 23b.	cum lacrimis aiebat: credo, domine: adiuva incredulitatem meam!	with tears said: I do believe, Lord. Help my unbelief.	92 5b	mit zaharin quad: giloubu, trohtin: hilf minero ungiloubfulli!
Mc 9 24 25.	Et cum videret Ihesus concurrentem turbam, comminatus est spiritui immundo dicens illi: surde et mute spiritus, ego tibi præcipio, exi ab eo et amplius ne introeas in eum! Et exclamans et discerpens eum exiit ab eo, et factus est sicut mortuus, ita ut multi dicerent, quia mortuus est.	And when Jesus saw the multitude running together, he threatened the unclean spirit, saying to him: Deaf and dumb spirit, I command thee, go out of him and enter not any more into him. And crying out and greatly tearing him, he went our of him. And he became as dead, so that many said: He is dead.	92 6	Inti mittiu der heilant gisah zuolouffante thie menigi, threwita themo unsubremo geiste quedenti imo: thu toubo inti stummo geist, ih gibiutu thir, uzgang fon imo inti elichor ni ingang in inan! Her tho ruofenti inti slizanti inan uzgieng fon imo, inti ward samoso toter, soso manege quadun: toot ist her.
Mc 9 26 Mt 17 17 Lc 9 43	Ihesus autem tenens manum eius elevavit eum, et surrexit et curatus est puer ex illa hora. Et reddidit illum patri eius.	But Jesus taking him by the hand, lifted him up. And he arose and the child was cured from that hour. And he restored him to his father.	92 7	Ther heilant habenti sina hant huob inan uf, inti arstuont inti giheilil ward der cneht fon theru ziti. Inti argab inan sinemo fater.
Mt 17 18 19.	Tunc accesserunt discipuli eius ad Ihesum secreto et dixerunt: quare nos non potuimus eicere illum? Dicit illis Ihesus: propter incredulitatem vestram amen quippe dico vobis, si habueritis fidem sicut granum sinapis, dicetis monti huic: transi hinc, et transibit, et nihil impossibile erit vobis.	Then came the disciples to Jesus secretly, and said: Why could not we cast him out? Jesus said to them: Because of your unbelief. For, amen I say to you, if you have faith as a grain of mustard seed, you shall say to this mountain: Remove from hence hither, and it shall remove: and nothing shall be impossible to you.	92 8a	Tho giengun thie iungoron zi imo heilante tougolo inti quadun: bi hiu wir ni mohtumes inan uzwerfen? Tho quad in der heilant: thuruh iwaran ungiloubon war quidu ih iu, oba ir habet giloubon soso senefes corn inti quedet thesemo berge: uar hina, inti her uerit, inti newiht unodes ist iu.

(150)

Mt 17 20.

Hoc autem genus demoniorum non eicitur nisi per orationem et ieiunium.

But this kind is not cast out but by prayer and fasting.

92  
8b

Thiz cunni diwolo ni wirdit arworfan noba thuruh gibet inti fastun.

**XCIII. UBI IHESUS DE PASSIONE SUA DISCIPULIS PATEFECIT  
ET CAPHARNAUM PRO SE ET PETRO DIDRAGMA EXACTORIBUS REDDIT.**

Mt 17 21  
22.

Conversantibus autem eis in Galilea dixit illis Ihesus: filius hominis tradendus est in manus hominum, **et occidet eum, et tertia die resurgit. Et contristati sunt vehementer.**

And when they abode together in Galilee, Jesus said to them: The Son of man shall be betrayed into the hands of men: **And they shall kill him, and the third day he shall rise again. And they were troubled exceedingly.**

93  
1

In tho wonanten in Galileu quad in der heilant: mannes sun ist zi sellenne in hant manno, inti sie slahent inan, inti dritten taga arstentit. Inti gitruobta warun thrato sie.

Mt 17 23  
24.

Et cum venissent Capharnaum, accesserunt qui didragma accipiebant ad Petrum et dixerunt: magister vester non solvit didragma. **Ait: etiam. Et cum intrasset domum, prævenit eum Ihesus dicens: quid tibi videtur, Simon? reges terræ a quibus accipiunt tributum vel census, a filiis suis an ab alienis?**

And when they were come to Capharnaum, they that received the didrachmas, came to Peter, and said to him: Doth not your master pay the didrachma? **He said: Yes. And when he was come into the house, Jesus prevented him, saying: What is thy opinion, Simon? The kings of the earth, of whom do they receive tribute or custom, of their own children, or of strangers?**

93  
2

Inti mittiu sie quamun Capharnaum, zuogiengun thie dar zinsscaz intfiengun zi Petre inti quadun: iuwer meistar ni losit zinsscaz. Quad: zisperi. Inti tho her ingieng in thaz hus, foraquam inan der heilant quedenti: waz ist dir gisehan, Simon? erdcuniga fon wen intfahent thribuz odo zins, fon iro sunin odo fon fremiden?

Mt 17 25  
26.

Et ille dixit: ab alienis. Dixit illi Ihesus: ergo liberi sunt filii. **Ut autem non scandalizemus eos, vade ad mare et mitte hamum, et eum piscem qui primus ascenderit tolle, et aperto ore eius invenies staterem: illum sumens da eis pro me et te.**

And he said: Of strangers. Jesus said to him: Then the children are free. **But that we may not scandalize them, go to the sea, and cast in a hook: and that fish which shall first come up, take: and when thou hast opened it's mouth, thou shalt find a stater: take that, and give it to them for me and thee.**

93  
3

Her quad tho: fon fremiden. Tho quad imo der heilant: thanne sint thiu kind friiu. Zi thiu thaz wir sie ni biswichemes, uar zi themo sewe inti wirf thinan angul, inti then figs thie dar erist ufquimit nim, inti giofnotomo sinemo munde fintis scaz: then thanne nemmenti gib in furi mih inti thih.

**XCIII. UBI IHESUS INTERROGATUS A DISCIPULIS SUIS: QUIS MAIOR ERIT IN REGNO CÆLORUM?  
INSTRUIT EOS HIS EXEMPLIS, UT HUMILIENT SE SICUT PARVULUS.**

Mt 18 1a  
Mc 9 32b

In illa hora, **cum domi esset, interrogabat eos: quid in via**

At that hour, **when they were in the house, he asked them: What did you**

94  
1a

In thero ziti, mittiu her in hus was, fragata sie: waz ir in wega

Mc 9 32c 33.	tractabatis? At illi tacebant, siquidem inter se in via disputaverant, quis esset illorum maior.	treat of in the way? But they held their peace, for in the way they had disputed among themselves, which of them should be the greatest.	94 1b	trahtotut? Sie tho swigetun: sie giwesso untar im in wega ahtotun, welih wari iro mero.
Mt 18 1b,c 2. 3.	Et accesserunt discipuli ad Ihesum dicentes: quis putas maior est in regno cælorum? Et advocans Ihesus parvulum statuit eum in medio eorum et dixit: amen dico vobis, nisi conversi fueritis et efficiamini sicut parvuli, non intrabitis in regnum celorum.	And the disciples came to Jesus, saying: Who, thinkest thou, is the greater in the kingdom of heaven? And Jesus, calling unto him a little child, set him in the midst of them. And said: amen I say to you, unless you be converted, and become as little children, you shall not enter into the kingdom of heaven.	94 2	Tho giengun the iungoron zi imo quedente: wer ist mero in himilo riche? Inti gihalota der heilant luzil kind, sazta iz untar sie mitte inti quad: war quidu ih íu, nibu ir werdet giwentita inti gifremite soso theser luzilo, ni geet ir in himilo richi.
Mt 18 4 Mc 9 34b	Quicumque ergo humiliaverit se sicut parvulus iste, hic est maior in regno cælorum. Si quis vult primus esse, erit omnium novissimus et minister.	Whosoever therefore shall humble himself as this little child, he is the greater in the kingdom of heaven. If any man desire to be first, he shall be the last of all and be minister of all.	94 3	So wer sih giotmuotigot soso theser luzilo, ther ist mero in himilo riche. Oba wer wili vurista wesen, ther ist allero iungisto inti ambaht.
Mt 18 5 6.	Et qui susceperit unum parvulum in nomine meo, me suscipit. Qui autem scandalizaverit unum de pussillis istis qui in me credunt, expedit ei ut suspendatur mola asinaria in collo eius et demergatur in profundum maris.	And he that shall receive one such little child in my name, receiveth me. But he that shall scandalize one of these little ones that believe in me, it were better for him that a millstone should be hanged about his neck, and that he should be drowned in the depth of the sea.	94 4	Inti ther dar intfahit einan luzilan in minemo namen, mih intfahit. Ther dar biswichit einan fon thesen luzilon the dár in mih giloubent, biderbi ist imo daz ana si hangan quirnstein in sinan hals inti si uorsenchit in tiufi sewes.
<b>XCV. NON DEBERE PROHIBERE EOS QUI FACIUNT SIGNA IN NOMINE IHESU.</b>				
Lc 9 49a	Respondens autem Iohannes dixit: magister, vidimus quendam in nomine tuo eicientem	And John, answering, said: Master, we saw a certain man casting out devils in	95 1a	Tho antvurtita Iohannes inti quad: meistar, gisahomes sihwenan in thinemo namen uzwerfenten

(152)

Lc 9 49b

demonia, et prohibuimus eum, qui non sequitur nobiscum.

Mc 9 38  
39.

Ihesus autem ait: nolite prohibere eum, nemo est enim qui faciat virtutem in nomine meo et possit cito male loqui de me. **Qui enim non est adversus vos, pro vobis est.**

Mt 18 7

Væ mundo a scandalis! Necesse est enim ut veniant scandala, verumtamen væ homini per quem scandalum venit!

Mt 18 8

Si autem manus tua vel pes tuus scandalizat te, abscide eum et proice abs te: bonum tibi est ad vitam ingredi debilem vel claudum, quam duas manus vel duos pedes habentem mitti in ignem æternum.

Mt 18 9  
Mc 9 47  
48.

Et si oculus tuus scandalizat te, erue eum et proice abs te: bonum tibi est luscum in vitam regnare, quam duos oculos habentem mitti in gehennam ignis, **ubi vermis eorum non moritur et ignis non exstinguitur.** Omnis enim igne salietur et omnis victima sale salietur.

thy name: and we forbade him, because he followeth not with us.

But Jesus said: Do not forbid him. For there is no man that doth a miracle in my name and can soon speak ill of me. **For he that is not against you is for you.**

Woe to the world because of scandals. For it must needs be that scandals come: but nevertheless woe to that man by whom the scandal cometh.

And if thy hand, or thy foot, scandalize thee, cut it off, and cast it from thee. It is better for thee to go into life maimed or lame, than having two hands or two feet, to be cast into everlasting fire.

And if thy eye scandalize thee, pluck it out, and cast it from thee. It is better for thee having one eye to enter into life, than having two eyes to be cast into hell fire, **where their worm dieth not, and the fire is not extinguished.** For every one shall be salted with fire: and every victim shall be salted with salt.

95  
1b

95  
2

95  
3

95  
4

95  
5

diwala, inti wir weritomes inan, ther dar ni uolget uns.

Tho quad der heilant: ni curet biweren imo: nioman ist ther dar tuoa megin in minemo namen inti mugi sliumo ubilo sprechen uon mir. Ther dar nist widar fu, furi iwih ist.

Uúe mittilgarte fon aswichin! Notdurft ist thaz quemen aswicha, thoch widoro uúe manne thuruh then quimit aswih!

Oba thin hant odo thin fuoz biswicha thih, abasnit inan inti arwif fon thir: guot ist thir zi libe ingangen wanaheilan odo halzan, thanna zwa henti odo zwene fuozi habenten gisentit werde in ewin fiur.

Inti oba thin ouga thih biswicha, uzlosi iz inti arwif fon thir: guot ist thir einougen in libe richison, thanna zwei ougun habenten gisentit werden in hellifiur, thar iro wurm ni stirbit inti fiur ni arlisgit. Allero giwelih mit fiure wirdit gisalzen, inti éogilih bluostar salza wirdit gisalzan.



**XCVI. NON DEBERE CONTEMNERE UNUM DE PUSILLIS, ADIUNGENS SIMILITUDINEM  
DE OVE PERDITA ET DE DRAGMA.**

Mt 18 10 11.	Videte ne condemnatis unum ex his pussillis; dico enim vobis, quia angeli eorum in cælis semper vident faciem patris mei qui in cælis est. <b>Venit enim filius hominis salvare quod perierat.</b>	See that you despise not one of these little ones: for I say to you, that their angels in heaven always see the face of my Father who is in heaven. <b>For the Son of man is come to save that which was lost.</b>	96 1	Gisehet thaz ir ni uornidaret einan fon thesen luzilon; ih quidu íu, thaz iro engila in himilun simbulun gisehant annuzi mines fater thes dar in himile ist. Quam ther mannes sun heilan thaz dar uorward.
Lc 15 3 Mt 18 12a,b Lc 15 4b Mt 18 12c 13a. Lc 15 5b 6.	Et ait ad illos istam parabolam dicens: <b>quid vobis videtur? si fuerint alicui centum oves et erraverit una ex eis, nonne relinquit nonaginta novem in montibus vel in deserto et vadit quærere eam quæ erravit?</b> Et si contigerit ut inveniatur eam, <b>inponit in umeros suos gaudens</b> , et veniens domum convocat amicos et vicinos dicens illis: congratulamini mihi, quia inveni ovem meam quæ perierat.	And he spoke to them this parable, saying: <b>What think you? If a man have an hundred sheep, and one of them should go astray: doth he not leave the ninety-nine in the mountains, or in the desert and goeth to seek that which is gone astray?</b> And if it so be that he find it, <b>lay it upon his shoulders, rejoicing</b> , and coming home, call together his friends and neighbours, saying to them: Rejoice with me, because I have found my sheep that was lost?	96 2	Inti quad her tho zi in thesa ratissa quedenti: waz ist iu gisehan? oba wemo werdant cehenzog scafo inti uorirrot ein fon ín, eno ía uorlazit niun inti niunzog in bergon odo in wostinna inti ferit thaz suoehen thaz dar giirrota? Inti oba iz giburit thaz her iz fintit, arheuit iz in sina scultra giuehenti, inti thanne quementi zi sinemo huse gihalot sine friunta inti nahiston quedenti in: giuehet mit mir, wanta ih fant min scaf thaz dár uorward.
Mt 18 13b,c Lc 15 7	Amen dico vobis, quia gaudebit super eam magis quam super nonaginta novem quæ non erraverunt <b>et non indigent penitentia.</b>	Amen I say to you, he rejoiceth more for that, than for the ninety-nine that went not astray <b>and need not penance.</b>	96 3	War quidu ih íu, wanta her giuihit ubar thaz mer thanna ubar niun inti niunzog thiú dar ni giirrotun inti ni bithurfun riwa.
Mt 18 14a	Sic non est voluntas ante patrem vestrum	Even so it is not the will of your Father,	96 4a	So nist willo fora iwaramo fater

(154)

Mt 18 14b

qui in cælis est, ut pereat unus de pussillis istis.

who is in heaven, that one of these little ones should perish.

96  
4b

ther dar in himile ist, thaz uorwerde ein fon thesen luzilon.

Lc 15 8  
9.

Aut quæ mulier habens dragmas ·X·, si perdiderit dragmam unam, nonne accendit lucernam et evertit domum et quærit diligenter donec inveniatur? Et cum invenerit, convocat amicas et vicinas dicens: congratulamini mihi, quia inveni dragmam quam perdideram.

Or what woman having ten groats, if she lose one groat, doth not light a candle and sweep the house and seek diligently until she find it? And when she hath found it, call together her friends and neighbours, saying: Rejoice with me, because I have found the groat which I had lost.

96  
5

Odo welih wib habet zehen dragmas, oba siu uorliusit eina dragma, eno ia inbrennit leohtfaz inti arwolit thaz hus inti suochit ageleizo unzin sie fintit? Inti mittiu siu thanne fintit, gihalot friuntinna inti nahiston quedenti: giuehet mit mir, wanta ih fant thie dragmam thie ih uorlós.

Lc 15 10  
Lc 15 7b

Ita dico vobis: gaudium erit in cælo coram angelis dei super uno peccatore pœnitentiam agentem quam super nonaginta novem iustos qui non indigent pœnitentia.

So I say to you, there shall be joy before the angels of God upon one sinner doing penance, more than upon ninety-nine just who need not penance.

96  
6

So quidu ih íu: giueho ist in himile fora gotes engilun ubar einan suntigan riwa tuontan thanne ubar niuni inti niunzug rehte thie ni bithurfun riwa.

## XCVII. DE FILIO QUI SUBSTANTIAM PATRIS DEVORAVIT.

Lc 15 11  
12.  
13a,b.

Ait autem: homo quidam habuit duos filios. Et dixit adolescentior ex illis patri: pater, da mihi portionem substantiæ quæ me contingit. Et divisit illis substantiam. Et non post multos dies congregatis omnibus adolescentior filius peregre profectus est in regionem longinquam et ibi dissipavit substantiam suam

And he said: A certain man had two sons. And the younger of them said to his father: Father, give me the portion of substance that falleth to me. And he divided unto them his substance. And not many days after, the younger son, gathering all together, went abroad into a far country: and there wasted his substance,

97  
1a

Quad tho: sum man habata zwene suni. Quad tho der iungoro fon then themo fater: fater, gib mir teil thero hehti thiu mir gibure. Her tho teilta thia héht. Nalles after manegen tagon gisamonoten allen ther iungoro sun elilentes fuor in uerra lantscaf inti dar ziwarf sina héht

Lc 15 13c.	vivendo luxuriose.	living riotously.	97	lebento uirnlustigo.
Lc 15 14 15. 16.	Et postquam omnia consummasset, facta est fames valida in regione illa, et ipse coepit egere. Et abiit et adhæsit uni civium regionis illius, et misit illum in villam suam, ut pasceret porcos. Et cupiebat implere ventrem suum de siliquis quas porci manducabant, et nemo illi dabat.	And after he had spent all, there came a mighty famine in that country: and he began to be in want. And he went and bound himself <sup>1</sup> to one of the citizens of that country. And he sent him into his farm to feed swine. And he would fain have filled his belly with the husks the swine did eat: and no man gave unto him.	97 1b 97 2	Inti after thiu her iz al uorlós, ward hungar strengi in thero lantscefi; her bigonda tho armen. Inti gieng inti zuoclebeta einemo thero burgliuto thero lantscefi, inti santa inan in sin thorf, thaz her fuotriti swin. Inti girdinota gifullen sina wamba fon siliquis theo thiu swin azzun, inti nioman imo ni gab.
Lc 15 17 18. 19.	In se autem reversus dixit: quanti mercenarii patris mei abundant panibus, ego autem hic fame pereor! Surgam et ibo ad patrem meum et dicam illi: pater, peccavi in cælum et coram te, et iam non sum dignus vocari filius tuus: fac me sicut unum de mercennariis tuis.	And returning to himself, he said: How many hired servants in my father's house abound with bread, and I here perish with hunger! I will arise and will go to my father and say to him: Father, I have sinned against heaven and before thee, I am not worthy to be called thy son: make me as one of thy hired servants.	97 3	Her tho in sih giworban quad: vvuo manege asnere mines fater ginuht habent brotes, ih uorwirdu hier hungere! Arstantu inti faru zi minemo fater inti quidu imo: fater, ih suntota in himil inti fora thir, inti ni bim iu wirdig ginemnit wesam thin sun: tuo mih so einan fon thinen asnerin.
Lc 15 20 21a.	Et surgens venit ad patrem suum. Cum autem adhuc longe esset, vidit illum pater ipsius, et misericordia motus est et occurrens cecidit supra collum eius et osculatus est illum. Dixitque ei filius: pater, peccavi in cælum et coram te, iam non sum	And rising up, he came to his father. And when he was yet a great way off, his father saw him and was moved with compassion and running to him fell upon his neck and kissed him. And the son said to him: Father: I have sinned against heaven and before thee I am not now	97 4a	Inti arstantanti quam zi sinemo fater. Mittiu thanne noh ferro was, gisah inan sin fater, inti miltida giruorit ward inti ingegin louffenti fiel ubar sinan hals inti custa inan. Tho quad imo der sun: fater, ih suntota in himil inti fora thir: iu ni bim

<sup>1</sup> 'cleaved' :: Archaic – better 'bound himself'

(156)

Lc 15 21b.

dignus vocari filius tuus.

worthy to be called thy son.

97

4b

97

5

wirdig ginemnit wesun thin sun.

Lc 15 22

23.

24.

Dixit autem pater ad servos suos: cito proferte stolam primam et induite illum et date anulum in manum eius et calciamenta in pedes, et adducite vitulum saginatum et occidite, et manducemus et epulemur, quia hic filius meus mortuus erat et revixit, perierat et inventus est. Et coeperunt æpulari.

And the father said to his servants: Bring forth quickly the **best**<sup>1</sup> robe and put it on him: and put a ring on his hand and shoes on his feet, **and bring hither the fatted calf, and kill it: and let us eat and make merry**, because this my son was dead and is come to life again, was lost and is found. And they began to be merry.

Lc 15 25

26.

27.

28.

Erat autem filius eius senior in agro, et cum veniret et appropinquaret domui, audivit simphoniam et chorum. **Et vocavit unum de servis et interrogavit quæ hæc essent.** Isque dixit illi: frater tuus venit, et occidit pater tuus vitulum saginatum, quia saluum illum recepit. **Indignatus est autem et nolebat introire. Pater ergo illius egressus coepit rogare illum.**

Now his elder son was in the field and when he came and drew nigh to the house, he heard music and dancing. **And he called one of the servants, and asked what these things meant.** And he said to him: Thy brother is come and thy father hath killed the fatted calf, because he hath received him safe. **And he was angry and would not go in. His father therefore coming out began to entreat him.**

97

6

Was sin sun altero in achre, inti mittiu tho quam inti nalichota themo huse, gihorta gistimmi sang inti chor. Inti gruoza einan fon then scalcun inti frageta waz thiu warin. Ther tho quad imo: thin bruoder quam, inti arsluog thin fater gifuotrit calb, bithiu inan heilan intfieng. Unwerdota her thaz inti ni wolta ingangan. Sin fater uzzangenti bigonda tho fragen inan.

Lc 15 29

30a.

At ille respondens dixit patri suo: ecce tot annis servio tibi et numquam mandatum tuum præterii, et numquam dedisti mihi hedum, ut cum amicis meis epularer; **sed postquam filius tuus hic**

And he answering, said to his father: Behold, for so many years do I serve thee and I have never transgressed thy commandment: and yet thou hast never given me a kid to make merry with my friends; **but as soon as this thy son is come,**

97

7a

Her tho antvurtenti quad sinemo fater: senu so manigiu iar theonon thir inti neo in altre thin bibot ni ubargeng, inti neo in altre ni gabi mir zikin, thaz ih minen friuntun goumti; ouh after thiu theser thin sun

<sup>1</sup> ‘primam’ correctly translates as ‘first’ but ‘best’ is also correct, and more meaningful.

Lc 15 30b.	qui devoravit substantiam suam cum meretricibus venit, occidisti illi vitulum saginatum.	who hath devoured his substance with harlots, thou hast killed for him the fatted calf.	97 7b	ther dar fraz alla sina heht mit huorun quam, arsluogi imo gifuotrit calb.
Lc 15 31 32.	At ipse dixit illi: fili, tu semper mecum es, et omnia mea tua sunt: <i>æpulari autem et gaudere te oportebat, quia frater tuus hic mortuus erat et revixit, perierat et inventus est.</i>	But he said to him: Son, thou art always with me; and all I have is thine: <i>but it was fit that we should make merry and be glad: for this thy brother was dead and is come to life again; he was lost, and is found.</i>	97 8	Her tho quad imo: kind, thu bis simblum mit mir, inti alliu minu thinu sint: goumon inti gifehan thir gilampf, wanta theser thin bruoder tót was inti arqueketa, forward inti funtan ward.
<b>XCVIII. DE REMITTENDO FRATRIBUS EX CORDE.</b>				
Lc 17 3a Mt 18 15c Lc 17 3c Mt 18 15d	Attendite vobis! Si peccaverit in te frater tuus, vade et corripe eum inter te et ipsum solum. Si te audierit et pænitentiam egerit, dimitte illi, <i>et lucratus eris fratrem tuum.</i>	Take heed to yourselves. If thy brother sin against thee, <i>go, and rebuke him between thee and him alone. If he shall hear thee and he do penance, forgive him, and thou shalt gain thy brother.</i>	98 1	Scowot íwer! Oba suntō in thir thin bruoder, far thanne inti increbo inan untar thir inti inan einon. Oba her thir hore inti riwa tua, forlâz imo, inti gistrunis thinan bruoder.
Mt 18 16 17.	Si autem non te audierit, adhibe tecum adhuc unum vel duos, ut in ore duorum testium vel trium stet omne verbum. <i>Quod si non audierit eos, dic æclesiæ; si autem et æclesiam non audierit, sit tibi sicut ethnicus et publicanus.</i>	And if he will not hear thee, take with thee one or two more: that in the mouth of two or three witnesses every word may stand. <i>And if he will not hear them: tell the church. And if he will not hear the church, let him be to thee as the heathen and publican.</i>	98 2	Oba her thir ni hore, giholo mit thir noh thanne einan odo zwene, thaz in munde zweiero urcundono odo thriio giste íogilih wort. Oba her sie ni hore, quid thero samanungu; oba her theru samanungu ni hore, si thir thanne so heithin inti firnfol.
Mt 18 18 19a.	Amen dico vobis, quæcumque alligaveritis super terram, erunt ligata et in cælo, et quæcumque solveritis super terram, erunt soluta et in cælo. <i>Iterum dico vobis,</i>	Amen I say to you, whatsoever you shall bind upon earth, shall be bound also in heaven: and whatsoever you shall loose upon earth, shall be loosed also in heaven. <i>Again I say to you,</i>	98 3a	War quidu ih íu, so welichu so ir gibintet obar erdu, werdent gibuntanu in himile, inti so welichu so ir arloset obar erdu, werdent arlóstu in himile. Abur quidu ih íu,

(158)

Mt 18 19b.  
20.

quia si duo ex vobis  
consenserit super terram de  
omni re quamcumque  
petierint, fiet illis a patre meo  
qui in cælis est. Ubi enim sunt  
duo vel tres congregati in  
nomine meo, ibi sum in medio  
eorum.

Mt 18 21  
22.

Tunc accedens Petrus ad  
eum dixit: domine, quoties  
peccavit in me frater meus et  
dimittam ei? usque septies?  
Dicit illi Ihesus: non dicam  
tibi usque septies, sed usque  
septuagies septies.

that if two of you shall consent  
upon earth, concerning anything  
whatsoever they shall ask, it shall  
be done to them by my Father  
who is in heaven. For where  
there are two or three gathered  
together in my name, there am I  
in the midst of them.

98  
3b

wanta oba zwene fon íu  
gizuftigont sih obar erdu fon  
eogilicheru rachu, so welichu so  
sie pittent, wesent in fon  
minemo fater ther dar in himile  
ist. Thar dar sint zwena odo thri  
gisamonate in minemo namen,  
thar bin ih in mitten iro.

98  
4

Tho gieng Petrus zi imo inti  
quad: trohtin, so ofto gisuntot in  
mir min bruoder inti ih thanne  
forlazu imo? unzan sibun stunt?  
Tho quad imo ther heilant: ni  
quidu ih thir unzan sibun stunt,  
ouh unzin sibunzug stuntun  
sibun warb.

### XCVIII. SIMILITUDO DE REGE QUI POSUIT RATIONEM CUM SERVIS SUIS.

Mt 18 23  
24.

Ideo assimilatum est  
regnum cælorum homini regi  
qui voluit rationem ponere  
cum servis suis. Et cum  
coepisset rationem ponere,  
oblatus est ei unus qui debebat  
decem milia talenta.

Therefore is the kingdom of  
heaven likened to a king, who  
would take an account of his  
servants. And when he had begun  
to take the account, one as  
brought to him, that owed him ten  
thousand talents.

99  
1

Bidiu gibilidot ist himilo  
richi manne cuninge ther dar  
wolta redea sezzan mit sinen  
scalcon. Inti mittiu her bigonda  
redea sezzan, braht ward imo  
ein, ther scolta zehen thusunta  
talentono.

Mt 18 25  
26a.

Cum autem non haberet  
unde redderet, iussit eum  
dominus venundari et uxorem  
eius et filios et omnia quæ  
habebat et reddi. Procidens  
autem servus ille orabat eum

And as he had not wherewith  
to pay it, his lord commanded that  
he should be sold, and his wife  
and children, and all that he had,  
and payment to be made. But that  
servant falling down, besought  
him,

99  
2a

Mittiu her ni habata wanan  
gulti, gibót inan ther herro zi  
uorkoufanne inti sina quenun  
inti kind inti elliu thiu her  
habeta inti uorgeltan. Nidar tho  
uallanti ther scalc bat inan

<sup>1</sup> 'but till seventy times seven **sevens**' is how the phrase appears in the Arabic, and ancient sources, (incl. Ephraem Syrus), suggest that the word '**sevens**', missing from later editions should be present. The significance is that the ancient calendar comprised a year of 49 weeks, with 3 or 4 weeks intercalated to keep the year length correct. Only the 49 Sabbaths were considered to be part of the official year. The rite of forgiveness was part of the Sabbath offering, hence 49 times implies every Sabbath in a year, and since the life of man is traditionally 3 score and 10, ie, 70, the number of times you forgive your brother is every week for the whole of his life. The Douay is not imputed here, but rather an omission of an apparent repetition in the Vulgate.

Mt 18 26b. 27.	dicens: patientiam habe in me, et omnia reddam tibi. Misertus autem dominus servi illius dimisit eum et debitum dimisit ei.	saying: Have patience with me, and I will pay thee all. And the lord of that servant being moved with pity, let him go and forgave him the debt.	99 2b	quedenti: gidult haba in mir, inti ih uorgiltu alliu thir. Miltanti ther herro thes scalkes uorliez inan inti thie sculd forliez imo.
Mt 18 28 29. 30.	Egressus servus ille invenit unum de conservis suis qui debebat ei centum denarios, et tenens suffocabat eum dicens: redde quod debes. Et procidens conservus eius rogabat eum dicens: patientiam habe in me, et omnia reddam tibi. Ille autem noluit, sed abiit et misit eum in carcerem, donec redderet debitum.	But when that servant was gone out, he found one of his fellow-servants that owed him an hundred pence: and laying hold of him, he throttled him, saying: Pay what thou owest. And his fellow-servant falling down, besought him, saying: Have patience with me, and I will pay thee all. And he would not: but went and cast him into prison, till he paid the debt.	99 3	Uzganganti tho ther scalc fant einan sinan ebanscalk, ther scolta imo zehenzug pfendingo, inti gifahanti thamfta inan sus quedenti: forgilt thaz thu scalt. Nidar tho fallanti sin ebanscalk bat inan sus quedenti: gidult haba in mir, inti ih uorgiltu alliu thir. Her tho ni wolta, ouh geng inti santa inan in karkeri, unz uorgulti thie sculd.
Mt 18 31 32. 33.	Videntes autem conservi eius quæ fiebant contristati sunt valde, et venerunt et narraverunt domino suo omnia quæ facta fuerant. Tunc vocavit illum dominus suus et ait illi: serve nequam, omne debitum dimisi tibi, quoniam rogasti me: non ergo oportuit et te misereri conservi tui, sicut et ego tui misertus sum?	Now his fellow servants seeing what was done, were very much grieved, and they came, and told their lord all that was done. Then his lord called him: and said to him: Thou wicked servant, I forgave thee all the debt, because thou besoughtest me: shouldst not thou then have had compassion also on thy fellow servant, even as I had compassion on thee?	99 4	Tho gisehante sine ebanscalka thiu dar warun gitruobta vurdun thrato, inti quamun inti sagetun iro hêrren alliu thiu gitaniu warun. Tho gihalota inan sin herro inti quad imo: abuh scalk, alla sculd uorliez thir, wanta thu mih bati: ni gilamf thir zi miltenne thines ebenscalkes, soso ih thir milti was?
Mt 18 34a	Et iratus dominus eius tradidit eum tortoribus, quoadusque redderet	And his lord being angry, delivered him to the torturers until he paid	99 5a	Tho arbolgan ward sin herro, salta inan wizzinarin, unzan uorgulti

(160)

Mt 18 34b  
35.

universum debitum. **Sic et pater meus cælestis faciet vobis, si non remiseritis unusquisque fratri suo de cordibus vestris.**

all the debt. **So also shall my heavenly Father do to you, if you forgive not every one his brother from your hearts.**

99  
5b

alla thie sculd. Inti so min fater himiliscg tuot iu, oba ni uorlazzit einero giwelih sinemo bruoder fon iwaren herzon.

**C. UBI IHESUS INTERROGATUR A PHARISÆIS,  
SI LICEAT UXOREM DIMITTERE QUACUMQUÆ EX CAUSA.**

Mt 19 1  
2.

Et factum est, cum consummasset Ihesus sermones istos, migravit a Galilea et venit in fines Iudeæ trans Iordanen, **et secutæ sunt eum turbæ multæ, et curavit eos ibi.**

And it came to pass when Jesus had ended these words, he departed from Galilee and came into the coasts of Judea, beyond Jordan, **and great multitudes followed him: and he healed them there.**

100  
1

Inti ward tho gitahan, mittiu gientota ther heilant thisu wort, fuor fon Galilea inti quam in thi uenti Iudeæ ubar Iordanen, inti folgetun inan manege menigi, inti heilta sie thar.

Mt 19 3

Et accesserunt ad eum Pharisei temptantes eum et dicentes: si licet homini dimittere uxorem suam quacumque ex causa?

And there came to him the Pharisees tempting him, saying: Is it lawful for a man to put away his wife for every cause?

100  
2

Inti zuogiengun tho zi imo thie Pharisei costente inan inti quadun: ist arloubit manne zi uorlazzanna sina quenun fon sihwelicheru sachu?

Mt 19 4  
5.  
6.

Qui respondens ait eis: non legistis, quia qui fecit ab initio masculum et feminam fecit eos et dixit: **propter hoc dimittet homo patrem et matrem et adhaerebit uxori suæ, et erunt duo in carne una.** Itaque iam non sunt duo, sed una caro. Quod ergo deus coniunxit, homo non separet.

**He answering<sup>1</sup>**, said to them: Have ye not read, that he who made man from the beginning, made them male and female? And he said: **for this cause shall a man leave father and mother, and shall cleave to his wife, and they two shall be in one flesh.** Therefore now they are not two, but one flesh. What therefore God hath joined together, let no man put asunder.

100  
3

Her tho antvurtita inti quad in: ni lasut ir, thaz thie dar tetta fon anaginne gomman inti wib tetta sie inti quad: thuruh thaz uorlazzit man fater inti muoter inti zuoclebet sinero quenun, inti sint zwei in einemo fleisge. Iu giwesso ni sint zwei, ouh ein fleisg. Thaz got zisamena gisprien, man ni zisceida.

Mt 19 7a

Dicunt illi: quid Moyses mandavit dari libellum

They say to him: Why then did Moses command to give a bill

100  
4a

Tho quadun sie imo: waz Moyses gibot zi gebanne buoh

<sup>1</sup> ‘Who answering’ :: Latinism. Better: ‘He answering’.



Mt 19 7b 8.	repudii et dimittere? <i>Ait illis: quoniam Moyses ad duritiam cordis vestri permisit vobis dimittere uxores vestras, ab initio autem non sic fuit.</i>	of divorce, and to put away? <i>He saith to them: Because Moses by reason of the hardness of your heart permitted you to put away your wives: but from the beginning it was not so.</i>	100 4b	artribannes inti zi forlázzanne? Tho quad her ín: wanta Moyses zi herti iwares herzen uorliez iu forlazzan iwara quenun, fon anaginne ni was so.
Mt 19 9 10.	Dico autem, quia quicumque dimiserit uxorem suam nisi ob fornicationem et aliam duxerit, moechatur, et qui dimissam duxerit, moechatur. <i>Dicunt ei discipuli eius: si ita est causa hominis cum muliere, non expedit nubere.</i>	And I say to you, that whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and he that shall marry her that is put away, committeth adultery. <i>His disciples say unto him: If the case of a man with his wife be so, it is not expedient to marry.</i>	100 5	Ih quidu, bidu so welih uorlazzit sina quenun noba thuruh huor inti andera leitit, huorot, inti ther thia forlazzanun gihalot, huorot. Tho quadun imo sine iungoron: oba so ist mannes sacha mit wibe, thanne nist biderbi zi gihiwenne.
Mt 19 11 12.	Qui dixit: non omnes capiunt verbum istud, sed quibus datum est. <i>Sunt enim eunuchi qui de matris utero sic nati sunt, et sunt eunuchi qui facti sunt ab hominibus, et sunt eunuchi qui se ipsos castraverunt propter regnum caelorum. Qui potest capere, capiat.</i>	<i>He<sup>1</sup> said to them: Not all men can follow this rule<sup>2</sup>, but they to whom it is given. For there are eunuchs, who were born so from their mothers womb: and there are eunuchs, who were made so by men: and there are eunuchs, who have made themselves eunuchs for the kingdom of heaven. He that can take, let him take it.</i>	100 6	Her quad tho: nalles alle ni gifahant thiz wort, ouh then gige ban ist. Sint aruiurte thie dar fon iro muoter reua so gaborane sint, inti sint aruiurte thie dar gitane sint fon mannun, inti sint aruiurte thie sih selbon aruiurtun thuruh himilo richi. Ther mugi bifahan, bifahe.

**CI. UBI IHESUS IMPOSUIT MANUM INFANTIBUS  
ET PHARISÆI MURMURANT DE IHESU, QUOD SIC RECIPIT PECCATORES.**

Mt 19 13 14a.	Tunc oblatis sunt ei parvuli, ut manus eis inponeret et oraret; discipuli autem increpabant eos. <i>Ihesus vero ait eis: sinite parvulos</i>	Then were little children presented to him, that he should <i>lay his<sup>3</sup> hands upon them and pray. And the disciples rebuked them. But Jesus said to them: Suffer the little children,</i>	101 1a	Tho brahtun imo luzile, thaz her sino henti in sie sahti inti bettoti; sine iungoron increbotun sie. Ther heilant quad tho in: lazzet thie luzilon
------------------	--	---	-----------	--

<sup>1</sup> 'Who said to them' :: Latinism. Better; 'He said to them'.

<sup>2</sup> 'All men take not this word' :: Latinism. Better: 'Not all men can follow this rule'

<sup>3</sup> 'impose' :: Accurate, but clumsy translation of 'inpossuisset'. Better, and still accurate is 'lay his'

(162)

Mt 19 14b.  
15.

et nolite eos prohibere ad me venire, talium est enim regnum cælorum. Et cum inposuisset eis manus, abiit inde.

and forbid them not to come to me: for the kingdom of heaven is for such. And when he had laid his<sup>1</sup> hands upon them, he departed from thence.

101  
1b

inti ni curet sie weren zi mir cumen: sulichero ist himilo richi. Inti mittiu anasazta in sino henti, gieng thana.

Lc 15 1  
2.  
Jn 7 1

Erant autem appropinquantibus ei publicani et peccatores multi, ut audirent eum. Et murmurabant Pharisei et scribæ dicentes: quia hic peccatores recipit et manducat cum illis. Post hæc ambulabat Ihesus in Galilea; non enim volebat in Iudeam ambulare, quia quærebant eum Iudei interficere.

Now the publicans and sinners drew near unto him to hear him. And the Pharisees and the scribes murmured, saying: This man receiveth sinners and eateth with them. After these things, Jesus walked in Galilee: for he would not walk in Judea, because the Jews sought to kill him.

101  
2

Warun tho nahenti sih imo firnfolle man inti suntiga manege, thaz sie inan gihortin. Inti murmorotun thie Pharisei inti thie scribere sús queden: these intfahit suntiga inti izzit mît in. After thiü gieng ther heilant in Galileam: ni wolta her in Iudeam gangen, bidü suohtun inan Iudei zî arslahanna.

## CII. UBI IHESUS INSTRUIT EOS QUI ANNUNTIABERUNT EI DE GALILÆIS QUOS INTERFECIT PILATUS, ADIUNGENS SIMILITUDINEM ARBORIS FICI IN VINEA.

Lc 13 1  
2.  
3.  
4a.

Aderant autem quidam ipso in tempore nuntiantes illi de Galileis quorum sanguinem Pilatus miscuit cum sacrificiis eorum. Et respondens dixit illis: putatis quod hi Galilei præ omnibus Galileis peccatores fuerunt, quia talia passi sunt? Non dico vobis; sed nisi pœnitentiam habueritis, omnes similiter peribitis. Sicut illi decem et octo supra quos

And there were present, at that very time, some that told him of the Galileans, whose blood Pilate had mingled with their sacrifices. And he answering, said to them: Think you that these Galileans were sinners above all the men of Galilee, because they suffered such things? No, I say to you: but unless you shall do penance, you shall all likewise perish. Or those eighteen upon whom

102  
1a

Warun thar sume az in theru ziti, sagetun imo fon Galileis thero bluot Pilatus misgita mît iro bluostrun. Tho antvurtita inti quad: wanet ír thaz thesa Galilei fora allen Galileis suntiga warin, wanta sie sulichu thruotun? Ni quidu ih íu thaz; ouh oba ir riwa ni habet, alla samant forwerdet. Samaso thie hahtuzeheni, ubar thie

<sup>1</sup> 'imposed' :: Accurate, but clumsy translation of 'inposuisset'. Better, and still accurate is 'laid his'

Lc 13 4b.  
5.

cæcidit turris in Siloam et occidit eos: putatis quia et ipsi debitores fuerunt præter omnes homines habitantes in Hierusalem? Non dico vobis; sed si non pænitentiam egeritis, omnes similiter peribitis.

the tower fell in Siloe and slew them: think you that they also were debtors above all the men that dwelt in Jerusalem? No, I say to you: but except you do penance, you shall all likewise perish.

102  
1b

gifiel tura in Siloa inti arsluog sie: wanet ir thaz thie sculdige warin ubar alle man artonte in Hierusalem? Ni quidu ih íu so; ouh oba ir riwa ni tuot, alle selpsama forwerdet.

Lc 13 6  
7.  
8.  
9.

Dicebat autem hanc similitudinem: arborem fici habebat quidam plantatam in vinea sua, et venit quærens fructum in illa et non invenit. Dixit autem ad cultorem vineæ: ecce anni tres sunt ex quo venio quærens fructum in ficulnea hac et non invenio; succide ergo illam: utquid etiam terram occupat? At ille respondens dixit illi: domine, dimitte illam et hoc anno, usque dum fodiam circa illam et mittam stercora, et siquidem fecerit fructum; sin autem, in futurum succides eam.

He spoke also this parable: A certain man had a fig tree planted in his vineyard: and he came seeking fruit on it and found none. And he said to the dresser of the vineyard: Behold, for these three years I come seeking fruit on this fig tree and I find none. Cut it down therefore. Why cumbereth it the ground? But he answering, said to him: Lord, let it alone this year also, until I dig about it and dung it, and if happily it bear fruit: but if not, then after that thou shalt cut it down.

102  
2

Tho quad her thesa ratissa: phígboom habeta sum giflanzotan in sinemo wingarten, inti quáam suochen wahsamon in themo boume inti ni fant. Tho quad her zi themo bigangere thes wingarten: senu nú sint thriu iar fon thiuh ih quementi suochen wahsamon in thesemo phigboume inti ni fintu; hou inan thana: ziu habet hér thie erda in gimeitun? Her tho antvurtenti quad imo: herro, forlaz ín thiz eina iár, unzin ih inan umbigrabu inti mist zuogituon, oba her thanne wahsamon tuoe: anderes in zuowarti hau in thana.

### CIIL. UBI IHESUS SANAT IN SINAGOGA MULIEREM ARIDAM ET CURBATAM.

Lc 13 10  
11a.

Erat autem docens in synagoga eorum sabbatis. Et ecce mulier quæ habebat spiritum infirmitatis

And he was teaching in their synagogue on their Sabbath. And behold there was a woman who had a spirit of infirmity

103  
1a

Was lerenti in thinge iro sambaztagun. Senu tho wib thiuh habeta geist unmahti

(164)

Lc 13 11b.	annis decem et octo, et erat inclinata nec omnino poterat sursum respicere.	eighteen years. And she was bent double <sup>1</sup> : neither could she look upwards at all.	103 1b	hahtuzehen iár, inti was nidargineigit noh zi thuruhslahti ni mohta úfscowon.
Lc 13 12 13.	Quam cum vidisset Ihesus, vocavit ad se et ait illi: mulier, dimissa es ab infirmitate tua. Et inposuit illi manus, et confestim erecta est et glorificabat deum.	When Jesus saw her <sup>2</sup> , he called her unto him and said to her: Woman, thou art delivered from thy infirmity. And he laid his hands upon her: and immediately she was made straight and glorified God.	103 2	Thie mittiu gisah ther heilant, gihalota sia zi imo inti quad iru: wib, forlazan bis fon thineru unmahti. Inti anasazta iru hant, inti sliumo ward árrihitit inti tiurisota got.
Lc 13 14	Respondens autem archisinagogus, indignans quia sabbato curasset Ihesus, dicebat turbæ: sex dies sunt in quibus oportet operari; in his ergo venite et curamini, et non in die sabbati.	And the ruler of the synagogue being angry that Jesus had healed on the Sabbath answering, said to the multitude: Six days there are wherein you ought to work. In them therefore come and be healed: and not on the Sabbath-day.	103 3	Antvurtita tho heristo thes thinges, unwirdanti thaz in sambuztag ther heilant heilta, quad theru menigi: sehs taga sint in then gilimphit zi wirkenne: in then cumet ír inti werdet giheilit, nalles in sambuztag.
Lc 13 15	Respondens autem Ihesus et dixit: hypochritæ, unusquisque vestrum sabbato non solvit bovem suum aut asinum a præsepio et ducit adquare?	And the Lord answering him, said: Ye hypocrites, doth not every one of you, on the Sabbath-day, loose his ox or his ass from the manger and lead them to water?	103 4	Tho antvurtita ther heilant inti quad: lichezera, einero giwelih íwar in sambuztag ni losit sinan ohson odo esil fon crippu inti leitit inan zi trenku?
Lc 13 16 17a.	Hanc autem filiam Abrahæ, quam alligavit Satanæ ecce decem et octo annis, non oportuit solvi a vinculo isto die sabbati? Et cum hæc diceret, erubescabant omnes adversarii eius, et omnis populus gaudebat in universis	And ought not this daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the Sabbath-day? And when he said these things, all his adversaries were ashamed: and all the people rejoiced for all the things	103 5a	Thesa tohter Abrahames, thie dar gibant Satanæs senu ahtozehen íar, ni gilamf sia zi losenne fon thesemo gibente in sambuztag? Tho her thisiu quad, scamatun sih alle sine geginsachon, inti al thaz folc gifáh in then

<sup>1</sup> ‘inclinata’ – can be translated as ‘bowed together’ but ‘bent double’ is more appropriate.

<sup>2</sup> ‘Whom when Jesus saw’ – Dreadful Latinism :: Much better is ‘When Jesus saw her’

Lc 13 17b.      quæ gloriose fiebant ab eo.      that were gloriously done by him.      103  
5b      thiu dar tiurlichō warun fon  
imo.

#### CIHII. UBI IHESUS ASCENDIT HIERUSOLYMAM IN DIE FESTO SCENOPEGIÆ.

<p>Jn 7 2 3. 4. 5.</p>	<p>Erat autem in proximo dies festus Iudeorum, scenophegia. Dixerunt autem ad eum fratres eius: transi hinc et vade in Iudeam, ut et discipuli tui videant opera tua quæ facis. Nemo quippe in occulto quid facit, et quærit ipse in palam esse: si hæc facis, manifesta te ipsum mundo. Neque enim fratres eius credebant in eum.</p>	<p>Now the Jews' feast of tabernacles was at hand. And his brethren said to, him: Pass from hence and go into Judea, that thy disciples also may see thy works which thou dost. For there is no man that doth any thing in secret, and he himself seeketh to be known openly. If thou do these things, manifest thyself to the world. For neither did his brethren believe in him.</p>	<p>104 1</p> <p>Was warlichō in nahi itmali tag Iudeno scatoselidono. Tho quadon zi imo sine bruoder: far hina inti far in Iudeno lant, thaz thine iungeron gisehen thinu werc thiu thu tuost. Nioman giwisso in taugle waz tuot, inti suochit her in offane wesan: oba thu thiz tuost, offono thih selbon mittilegarten. Noh sine bruoder giloubton in inan.</p>
<p>Jn 7 6 7a.</p>	<p>Dicit ergo eis Ihesus: tempus meum nondum advenit, tempus autem vestrum semper est paratum. Non potest mundus odisse vos, me autem odit, quia ego</p>	<p>Then Jesus said to them: My time is not yet come; but your time is always ready. The world cannot hate you: but me it hateth, because I</p>	<p>104 2a</p> <p>Tho quad in der heilant: min zít ni quam noh nu, iwar zít simblon ist garo. Ni mag ther mittiligarto hazzon iuwih: mih hazzot, bithiu wande ih</p>

(166)

Jn 7 7b.  
8.

testimonium perhibeo de illo,  
quia opera eius mala sunt.  
Vos ascendite ad diem festum  
hunc, ego non ascendo ad  
diem festum istum, quia  
meum tempus nondum  
impletum est.

Jn 7 9  
10.  
11.  
12.  
13.

Hæc cum dixisset, ipse  
mansit in Galilea. **Ut autem  
ascenderunt fratres eius, tunc  
et ipse ascendit ad diem  
festum, non manifeste, sed  
quasi in occulto.** Iudæi ergo  
querebant eum in die festo et  
dicebant: ubi est ille? **Et  
murmur multus de eo erat in  
turba. Quidam enim dicebant:  
quia bonus est, alii autem  
dicebant: non, sed seducit  
turbas.** Nemo tamen palam  
loquebatur de illo propter  
metum Iudæorum.

Jn 7 14  
15a.

Iam autem die festo  
mediante ascendit Ihesus in  
templum et docebat. **Et  
mirabantur Iudæi**

**give testimony of it, that the  
works thereof are evil.** Go you up  
to this festival day: but I go not up  
to this festival day, because my  
time is not accomplished.

When he had said these  
things, he himself stayed in  
Galilee. **But after his brethren  
were gone up, then he also went  
up to the feast, not openly, but, as  
it were, in secret.** The Jews  
therefore sought him on the  
festival day and said: Where is  
he? **And there was much  
murmuring among the multitude  
concerning him. For some said:  
He is a good man. And others  
said: No, but he seduceth the  
people.** Yet no man spoke openly  
of him, for fear of the Jews.

Now, about the midst of the  
feast, Jesus went up into the  
temple and taught. **And the Jews  
wondered,**

104  
2b

giwiznessi sagen uona imo,  
bithiu wanta sinu werc ubilu  
sint. Ir erstigent zi desemo  
itmalen dage, ih nerstigu ze  
desemo itmalen dage, bithiu  
wante min zít nist noh nu  
erfullit.

104  
3

Mit thiu er thisu quad, her  
wonada in Galileu. Tho the  
stigun sine bruoder, tho ersteig  
her úf zi themo itmalen dage,  
nalles ofphano, ouh sose [her]  
touglo. Iudei wárlichho suohton  
inan in itmallichemo tage inti  
quadun: war ist er? Inti manag  
murmurunga fona imo was in  
thero menigi. Sume quadun:  
guot ist er, andre quadun: nein,  
ouh forleitit menigi. Nioman  
thoh widero offono sprah fon  
imo thuruh thero Iudeno forahtha.

104  
4a

Iu tho themo itmalen tage  
halpscritanemo arsteig ther  
heilant in tempal inti leerta. Inti  
wntraton thie Iudei

Jn 7 15b.

dicentes: quomodo hic litteras  
scit, cum non didicerit?

saying: How doth this man know  
letters, having never learned?

104  
4b

sus quedeni: wo theser  
buohstaba weiz, mittiu er sie ni  
lerneta?

Jn 7 16  
17.  
18.  
19.  
20.

Respondit eis Ihesus et  
dixit: mea doctrina non est  
mea, sed eius qui misit me. Si  
quis voluerit voluntatem eius  
facere, cognoscit de doctrina,  
utrum ex deo sit an ego a me  
ipso loquar. Qui a semetipso  
loquitur, gloriam propriam  
quærit, qui autem quærit  
gloriam eius qui misit illum,  
hic verax est, et iniustitia in  
illo non est. Nonne Moyses  
dedit vobis legem, et nemo ex  
vobis facit legem? Quid me  
quæritis interficere? Respondit  
turba et dixit: dæmonium  
habes: quis te quærit  
interficere?

Jesus answered them and said:  
My doctrine is not mine, but his  
that sent me. If any man will do  
the will of him, he shall know of  
the doctrine, whether it be of God,  
or whether I speak of myself. He  
that speaketh of himself seeketh  
his own glory: but he that seeketh  
the glory of him that sent him, he  
is true and there is no injustice in  
him. Did not Moses give you the  
law, and yet none of you keepeth  
the law? Why seek you to kill  
me? The multitude answered and  
said: Thou hast a devil. Who  
seeketh to kill thee?

104  
5

Tho antlingita in ther heilant  
inti quad: min lera nist min, ouh  
thes thie mih santa. Oba wer  
wili sinan willon tuon, uorstentit  
uon loru, wedar fon gote si odo  
ih fon mir selbomo spreche.  
Ther fon imo selbomo sprichit,  
eigina tiurida suochit, ther thar  
suochit sina tiurida ther inan  
santa, ther ist warvurti, inti  
unreht nist in imo. Eno Moyses  
gab hui ewa, inti nioman fon iu  
tuot ewa? Zi hui mih suochet zi  
arslahanne? Tho antelengita thi  
menigi inti quad: tiwal habes:  
wer suochit thih zi arslahanne?

Jn 7 21  
22a.

Respondit Ihesus et dixit:  
unum opus feci, et omnes  
miramini. Propterea Moyses  
dedit vobis circumcisionem,  
non quia ex Moyse est,

Jesus answered and said to  
them: One work I have done: and  
you all wonder. Therefore, Moses  
gave you circumcision not  
because it is of Moses,

104  
6a

Tho antvurtita ther heilant  
inti quad: ein werc teta ih, inti  
alle wntrot ir. Thuruh thaz  
Moyes gab iu bisnifnessi,  
nalles bidiu thaz siu fon Moyse  
si,

(168)

Jn 7 22b.  
23.  
24.

sed ex patribus, et in sabbato circumciditis hominem. Si circumcisionem accipit homo in sabbato, ut non solvatur lex Moysi, mihi indignamini, quia totum hominem sanum feci in sabbato? **Nolite iudicare adversus faciem, sed iustum iudicium iudicate.**

Jn 7 25  
26.  
27.

Dicebant ergo quidam ex Hierosolimis: nonne hic est quem quærunť interficere? **Et ecce palam loquitur, et nihil ei dicunt. Numquid vere cognoverunt principes quia hic est Christus?** Sed hunc scimus unde sit: Christus autem cum venerit, nemo scit unde sit.

Jn 7 28

Clamabat ergo docens in templo Ihesus et dicens: et me scitis et unde sim scitis, et a me ipso non veni, sed est verus qui misit me, quem vos nescitis.

but of the fathers: and on the Sabbath-day you circumcise a man. If a man receive circumcision on the Sabbath-day, that the law of Moses may not be broken: are you angry at me, because I have healed the whole man on the Sabbath-day? **Judge not according to the appearance: but judge just judgment.**

Some therefore of Jerusalem said: Is not this he whom they seek to kill? **And behold, he speaketh openly: and they say nothing to him. Have the rulers known for a truth that this is the Christ?** But we know this man, whence he is: but when the Christ cometh, no man knoweth, whence he is.

Jesus therefore cried out in the temple, teaching and saying: You both know me, and you know whence I am. And I am not come of myself: but he that sent me is true, whom you know not.

104  
6b

óh fon fatoron, inti in sambaztag bisnidet ir man. Oba umbisnitnessi infahit man in sambaztág, thaz ni sí zilosit Moyseses ewa, míf unwirdet, bithiu wantih allan man heilan teta in sambaztág? Ni curet duoman uúidar annuze, óh rehtan duom duomet.

104  
7

Tho quadun sume fon Hierusalem: eno nist thiz thér then ir suochet zi arslahanne? Inti her offano sprihhit, inti sie ni quædent imo niowfht. Eno ni forstuotun zi wáre thie heroston thaz thiz ist Christus? Óh thesan wizzumes wanan her ist: Christ thanne her quimit, thanne ni weiz nioman wanan hér ist.

104  
8a

Reof hér lerenti in themo temple ther heilant inti quædenti: inti míf wizzut ír inti wanan ih si wizzunt, inti fon mir selbomo ni quam, óh her wár ist ther mih santa, then ír ni wizzunt.



Jn 7 29  
Jn 8 55b

Ego scio eum, quia ab ipso  
sum et ipse me misit. Et si  
dixero quia nescio eum, ero  
similis vobis mendax.

I know him, because I am from  
him: and he hath sent me. And if  
I shall say that I know him not, I  
shall be like to you, a liar.

104  
8b

Ih weiz inan, bithiu wanta fón  
imo bín, inti her santa mih. Inti  
oba ih quidu thaz ih ni weiz  
inan, thanne bin ih gilih íú  
luggi.

Jn 7 30  
31.

Quærebant ergo eum  
adpræhendere, et nemo misit  
in illum manus, quia nondum  
venerat hora eius. De turba  
autem multi crediderunt in  
eum et dicebant: Christus cum  
venerit, numquid plura signa  
faciet quam quæ hic facit?

They sought therefore to  
apprehend him: and no man laid  
hands on him, because his hour  
was not yet come. But of the  
people many believed in him and  
said: When the Christ cometh,  
shall he do more miracles than  
this man doth?

104  
9

Tho suohtun sie inan zi  
gifahanne, inti neoman ni santa  
in inan sina hant, bithiu nóh  
thanne ni quam sin zít. Fon  
theru menigi manage giloubdun  
in inan inti quadun: Christ  
thanne hér químit, eno tuot her  
thanne managerun zeichan  
thanne theser tuot?

## CV. DE DIVITE CUIUS UBERES FRUCTUS AGER ATTULIT.

Lc 12 13  
14.  
15.

Ait autem ei quidam de  
turba: magister, dic fratri meo  
ut dividat mecum hereditatem.  
At ille dixit ei: homo, quis me  
constituit iudicem aut  
divisorem supra vos?  
Dixitque ad illos: videte et  
cavete ab omni avaritia, quia  
non in habundantia cuiusquam  
vita eius est ex his quæ  
possidet.

And one of the multitude said  
to him: Master, speak to my  
brother that he divide the  
inheritance with me. But he said  
to him: Man, who hath appointed  
me judge or divider over you?  
And he said to them: Take heed  
and beware of all covetousness:  
for a man's life doth not consist in  
the abundance of things which he  
possesseth.

105  
1

Tho quad imo súm fon theru  
menigi: meistar, quid minemo  
bruoder thaz her teile mit mir  
erbi. Her quat imo thó: mán,  
wer mih sazta zi duomen odo  
teílari ubar íúúúih? Tho quad  
her zi ín: gisehet inti wartét fon  
alleru giridu, bithíu wanta nist  
in ginuhtsami eininges líb fon  
then thiú her bisizzit.

Lc 12 16a

Dixit autem similitudinem  
ad illos dicens:

And he spoke a similitude to  
them, saying:

105  
2a

Tho quad her gilihnessi zi in  
sus quædenti:

(170)

Lc 12 16b  
17.  
18.  
19.

hominis cuiusdam divitis  
uberes fructus ager attulit. Et  
cogitabat intra se dicens: quid  
faciam, quod non habeo quo  
congregem fructus meos? Et  
dixit: hoc faciam: destruam  
horrea mea et maiora faciam,  
et illuc congregabo omnia quæ  
nata sunt mihi et bona mea.  
Et dicam animæ meæ: anima,  
habes multa bona posita in  
annos plurimos: requiesce,  
comede, bibe, epulare.

Lc 12 20  
21.

Dixit autem illi deus:  
stultæ, hac nocte animam  
tuam repetunt a te: quæ autem  
parasti, cuius erunt? Sic est  
qui sibi thesaurizat et non est  
in deum dives.

The land of a certain rich man  
brought forth plenty of fruits.  
And he thought within himself,  
saying: What shall I do, because I  
have no room where to bestow  
my fruits? And he said: This will  
I do: I will pull down my barns  
and will build greater: and into  
them will I gather all things that  
are grown to me and my goods.  
And I will say to my soul: Soul,  
thou hast much goods laid up for  
many years. Take thy rest: eat,  
drink, make good cheer.

But God said to him: Thou  
fool, this night do they require thy  
soul of thee. And whose shall  
those things be which thou hast  
provided? So is he that layeth up  
treasure for himself and is not rich  
towards God.

105  
2b

sihweliches mannes otages  
ginuhtsama fruht accar  
frambráhta. Inti thahta innan  
imo sus quædenti: waz tuon,  
thaz ih ni haben wara ih  
gisamano mine wahsmon? Inti  
quad: thaz tuon: zibrichu mina  
scíura inti merun tuon, inti thara  
gisamanon alliu thiu dar  
giboraniu sint mír inti miniu  
guot. Inti quídu mineru selu:  
sela, habes managiu guot  
gisaztiu in managiu iar: resti, iz  
inti trink inti goumi.

105  
3

Tho quad imo gót: tumbo, in  
therra naht thina sela suochent  
fon thír: thiu thu gigarawitas,  
wes sint thíu? So ist ther ther  
imo selbomo drisiwit inti nist in  
gote otág.

## **CVI. DE EO QUI MULTAS POSSESSIONES HABENS TRISTIS ABIIT AUDIENS VERBUM: VADE, VENDE OMNIA QUÆ HABES.**

Mc 10 17d  
Mt 19 16b  
17a.  
Mc 10 18b  
Mt 19 17b

Et cum egressus esset in  
viam, procurrens quidam genu  
flexo ante eum rogabat eum  
dicens: magister bonæ, quid  
boni faciam ut habeam vitam  
æternam? Qui dixit ei: quid  
me interrogas de bono? nemo  
bonus nisi unus deus. Si  
autem vis ad vitam ingredi,

And when he was gone forth  
into the way, a certain man,  
running up and kneeling before  
him, asked him, saying: Good  
master, what good shall I do that I  
may have life everlasting? He<sup>1</sup>  
said to him: Why askest thou me  
concerning good? None is good  
but one, that is God. But if thou  
wilt enter into life,

106  
1a

Mittiu her uzgamenti wás in  
wek, furiloufanti sum  
giboganemo knewe furi inan bat  
inan sus quædenti: guot meistar,  
waz guotes tuon thaz ih habe  
ewin lib? Tho qwat her imo:  
waz mih frages fon guote?  
neoman nist guot nibi ein got.  
Oba thu wolles zi libe ingangan,

<sup>1</sup> ‘Who said to him’ :: Latinism. Better: ‘He said to him’

Mt 19 17c	serva mandata.	keep the commandments.	106 1b	halt bibot.
Mt 19 18 19.	Dixit illi: quæ? Ihesus autem dixit: non occides, non adulterabis, non furtum facies, non falsum testimonium dices; <b>honora patrem tuum et matrem, et diligis proximum tuum sicut te ipsum.</b>	He said to him: Which? And Jesus said: Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness; <b>honour thy father and thy mother: and, Thou shalt love thy neighbor as thyself.</b>	106 2	Thó quad her imo: welichiu? Tho quad thér heilant: ni slahes, ni húoros, ni tues thiuba, ni quædes luggi giwiznessi; ere thinan fater inti muoter, inti mínnos thínan nâhiston so thih selbon.
Mt 19 20 Mc 10 21a Mt 19 21b,c 22a. Lc 18 23b Mt 19 22b	Dicit illi adulescens: omnia hæc custodivi a iuventute mea: quid adhuc mihi deest? <b>Ihesus autem intuitus eum dilexit eum et dixit illi: unum tibi deest:</b> si vis perfectus esse, vade, vende quæ habes et da pauperibus, et habebis thesaurum in cælo, et veni, sequere me. <b>Cum audisset adulescens verbum, abiit tristis, erat enim dives valde et multas possessiones habens.</b>	The young man saith to him: All these have I kept from my youth, what is yet wanting to me? <b>And Jesus, looking on him, loved him and said to him: One thing is wanting unto thee:</b> if thou wilt be perfect, go sell what thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me. <b>And when the young man had heard this word, he went away sad, for he was very rich and he had great possessions.</b>	106 3	Tho quad imo ther iungo: alliu thisu gihielt ih fon minera iugundi: vaz ist mir noh nu wan? Tho ther heilant inan scóuwonti minnota inan inti quad imo: ein ist thir wan: oba thu wolles thuruhthigan uúesan, fár, forcoufi thiu thu habes inti gib thiu thurftigon, inti thannæ habes treso in hímile, inti quim, folge mir. Mittiu gihórta ther iungo thaz wort, gieng gitruobit: wás éhtig thrato inti manago éhti habenti.
Mc 10 23 Mt 19 23b	Et circuminspiciens Ihesus ait discipulis suis: quam difficile qui pecunias habent in regnum dei introibunt! <b>Amen dico vobis, quia dives difficile intrabit in regnum cælorum.</b>	And Jesus looking round about, saith to his disciples: How <b>painfully</b> <sup>1</sup> shall they that have riches enter into the kingdom of God! <b>Amen, I say to you, that a rich man shall <b>painfully</b><sup>1</sup> enter into the kingdom of heaven.</b>	106 4a	Inti umbiscouwonti ther heilant quad sinen iungoron: wio unodo thie dar scáz habent in gotes richi ingangent! War quidu ih íú, wanta otag únodo ingengit in richi hímilo.

<sup>1</sup> ‘difficile’ – here translated correctly as ‘hardly’ but though ‘hard’ = ‘difficult’. ‘hardly’ does not carry the same inference. ‘painfully’ would seem better.

(172)

Mt 19 24.  
25.

Et iterum dico vobis: facilius est camelum per foramen acus transire quam divitem intrare in regno cælorum. **Auditis autem his discipuli mirabantur valde dicentes: quis ergo poterit salvus esse?**

And again I say to you: It is easier for a camel to pass through the eye of a needle, than for a rich man to enter into the kingdom of heaven. **And when they had heard this, the disciples wondered much, saying: Who then can be saved?**

106  
4b

Inti abur quidu ih íú: odira ist olbentun thuruh loh naldun zi faranne thanne otagan zi ganganne in himilo richi. Then gihorten thie iungoron wntrotun thrato sus quedenti: wer mag heil wesan?

Mt 19 26  
27.  
28.

Aspiciens autem Ihesus dixit illis: apud homines hoc impossibile est, apud deum autem omnia possible sunt. **Tunc respondens Petrus dixit ei: ecce nos reliquimus omnia et secuti sumus te: quid ergo erit nobis?** Ihesus autem dixit illis: amen dico vobis, quod vos qui secuti estis me, in regeneratione, cum sederit filius hominis in sede maiestatis suæ, sedebitis et vos super sedes duodecim iudicantes duodecim tribus Israhel.

And Jesus beholding, said to them: With men this is impossible: but with God all things are possible. **Then Peter answering, said to him: Behold we have left all things, and have followed thee: what therefore shall we have?** And Jesus said to them: Amen I say to you, that you who have followed me, in the regeneration, when the Son of man shall sit on the seat of his majesty, you also shall sit on twelve seats judging the twelve tribes of Israel.

106  
5

Scouwonti ther heilant quad in: mit mannon thiz ist unodi, mit gote alliu sint odi. Tho antalengita Petrus inti quad imo: sinu wir forliezumes alliu inti folgemes thir: waz ist uns nu? Tho quad in ther heilant: war quidu ih íú, thaz ir thie dar mir folget, in thera aburburti, mit thiu ther mannes sun sizzit in sedale sinera michilnessi, inti sizzet ir ubar zwelif sedal tuomenti zwelif cunni Israhelo.

Mc 10 29a

Amen dico vobis: **omnis**<sup>1</sup> qui relinquit domum aut parentes vel fratres aut sorores aut patrem aut matrem

Amen I say to you: **everyone**<sup>1</sup> who hath left house or brethren or sisters or father or mother

106  
6a

War quidu ih íú: giwelih ther dar forlazit hus odo sine eldiron odo bruoder odo swister odo fater odo muoter

<sup>1</sup> ‘omnis’ – ‘everyone’ :: my translation.

Lc 18 29a  
Mt 19 29c  
Mc 10 29b  
Mt 19 29d  
Mc 10 30a  
Mt 19 29e  
30

aut uxorem aut filios aut agros  
propter regnum **cælorum**<sup>1</sup> **et**  
**nomen meum** et propter  
euangelium, **centuplum**  
**accipiet**, nunc in hoc tempore  
domos et fratres et sorores et  
matres et filios et agros cum  
persecutionibus, et in **futuro**<sup>2</sup>  
**vitam æternam possidebunt**.  
Multi autem erunt primi  
novissimi et novissimi primi.

or wife or children or lands, for  
the kingdom of **Heaven's**<sup>1</sup> sake,  
**and for my name's sake**, and for  
the gospel, **shall receive an**  
**hundredfold**, now in this time:  
houses and brethren and sisters  
and mothers and children and  
lands, with persecutions: and in  
**the future**<sup>2</sup> **shall possess life**  
**everlasting**. And many that are  
first, shall be last: and the last  
shall be first.

106  
6b

odo quænun odo kind odo  
accara thuruh himilo richi inti  
minan namon inti thuruh  
euangelium, zehenzucfalt  
intfahit, nu in therra ziti hus inti  
bruoder inti swister inti muoter  
inti kind inti accara mit  
áhtnessin, inti in zuowarti ewin  
lib bisizzen. Manege werdent  
eriston iungiston inti thie  
iungiston eriston.

Lc 16 14  
15.

Audiebant autem omnia  
hæc Pharisei, qui erant avari,  
et deridebant illum. **Et ait**  
**illis: vos estis qui iustificatis**  
**vos coram hominibus, deus**  
**autem novit corda vestra, quia**  
**quod hominibus altum est,**  
**abominatio est ante deum.**

Now the Pharisees, who were  
covetous, heard all these things:  
and they derided him. **And he**  
**said to them: you are they who**  
**justify yourselves before men, but**  
**God knoweth your hearts. For that**  
**which is high to men is an**  
**abomination before God.**

106  
7

Gihortun alliu thisu thie  
Pharisei, thie dar warun gíre,  
inti scínfitun inan. Tho quad her  
in: ír birut thie dar íúwflh  
rehtfestigot fora mannon: got  
weiz íúwariu herzun, bidu thaz  
mit mannon hoh ist, thaz ist  
leidlih fora gote.

## CVII. DE DIVITE ET LAZARO.

Lc 13 20  
Lc 16 19  
20a.

Iterum dixit: **homo quidam**  
**erat dives et induebatur**  
**purpura et bysso et epulabatur**  
**cotidie splendidæ. Et erat**  
**quidam mendicus nomine**  
**Lazarus, qui iacebat ad**  
**ianuam eius**

Again he said: **There was a**  
**certain rich man who was clothed**  
**in purple and fine linen and**  
**feasted sumptuously every day.**  
And there was a certain beggar,  
named Lazarus, who lay at his  
gate,

107  
1a

Tho quad her in abur: sum  
mán was otag inti garawita sih  
mit gotauúebbæ inti mit  
lininimo inti goumota gitágo  
berahto. Inti was sum árm  
betalari ginemnit Lazarus, ther  
lag zi sinen turun

<sup>1</sup> 'cælorum' – 'Heaven's' :: my translation.

<sup>2</sup> 'futuro' – 'the future' :: my translation.

(174)

Lc 16 20c.  
21.

ulceribus plenus, **cupiens saturari de micis quæ cadebant de mensa divitis, sed et canes veniebant et lingeabant ulcera eius.**

Lc 16 22  
23.  
24.

Factum est autem ut moreretur mendicus et portaretur ab angelis in sinum Abrahæ. Mortuus est autem et dives et sepultus est in inferno. **Elevans autem oculos suos, cum esset in tormentis, videbat Abraham a longe et Lazarum in sinu eius.** Et ipse clamans dixit: pater Abraham, miserere mei et mitte Lazarum, ut intinguat extremum digiti sui in aqua, ut refrigeret linguam meam, quia crucior in hac flamma.

Lc 16 25  
26a.

Et dixit illi Abraham: fili, recordare quia recepisti bona in vita tua et Lazarus similiter mala: nunc autem hic consolatur, tu vero cruciaris. **Et in his omnibus inter vos et nos**

full of sores, **desiring to be filled with the crumbs that fell from the rich man's table. And no one did give him: moreover the dogs came and licked his sores.**

And it came to pass that the beggar died and was carried by the angels into Abraham's bosom. And the rich man also died: and he was buried in hell. **And lifting up his eyes when he was in torments, he saw Abraham afar off and Lazarus in his bosom:** And he cried and said: Father Abraham, have mercy on me and send Lazarus, that he may dip the tip of his finger in water to cool my tongue: for I am tormented in this flame.

And Abraham said to him: Son, remember that thou didst receive good things in thy lifetime, and likewise Lazarus evil things: but now he is comforted and thou art tormented. **And besides all this, between us and you,**

107  
1b

fol gisuúeres, gerota sih zi gisatonne fon then brosmón thie dar nidarfielun fon themo disgæ thes otagen, óh hunta quamun inti leccodun siníu gíswer.

107  
2

Wárd thó gítan thaz arstárp ther betalari inti was gitragan fon éngílon in barm Abrahames. Arstarp ouh ther otago inti ward bigraban in hellíu. Úfheuenti siníu ougun, mit thíu her uúas in wízin, gíсах Abrahaman rumana inti Lazarum in sínemo bármé. Inti her ruofenti quad: fater Abraham, mílti mír inti senti Lazarum, thaz her dunco thaz lezzista teil sínés fíngares in wazzar, thaz her gícuole mína zungun, wanta íh quílu in thesemo lóuge.

107  
3a

Tho quad ímo Abraham: kínd, gíhugi bíthíu thú íntfiengi guotíu in thínemo líbe inti Lazarus so sama ubíliu: nú íst theser gífluobrí, thú bíst gíquælít. Inti in thesen allen untar íú inti untar uns

Lc 16 26b.  
27.  
28.

chaos magnum firmatum est,  
ut hii qui volunt hinc transire  
ad vos non possunt, neque  
inde huc transmeare. (Et ait:)<sup>2</sup>  
Rogo ergo te, pater, ut mittas  
eum in domum patris mei;  
habeo enim quinque fratres, ut  
testetur illis, ne et ipsi veniant  
in locum hunc tormentorum.

there is fixed a great void<sup>1</sup>, so that  
they who would pass from hence  
to you cannot, nor from thence  
come hither. (And he said:)<sup>2</sup>  
Then, father, I beseech thee that  
thou wouldst send him to my  
father's house, for I have five  
brethren, That he may testify unto  
them, lest they also come into this  
place of torments.

107  
3b

michil untarmerchi gifestinot  
ist, thaz thie dar wollent hinan  
faran zi íú ni mugun, noh thanan  
hera faran. Ih bitiu thih, fater,  
thaz inan sentes in hús mines  
fater: haben finf bruoder, thaz  
her in cunde, min sie quæmen in  
thesa stát wizo.

Lc 16 29  
30.  
31.

Et ait illi Abraham: habent  
Moysen et prophetas: audiant  
illos. At ille dixit: non, pater  
Abraham, sed si quis ex  
mortuis ierit ad eos,  
penitentiam agent. Ait autem  
illi: si Moysen et prophetas  
non audiunt, neque si quis ex  
mortuis resurrexit credent.

And Abraham said to him:  
They have Moses and the  
prophets. Let them hear them.  
But he said: No, father Abraham:  
but if one went to them from the  
dead, they will do penance. And  
he said to him: If they hear not  
Moses and the prophets, neither  
will they believe, if one rise again  
from the dead.

107  
4

Tho quad imo Abraham:  
habent Moysen inti wizogon:  
horen sie. Tho quad hér: ni,  
fater Abraham, óh oba wer fon  
toden gengit zi ín, riwa tuont.  
Tho quad her imo: oba sie  
Moysen inti wizogon ni horent,  
noh oba wer fon tode arstentit  
giloubent.

### CVIII. DE VILICO INFIDELE.

Lc 16 1  
2.

Dicebat autem et ad  
discipulos suos: homo quidam  
erat dives, qui habebat  
vilicum, et hic diffamatus est  
apud illum, quasi dissipasset  
bona ipsius. Et vocavit illum  
et ait illi: quid hoc audio de  
te? redde rationem vilicationis  
tuæ, iam enim non poteris  
vilicare.

And he said also to his  
disciples: There was a certain rich  
man who had a steward: and the  
same was accused unto him, that  
he had wasted his goods. And he  
called him and said to him: How  
is it that I hear this of thee? Give  
an account of thy stewardship: for  
now thou canst be steward no  
longer.

108  
1

Tho quad her zi sinen  
iungeron: sum man was otag,  
ther habeta sculdheizon, inti ther  
was unliumunthaft mit ímo,  
samaso her ziuúrfi siniu guot.  
Inti gihalota ínan inti quad imo:  
zi hiu gihoriu ih sulih lastar fon  
thír? gib reda thínes ambahtes:  
iu ni mahtú sculdheizo sin.

Lc 16 3a

Ait autem vilicus intra se:  
quid faciam, quia dominus  
meus

And the steward said within  
himself: What shall I do, because  
my lord

108  
2a

Tho quad ther sculdheizo  
innan imo: waz tuon ih, wanta  
min hérro

<sup>1</sup> 'chaos' :: correct translation, but 'void' is better, and also correct.

<sup>2</sup> Sievers notes that 'Et ait' is missing, though present in the Vulgate, and as its absence spoils the sense, I have restored it in the translation as 'And he said'.

(176)

Lc 16 3b  
4.

auferet a me vilicationem?  
fodere non valeo, mendicare  
erubesco. **Scio quid faciam, ut  
cum amotus fuero a  
vilicatione, recipiant me in  
domos suas.**

taketh away from me the  
stewardship? To dig I am not  
able; to beg I am ashamed. **I  
know what I will do, that when I  
shall be removed from the  
stewardship, they may receive me  
into their houses.**

108  
2b

arfirrit fon mir mín ambaht? ih  
ni mag graban, betolon scamen  
mih. Ih weiz waz tuon, thanne  
ih arworfan wirdu fon themo  
ambahte, intfahen mih in iro  
hús.

Lc 16 5  
6.  
7.

Convocatis itaque singulis  
debitoribus domini sui dicebat  
primo: quantum debes domino  
meo? **At ille dixit: centum  
cados olei. Dixitque illi:  
accipe cautionem tuam et sede  
cito, scribe quinquaginta.**  
Deinde alio dixit: tu vero  
quantum debes? Qui ait:  
centum choros tritici. Ait illi:  
accipe litteras tuas et scribe  
octoginta.

Therefore, calling together  
every one of his lord's debtors, he  
said to the first: How much dost  
thou owe my lord? **But he said:  
An hundred barrels of oil. And he  
said to him: Take thy bill and sit  
down quickly and write fifty.**  
Then he said to another: And how  
much dost thou owe? Who said:  
An hundred quarters of wheat. He  
said to him: Take thy bill and  
write eighty.

108  
3

Gihaloten thó suntar  
giwelihen sculdigon sines  
hérren quad thémo éristen: wio  
filu scalttu minemo hérren? Her  
quad thó: zehenzug mezzo oles.  
Tho quad her imo: intfah thín  
scribazzusi inti sízzi sliumo inti  
scrib fínfzug. Tho quad her  
andremo: wio filu scalttu? Ther  
quad thó: zehenzug mezzo  
weizzes. Tho quad her imo:  
intfah thine buohstaba inti scrib  
ahtozug.

Lc 16 8  
9.

Et laudavit dominus  
vilicum iniquitatis, quia  
prudenter fecisset, quia filii  
huius sæculi prudentiores filiis  
lucis in generatione sua sunt.  
**Et ego vobis dico: facite vobis  
amicos de mammona  
iniquitatis, ut cum defeceritis,  
recipiant vos in æterna  
tabernacula.**

And the lord commended the  
unjust steward, forasmuch as he  
had done wisely: for the children  
of this world are wiser in their  
generation than the children of  
light. **And I say to you: Make  
unto you friends of the mammon  
of iniquity: that when you shall  
fail, they may receive you into  
everlasting dwellings.**

108  
4

Inti lobota ther herro then  
ambaht thes unrehtes, wanta her  
wislichó teta, bidú wanta thiú  
kind therra weraldi wiseron then  
liohtes kindon in iro cunne sint.  
Inti ih quidu íú: tuot íú friunta  
fon then wolon unrehtes, mittiu  
ir ziganget, intfahen íúwih in  
ewina selida.

Lc 16 10a

Qui fidelis est in minimo,  
et in maiori fidelis est,

He that is faithful in that  
which is least is faithful also in  
that which is greater:

108  
5a

Ther dar gitriuwi ist in  
minnisten, ther ist in themo  
meren gitriuwi,



Lc 16 10b 11. 12.	et qui in modico iniquus est, et in maiori iniquus est. <b>Si ergo in iniquo mammonæ fideles non fuistis, quod vestrum est quis credit vobis,</b> et si in alieno fideles non fuistis, quod vestrum est quis dabit vobis?	and he that is unjust in that which is little is unjust also in that which is greater. <b>If then you have not been faithful in the unjust mammon, who will trust you with that which is the true?</b> And if you have not been faithful in that which is another's, who will give you that which is your own?	108 5b	ther dar in themo luzilen unreht ist, ther ist in themo meren unreht. Oba ir in themo unrehten wolen gitriuwe ni warut, thaz dar íúwer ist, wer bifilihit iz íú, inti oba ir in themo fremiden gitriuwi ni warut, thaz dar iuwer ist, wer gibit iz íú?
Lc 12 47 48.	Ille autem servus qui cognovit voluntatem domini sui et non præparavit et non fecit secundum voluntatem eius, vapulabit multas, <b>qui autem non cognovit et fecit digna, plagis vapulavit paucis.</b> Omni autem cui multum datum est, multum quæretur ab eo, et cui commendaverunt multum, plus petent ab eo.	And that servant, who knew the will of his lord and prepared not himself and did not according to his will, shall be beaten with many stripes. <b>But he that knew not and did things worthy of stripes shall be beaten with few stripes.</b> And unto whomsoever much is given, of him much shall be required: and to whom they have committed much, of him they will demand the more.	108 6	Ther scalc ther dar forstuont sines herren willon inti ni garawita inti ni teta after sinemo willen, wirdit manegen bifillit, ther dar ni forstuont inti teta wirdigiu, wirdit bifillit luzilen fillungon. Íógilichemo themo dar filo gigeban ist, filo suochit man fon imo, inti themo filu bifuluhun, mer uergont fon imo.
Lc 12 49 50.	<b>Nescitis quia</b> <sup>1</sup> ignem veni mittere in terra, et quid volo, nisi ut accendatur? <b>Baptismum habeo baptizari, et quomodo turbor, usque dum perficiatur!</b>	<b>Know you not that</b> <sup>1</sup> I am come to cast fire on the earth. And what will I, but that it be kindled? <b>And I have a baptism wherewith I am to be baptized. And how am I straitened until it be accomplished?</b>	108 7	Ni wizzut itr thaz ih fiur quam zi sentanne in erda, inti waz willu, noba iz inbrennit werde? Ih haben toufi gitoufit werdan, inti wio bin gitruobit, unza iz gifremit wirdit!

### CVIII. DE PATRE FAMILIAS QUI EXIIT PRIMO MANE CONDUCERE MERCENARIOS IN VINEAM SUAM.

Mt 20 1 2a.	Simile est enim regnum cælorum homini patri familias qui exiit primo mane conducere operarios in vineam suam. <b>Conventione autem facta cum operariis ex denario diurno</b>	The kingdom of heaven is like to an householder, who went out early in the morning to hire labourers into his vineyard. <b>And having agreed with the labourers for a penny a day,</b>	109 1a	Gilih ist himilo richi manne hiwisges fater ther dar uzgieng fruo in morgan gileitan vurhton in sinan wingart. Gizunfti gitanera mit then vurhton fon tagelone
----------------	--	--	-----------	--

<sup>1</sup> 'Nescitis quia' :: not in the vulgate :: my translation is 'Know you not that'

(178)

Mt 20 2b.  
3.  
4.  
5.  
6.  
7.

misit eos in vineam suam. Et egressus circa horam tertiam vidit alios stantes in foro otiosos. Et illis dixit: ite et vos in vineam, et quod iustum fuerit dabo vobis. Illi autem abierunt. Iterum autem exiit circa sextam et nonam horam et fecit similiter. Circa undecimam vero exiit et invenit alios stantes et dicit illis: quid hic statis tota die otiosi? Dicunt ei: quia nemo nos conduxit. Dicit illis: ite et vos in vineam.

Mt 20 8  
9.  
10.  
11.  
12a.

Cum sero autem factum esset, dicit dominus vineæ procuratori suo: voca operarios et redde illis mercedem incipiens a novissimis usque ad primos. Cum venissent ergo qui circa undecimam horam venerant, acceperunt singulos denarios. Venientes autem et primi arbitrati sunt quod plus essent accepturi, acceperunt autem et ipsi singulos denarios. Et accipientes murmurabant ad contra patrem familias dicentes:

he sent them into his vineyard. And going out about the third hour, he saw others standing in the marketplace idle. And he said to them: Go you also into my vineyard, and I will give you what shall be just. And they went their way. And again he went out about the sixth and the ninth hour, and did in like manner. But about the eleventh hour he went out and found others standing, and he saith to them: Why stand you here all the day idle? They say to him: Because no man hath hired us. He saith to them: Go ye also into my vineyard.

And when evening was come, the lord of the vineyard saith to his steward: Call the labourers and pay them their hire, beginning from the last even to the first. When therefore they were come that came about the eleventh hour, they received every man a penny. But when the first also came, they thought that they should receive more: And they also received every man a penny. And receiving it they murmured against the master of the house, Saying:

109  
1b

santa sie in sinan wingart. Inti uzgamenti umbi thie thritun zít gisah andre stantente in strazu in gimeitun. Inti quad ín: faret ir in minan wingart, inti thaz zi rehte wirdit gibu íú. Sie thó giengun. Abur gieng her tho umbi thia sextun inti umbi thia niuntun zít inti téta sama. Umbi thia einliftun zit úzgieng inti fant andre stantente inti quad ín: ziu stet ir allan tag unnuze? Quadun ímo: wanta nioman unsih gileita. Tho quad her ín: faret ír in minan wingart.

109  
2a

Tho iz aband ward, quad ther herro thes wingarten sinemo ambahte: halo thie vurhton inti gilt in mieta biginnenti fon then iungiston unzun thie eriston. Tho thie quamun thie dar umbi thia eínliftun zit quamun, intfiangun suntringon phenninga. Tho quamun thie eriston, wantun thaz sie mera warin intfahenti: intfiengun sie suntringon phenninga. Inti tho intfahenti murmulotun widar fater thes hiwisges quædenti:

Mt 20 12b.	hii novissimi una hora fecerunt, et pares illos nobis fecisti, qui portavimus pondus diei et estus.	These last have worked but one hour. and thou hast made them equal to us, that have borne the burden of the day and the heats.	109 2b	these iungiston éina zit tatun, inti ebangiliche tati sie uns, wir thie truogumes burdin thes dages inti thera hizza.
Mt 20 13 14. 15. 16.	At ille respondens uni eorum dixit: amice, non facio tibi iniuriam: nonne convenisti mecum ex denario? <b>Tolle quod tuum est et vade; volo autem et huic novissimo dare sicut et tibi.</b> Aut non licet mihi quod volo facere? an oculus tuus nequam est quia ego bonus sum? <b>Sic erunt novissimi primi et primi novissimi; multi enim sunt vocati, pauci autem electi.</b>	But he answering said to one of them: friend, I do thee no wrong: didst thou not agree with me for a penny? <b>Take what is thine, and go thy way: I will also give to this last even as to thee.</b> Or, is it not lawful for me to do what I will? Is thy eye evil, because I am good? <b>So shall the last be first and the first last. For many are called but few chosen.</b>	109 3	Her antvurtita íro einomo inti quad: friunt, ni tuon ih thír hárm: eno ni gizunftigotastu thíh mit mir fon themo phennige? Nim thaz dar thin ist inti fár: ih willa themo iungisten géban samaso thír. Odo nist mir arloubit thaz ih willa tuon, odo thin ouga abuh ist bidiu wanta ih guot bin? So sint thie iungiston eriston inti thie eriston iungiston: manege sint giladote, fohe sint gicorone.

**CX. UBI IN DOMO PHARISÆI SANAT IHESUS HYDROPIUM  
ET INSTRUIT EOS QUI PRIMOS ACCUBITOS IN CONVIVIIS ELIGEBANT.**

Lc 14 1 2. 3. 4a.	Et factum est ut intraret in domum cuiusdam principis Phariseorum sabbato manducare panem, et ipsi observabant eum. <b>Et ecce homo quidam hydropticus erat ante illum.</b> Et respondens Ihesus dixit ad legisperitos et Phariseos dicens: si licet sabbato curare? <b>At illi tacuerunt.</b>	And it came to pass, when Jesus went into the house of one of the Pharisees, on the Sabbath-day to eat bread, that they watched him. <b>And behold, there was a certain man before him that had the dropsy.</b> And Jesus answering, spoke to the lawyers and Pharisees, saying: Is it lawful to heal on the Sabbath-day? <b>But they held their peace.</b>	110 1a.	Inti giburita, tho her ingieng in hús sumiliches heristen Fariseo in sambaztag zi ezzanne brot, inti sie bihieltun ínan. Inti sinu sum man wazzarsioh was fora ímo. Tho antvurtita ther heilant, quad zi then ewa gilerten inti zi then Farisein quædenti: ist arloubit in sambaztag zi heilanne? Sie swigetun.
-------------------	--	---	---------	---

(180)

Lc 14 4b.

**Ipsē vero adpræhensum  
sanavit eum ac dimisit.**

Lc 14 5  
6.

Et respondens ad illos  
dixit: cuius vestrum asinus aut  
bos in puteum cadet, et non  
continuo extrahet illum die  
sabbati? **Et non poterant ad  
hæc respondere illi.**

Lc 14 7  
8.  
9.  
10.  
11.

Dicebat autem et ad  
invitados parabolam, intendens  
quomodo primos accubitus  
eligerent, dicens ad illos: **cum  
invitatus fueris ad nuptias, non  
discumbas in primo loco, ne  
forte honoratior te sit invitatus  
ab eo**, et veniens is qui te et  
illum vocavit dicat tibi: da  
huic locum, et tunc incipias  
cum rubore novissimum  
locum tenere. **Sed cum  
vocatus fueris, vade, recumbe  
in novissimo loco, ut cum  
venerit qui te invitavit dicat  
tibi: amice, ascende superius.**  
**Tunc erit tibi gloria coram  
simul discumbentibus**, quia  
omnis qui se exaltat  
humiliabitur, et qui se humiliat  
exaltabitur.

**But he taking him, healed him and  
sent him away.**

And answering them, he said:  
Which of you shall have an ass or  
an ox fall into a pit and will not  
immediately draw him out, on the  
Sabbath-day? **And they could not  
answer him to these things.**

And he spoke a parable also to  
them that were invited, marking  
how they chose the first seats at  
the table, saying to them: **when  
thou art invited to a wedding, sit  
not down in the first place, lest  
perhaps one more honourable  
than thou be invited by him**: and  
he that invited thee and him, come  
and say to thee: Give this man  
place. And then thou begin with  
shame to take the lowest place.  
**But when thou art invited, go, sit  
down in the lowest place; that  
when he who invited thee cometh,  
he may say to thee: Friend, go up  
higher. Then shalt thou have glory  
before them that sit at table with  
thee**, because every one that  
exalteth himself shall be humbled:  
and he that humbleth himself shall  
be exalted.

110  
1b.

Her tho bifanganan heilta inan  
inti forliez.

110  
2.

Inti her tho antvurtita zi ín,  
quad: weliches iuwer esil odo  
ôhso in phuzzi fellit, inti thanne  
ní slíumo ziuhit inan uz in  
sambaztag? Inti sie ni mohtun zi  
then giantvurtan imo.

110  
3.

Quad her tho zi then  
giladoten ratissa, scouwonti wio  
sie thiū furistun sedal gicurun,  
quædenti zi ín: thanne thú  
giladot werdes zi brutlouftin, ni  
gisizzes in thera furistun steti,  
min odowán erwirdigoro thir si  
giladot fon imo, inti quementi  
ther ther thih inti inan giladota  
quæde thir: gib thesomo stat,  
inti thanne biginnistu mit scamu  
thia iungistun stat bihaben. Oh  
thanne thu giladot wirdis, far  
inti sizzi in thera iungistun steti,  
thanne ther quæme ther thih  
giladota quæde thir: friunt,  
arstig furdír. Thanne ist thir  
tíurida fora then thie mit thir  
samant sizzent, wanta eogilih  
ther sih arheuit wirdit  
giodmotigot, inti ther sih  
giodmotigot wirdit ufarhaban.

Lc 14 12  
13.  
14.  
15.

Dicebat autem et ei qui se invitaverat: cum facis prandium aut cenam, noli vocare amicos tuos neque fratres tuos neque cognatos neque vicinos divites, ne forte et ipsi te reinvitent et fiat tibi retributio. **Sed cum facis convivium, voca pauperes debiles claudos cæcos,** et beatus eris, quia non habent unde retribuunt tibi; retribuetur enim tibi in resurrectione iustorum. **Hæc cum audisset quidam de simul discumbentibus, dixit illi: beatus qui manducat panem in regno dei.**

And he said to him also that had invited him: When thou makest a dinner or a supper, call not thy friends nor thy brethren nor thy kinsmen nor thy neighbours who are rich; lest perhaps they also invite thee again, and a recompense be made to thee. **But when thou makest a feast, call the poor, the maimed, the lame and the blind.** And thou shalt be blessed, because they have not wherewith to make thee recompense: for recompense shall be made thee at the resurrection of the just. **When one of them that sat at table with him had heard these things, he said to him: Blessed is he that shall eat bread in the kingdom of God.**

110  
4.

Tho quad her themo ther inan ladota: thanne thu tues tagamúos odo abandmuos, ni curi giladon thine friunt noh thine bruoder noh thine maga noh thine gibura ehtige, min odo sie thih abur widarladon, inti ist thir gilonot. Oh thanne thú gouma tues, gihalo thurftigon wanheile halze blinte, inti salig bist, wanta sie ni habent wanan thir gilonon: thir wurdit gilonot in thera arstantnessi rehtoro. Thisiu mit diu sum gihorta fon then samant sizzenten, quad imo: salig ist ther dar izzit brot in gotes riche.

## CXL. UBI IHESUS ·X· LEPROSOS MUNDAVIT.

Jn 7 1a  
Jn 7 2b<sup>1</sup>  
Jn 6 4b.  
Lc 17 11  
12.  
13.

Post hæc **in proximo erat<sup>1</sup> pascha, dies festus Iudæorum.** Et factum est, dum iret in Hierusalem, transiebat per mediam Samariam et Galileam. **Et cum ingrederetur quoddam castellum, occurrerunt ei ·X· viri leprosi, qui steterunt a longe.** Et levaverunt vocem dicentes: Ihesu preceptor, miserere nostri.

After these things, **the pasch, the festival day of the Jews, was at hand<sup>1</sup>.** And it came to pass, as he was going to Jerusalem, he passed through the midst of Samaria and Galilee. **And as he entered into a certain town, there met him ten men that were lepers, who stood afar off.** And lifted up their voice, saying: Jesus, Master, have mercy on us.

111  
1

After thiu was in nahi óstrun, itmali dag Iudono. Inti ward giwort, mittiu her fuor in Hierusalem, fuor thuruh mitti Samariun inti Galileam. Inti mittiu her tho ingieng in sumilcha burgilun, ingegin lioun imo zehen man riobe, thie gistuontun ferro. Inti arhuobun stemma quedente: thú heilant biboteri, milti úns.

Lc 17 14a

Quos ut vidit, dixit:

**When he saw them<sup>2</sup>,** he said:

111  
2a

Thie tho her sie gisah, quad:

<sup>1</sup> In Latin, this phrase precedes its substantive, in English, it follows. Hence the cutting order in English is different from the Latin.

<sup>2</sup> ‘Whom when he saw’ – Gross Latinism. Much better would be ‘When he saw them’

(182)

Lc 17 14b  
15.  
16.

ite, ostendite vos sacerdotibus. Et factum est, dum irent, mundati sunt. **Unus autem ex illis, ut vidit quia mundatus est, regressus est cum magna voce magnificans deum.** Et cecidit in faciem ante pedes eius gratias agens, et hic erat Samaritanus.

Go, shew yourselves to the priests. And it came to pass, as they went, they were made clean. **And one of them, when he saw that he was made clean, went back, with a loud voice glorifying God.** And he fell on his face before his feet, giving thanks. And this was a Samaritan.

111  
2b

gét inti arouget úwih then bisgofon. Inti ward thó, mittiu sie fúorun, thaz sie gisubrit vurdun. Ein fon thén, so her gisah thaz hér gireinit uúas, warb widar mit michilera stémmu michilosonti got. Inti fiel in sin annuzi furi síne fúozi thánca tuonti, inti ther was Samaritanus.

Lc 17 17  
18.  
19.

Respondens autem Ihesus dixit: nonne decem mundati sunt, et novem ubi sunt? **Non est inventus qui rediret et daret gloriam deo, nisi hic alienigena?** Et ait illi: surge, vade, quia fides tua te salvum fecit.

And Jesus answering, said: Were not ten made clean? And where are the nine? **There is no one found to return and give glory to God, but this stranger.** And he said to him: Arise, go thy way; for thy faith hath made thee whole.

111  
3

Tho antvurtita ther heilant inti quad: eno ia vurdun zéheni gihéilte, inti war sint thie níuni? Nist fundan ther dar uúrbi inti gabi guollichí gote, nibi therer fremidera thiota mán? Tho quad her imo: arstant nu inti fár, wanta thin giloubo thih heilan téta.

## CXII. UBI IHESUS DE PASSIONE SUA DISCIPULIS SUIS ITERUM INDICAVIT ET MATER FILIORUM ZEBEDÆI ROGAT PRO FILIIS SUIS.

Mc 10 32b  
Mt 20 17d  
Lc 18 31b,c  
Mc 10 33b  
Mt 20 19a  
Lc 18 32b  
33b.

Assumens autem iterum duodecim **ait illis:** ecce ascendimus Hierosolimam, et consummabuntur omnia quæ scripta sunt per prophetas de filio hominis. **Tradetur enim<sup>1</sup> principibus sacerdotum et scribis, et tradent eum gentibus, et inludetur et flagellabitur et conspuetur et crucifigitur<sup>2</sup>,** et tertia die resurget.

Then taking again the twelve, **he said to them:** Behold, we go up to Jerusalem; and all things shall be accomplished which were written by the prophets concerning the Son of man. **He shall even<sup>1</sup> be betrayed to the chief priests and to the scribes, and they shall deliver him to the Gentiles and he shall be mocked and scourged and spit upon and crucified<sup>2</sup>,** and the third day shall rise again.

112  
1

Nementi tho abur thie zuéliui quad ín: senu arstígemes zi Hierosolimam, inti werdent gientot alliu thiú dar giscriban sint thuruh thie wizogon fon themo mannes sune. Wirdit giselit then heriston thero bischofo inti then buocharin, inti sie selent inan thioton, in ist giscínfit inti wirdit bifillit inti anagispíwan inti arhángan, inti thritten tage arstentit.

Mt 20 20a

Tunc accessit ad eum mater filiorum Zebedæi cum filiis suis adorans

Then came to him the mother of the sons of Zebedee with her sons, adoring

112  
2a

Tho gieng zi imo thíu muoter thero kindo Zebedéuses mit iro kindon betonti

<sup>1</sup> ‘enim’ – ‘even’ ;; my translation.

<sup>2</sup> ‘et crucifigitur’ – ‘and crucified’ ;; my translation.

Mt 20 20b  
21.  
22a,b.  
Mc 10 38b  
Mt 20 22c  
23a.  
Mc 10 39b  
Mt 20 23b,c

et petens aliquid ab eo. Qui dixit ei: quid vis? Ait illi: dic ut sedeant hi duo filii mei unus ad dexteram tuam et unus ad sinistram in regno tuo. Respondens autem Ihesus dixit eis: nescitis quid petatis. Potestis bibere calicem quem ego bibiturus sum, aut baptismum quo ego baptizor baptizari? Dicunt ei: possumus. Ait illis: calicem quidem meum bibetis et baptismum meum quo ego baptizor baptizabimini. Sedere autem ad dexteram meam et sinistram non est meum dare vobis, sed quibus paratum est a patre meo.

Mt 20 24  
25.  
26a.

Et audientes decem indignati sunt de duobus fratribus. Ihesus autem vocavit eos ad se et ait: scitis quia principes gentium dominantur eorum, et qui maiores sunt potestatem exercent in eos. Non ita erit inter vos,

and asking something of him. He<sup>1</sup> said to her: What wilt thou? She saith to him: say that these my two sons may sit, the one on thy right hand, and the other on thy left, in thy kingdom. And Jesus answering, said: You know not what you ask. Can you drink the chalice that I shall drink, or be baptized with the baptism wherewith I am baptized? They say to him: We can. He saith to them: My chalice indeed you shall drink; and with the baptism wherewith I am baptized you shall be baptized. But to sit on my right or left hand is not mine to give to you, but to them for whom it is prepared by my Father.

And the ten, hearing it, were moved with indignation against the two brethren. But Jesus called them to him and said: You know that the princes of the Gentiles lord it over them; and that they that are the greater, exercise power upon them. It shall not be so among you:

112  
2b

inti bát sihwaz fon imo. Her quad íru: waz uúilis? Tho quad súa imo: quid thaz sizzen these zwene mine súni eín zi thínero zesown inti eín zi thíneru uúinestrún in thinemo richæ. Tho antvurtita ther heilant, quad ín: ni wizzut waz ir bítet. Mugut ir trincan kelih then ih trincan scál, odo toufi in theru ih gitoufit wírdú ir gitoufit uúesan? Tho quadun sie imo: mugumes. Tho quad her ín: minan kelih trinket ir inti mina toufi in theru ih gitoufit wírdú werdet gitoufite. Sizzen zi minera zeswún inti zi uúinistrún nist mín íu zi gebanne, oh then iz garo ist fon minemo fater.

112  
3a

Thaz horenti thie zeheni unwírditún fon then zwein bruodoron. Ther heilant gihalota sie zi imo inti quad: wizzut ir thaz thie heriston thioto waltent iro, inti thie dar meron sint giwalt bigangent in sie. Ni si iz so untar íu,

<sup>1</sup> 'Who said to her' :: Latinism. Better: 'He said to her'

## THIS IS A FACSIMILE ILLUSTRATION FROM THE CODEX SANGALLENSIS MANUSCRIPT

Compare with the facsimile illustration on page (215)

**Q**uoniam quidem multi  
conati sunt ordinare  
narrationem quae in nobis  
complectatur summa rerum  
sicut tradiderunt nobis  
qui ab initio  
ipsi uiderunt & ministri  
fuerunt sermonis.  
Uisum est & mihi assensum  
a principio omnibus diligenter  
ex ordine tibi scribere  
opame theophile  
ut cognoscas eorum  
uerborum de quibus  
erudiaris et ueritatem.

**I**n principio erat uerbum  
& uerbum erat apud deum.  
& deus erat uerbum,  
hoc erat in principio  
apud deum, Omnia per ipsum  
facta sunt. & sine ipso  
factum est nihil  
quod factum est.  
In ipso uita erat;  
& uita erat lux hominum.  
& lux in tenebris  
lucet. & tenebrae  
eum non comprehendunt.

**F**uit in diebus herodis regis  
iudee quidam sacerdos  
nomine zacharias  
de uice abia.

1. bi thu uuantu manage  
ziloum ordinar  
sage thio in un  
gifuca sint rathono  
ro un rictun  
the thar fon anaginne  
selbon gischun lre ambuch  
uuerun uuert.  
uuar mir gischun gisolgeno  
fon anaginne allen gon lito  
afte anaginne thir scriber  
thu bezzisto theophile  
thaz thu for stant der  
uuerto fon them  
thu gilete bist uuar.  
Lc In anaginne uuar uuert  
lra thaz uuert uuar mit got  
lra got selbo uuar thaz uuert.  
thaz uuar in anaginne  
mit got. alliu thurub thaz  
uurdun gitā lra uzzan fin  
ni uuar uuite gitāner.  
thaz thar gitā uuar  
thaz uuar in imo lib;  
lra thaz lib uuar loht manno.  
lra thaz loht in finsturnen  
lihta lra finsturnen  
thaz nigi griffun.  
Lc uuar lra gun heroder der cuniger  
iudeno sumer biscof  
namen zacharias  
fon themo uuehrle abiarer



Mt 20 26b.  
27.  
28.

sed quicumque voluerit inter  
vos maior fieri, sit vester  
minister, **et qui voluerit inter  
vos primus esse, erit vester  
servus**. Sicut filius hominis  
non venit ut ministraretur ei,  
sed ut ministraret, et dare  
animam suam redemptionem  
pro multis.

but whosoever is the greater  
among you, let him be your  
minister, **and he that will be first  
among you shall be your servant**.  
Even as the Son of man is not  
come to be ministered unto, but to  
minister and to give his life a  
redemption for many.

112  
3b

ouh so wer so wolle untar íu  
mero uúesan, si íuwer ambaht,  
inti ther dar wolle untar íu eristo  
wesan, wese íuwer scalc. So  
ther mannes sun ni quam thaz  
man imo ambahteti, ouh her  
ambahteti, inti geban sin ferah  
zi lósungu furi manege.

### CXIII. UBI IHESUS RESPONSUM DAT DICENTI SIBI: DOMINE, PAUCI SUNT QUI SALVI FIANT.

Lc 13 23  
24.  
25.  
26.  
27a.

Et ait illi quidam: domine,  
ergo pauci sunt qui salvi fiant?  
Ipse autem dixit ad illos:  
**contendite intrare per  
angustam portam, quia multi,  
dico vobis, quærunt intrare et  
non potuerunt**. Cum autem  
intraverit pater familias et  
cluserit ostium, et incipietis  
foris stare et pulsare dicentes:  
domine, aperi nobis, et  
respondens dicit: nescio vos  
unde sitis. **Tunc incipietis  
dicere: manducavimus coram  
te et bibimus et in plateis  
nostris docuisti**. Et dicit  
vobis:

And a certain man said to him:  
Lord, are they few that are saved?  
But he said to them: **Strive to  
enter by the narrow gate: for  
many, I say to you, shall seek to  
enter and shall not be able**. But  
when the master of the house  
shall be gone in and shall shut the  
door, you shall begin to stand  
without; and knock at the door,  
saying: Lord, open to us. And he  
answering, shall say to you: I  
know you not, whence you are.  
**Then you shall begin to say: We  
have eaten and drunk in thy  
presence: and thou hast taught in  
our streets**. And he shall say to  
you:

113  
1a

Inti quad imo tho sum:  
trúhtin, fohe sint thie dar heile  
werden? Her quad zi ín: flizet  
íngangan thuruh thia éngun  
phorta, bidíu wanta manage,  
quidu íu, súohtun inzigangenne  
inti ni móhtun. Mittiu ingengit  
fater thes híwisges inti bislúzit  
thia túri, thanne bigínnet ir uze  
stán inti clofon sus quædente:  
truhtin, intuo úns, inti her  
antvurtenti quídidit: ni weiz íuwih  
wanan ir sít. Thanne biginnet ir  
quædan: wir azumes fora thir  
inti truncumes, inti in unseron  
strazon lertostú. Inti thanne  
quidit íu:

(186)

Lc 13 27b.

nescio vos unde sitis: discedite a me omnes operarii iniquitatis.

I know you not, whence you are. Depart from me, all ye workers of iniquity.

113  
1b

ih ni weiz íuwih wanan ir sit: arwizet fon mir alle úúrhon unrehtes.

Lc 13 28  
29.  
30.

Ibi erit fletus et stridor dentium, cum videritis Abraham et Isaac et Iacob et omnes prophetas intrare in regnum dei, vos autem expelli foras. **Et venient ab oriente et occidente et aquilone et austro et accumbent in regno dei.** Et ecce sunt novissimi qui erunt primi, et sunt primi qui erunt novissimi.

There shall be weeping and gnashing of teeth; when you shall see Abraham and Isaac and Jacob and all the prophets, in the kingdom of God: and you yourselves thrust out. **And there shall come from the east and the west and the north and the south: and shall sit down in the kingdom of God.** And behold, they are last that shall be first: and they are first that shall be last.

113  
2

Thar ist thanne uúoft inti zeno stredunga, mittiu ir gisehet Abrabam inti Isaac inti Iacob inti alle wizogon ingangan in gotes richi, íuwih uztriban. Inti quæment fon óstana inti fon westana inti nordana inti sundana inti gisizzen in gotes riche. Inti sint thanne thíe iungiston thie dar ér warun eriston, inti sint thanne eriston thie dar ér warun iungiston.

### CXIII. DE ZACCHEO PUBLICANO.

Lc 19 1  
2.  
3.  
4a.

Et ingressus perambulabat Hiericho. **Et ecce vir nomine Zacheus, et hic erat princeps publicanorum et ipse dives,** et quærebat videre Ihesum, quis esset, et non poterat præ turba, quia statura illius pusillus erat. **Et præcurrens ascendit in arborem sicomorum, ut videret illum,**

And entering he walked through Jericho. **And behold, there was a man named Zacheus, who was the chief of the publicans: and he was rich,** and he sought to see Jesus who he was: and he could not for the crowd, because he was low of stature. **And running before, he climbed up into a sycamore tree, that he might see him:**

114  
1a

Inti ingangenti thuruhfuor Hiericho. Inti sínu man in namen Zacheus, inti ther was heristo firmfollero manno inti ther selbo was otag, inti suohta then heilant zi gisehanne, wer her uúari, inti ni mohta fora thera menigi, bidiu wanta sin wahst luzil uúas. Inti her furiloufanti arsteig in einan murbóum, thaz her inan gisahi,

Lc 19 4b.  
5.  
6.

quia inde erat transiturus. Et cum venisset ad locum, suspiciens Ihesus vidit illum et dixit ad eum: Zachæ, festinans descende, quia hodie in domo tua oportet me manere. Et festinans descendit et excepit illum gaudens.

for he was to pass that way. And when Jesus was come to the place, looking up, he saw him and said to him: Zacheus, make haste and come down: for this day I must abide in thy house. And he made haste and came down and received him with joy.

114  
1b

wanta her thanan was farenti. Inti mittiu her quam zi thera steti, scóuwonti ther heilant gisah ínan inti quad zi imo: Zachæ, ilanti nidarstig, wanta hiutu in thinemo hús gilimphit mir zi uónanne. Inti ilenti nidarsteig inti intfieng inan giuehenti.

Lc 19 7  
8.  
9.  
10.

Et cum viderent omnes, murmurabant dicentes, quia ad hominem peccatorem divertisset. Stans autem Zacheus dixit ad dominum: ecce dimidium bonorum meorum, domine, do pauperibus, et si quid aliquem defraudavi, reddo quadruplum. Ait Ihesus ad eum: quia hodie salus domui huic facta est, eo quod et ipse filius sit Abrahæ. Venit enim filius hominis quærere et saluum facere quod perierat.

And when all saw it, they murmured, saying, that he was gone to be a guest with a man that was a sinner. But Zacheus standing, said to the Lord: Behold, Lord, the half of my goods I give to the poor; and if I have wronged any man of any thing, I restore him fourfold. Jesus said to him: This day is salvation come to this house, because he also is a son of Abraham. For the Son of man is come to seek and to save that which was lost.

114  
2

Inti mittiu gisahun alle, murmulotun quædente, bidiu wanta sih zi suntigomo man gikérta. Stantenti tho Zacheus quad zi trohtine: sinu halftonod minero gúoto, trohtin, gibu thurftigon; oba ih in sihhiu welichan biuehnota, ih giltu fieruult. Tho quad ther heilant zi imo: wanta hiutu heili thesemo huse gitan ist, bidiu wanta her ist sun Abrahames. Quam ther mannes sún suochan inti heil tuon thaz dar forward.

## CXV. UBI IHESUS ITERUM DUOS CÆCOS CURAVIT.

Mt 20 29  
30a.

Et egredientibus eis a Hiericho secuta est eum turba multa. Et ecce duo ceci,

And when they went out from Jericho, a great multitude followed him. And behold two blind men,

115  
1a

Inti ín úzgangenten fon Hiericho folgeta inan mihil menigi. Inti sinu zuúene blinte,

(188)

Mc 10 46d,c  
Mt 20 30b  
31.

**ex quibus erat**<sup>1</sup> Parthimeus  
filius Thimei, **sedentes secus  
viam audierunt quia Ihesus  
Nazarenus**<sup>2</sup> transiret, et  
clamaverunt dicentes: domine,  
miserere nostri, fili David!  
Turba autem increpabat eos, ut  
tacerent. At illi magis  
clamabant dicentes: domine,  
miserere nostri, fili David!

Mt 20 32  
33.  
34.  
Lc 18 43

Et stetit Ihesus et vocavit  
eos et ait: quid vultis ut faciam  
vobis? **Dicunt illi: domine, ut  
aperiantur oculi nostri.**  
Misertus autem eorum Ihesus  
tetigit oculos eorum, et  
confestim viderunt et secuti  
sunt eum **magnificantes  
dominum. Et omnis plebs, ut  
vidit, dedit laudem deo.**

**of whom was**<sup>1</sup> Bartimeus the son  
of Timeus, **sitting by the way side  
heard that Jesus the Nazarene**<sup>2</sup>  
passed by. And they cried out,  
saying: O Lord, thou son of  
David, have mercy on us. And the  
multitude rebuked them that they  
should hold their peace. But they  
cried out the more, saying: O  
Lord, thou son of David, have  
mercy on us.

And Jesus stood and called  
them and said: What will ye that I  
do to you? **They say to him:  
Lord, that our eyes be opened.**  
And Jesus having compassion on  
them, touched their eyes, and  
immediately they saw and  
followed him **glorifying God.**  
**And all the people, when they saw  
it, gave praise to God.**

115  
1b

fon then uúas Parthimeus  
Thimeuses sún, sizzente nah  
themo uúege, gihórtun thaz thaz  
heilant thér nazarenisgo thar  
furifuori, inti reofun sus  
quædente: trohtin, milti úns,  
Dauides sun! Thiu menigi  
increbota sie, thaz sie suúigetin.  
Sie tho mer reofun sus  
quedente: trohtin, milti uns,  
Dauides sun!

115  
2

Inti stuont ther heilant inti  
gihalota sie inti quad: waz  
wollet ír thaz ih íu túe? Tho  
quadun sie imo: trohtin, thaz sin  
gioffonot unsariu óugun. Tho  
milita ín ther heilant inti  
biruorta iro óugun, inti slfumo  
gisáhun, inti folgetun inan  
mihilosonti trohtinan. Inti al  
thaz folc, so iz gisah, gab gote  
lob.

## CXVI. UBI IHESUS ASINUM SEDENS HIEROSOLYMAM INGREDITUR.

Mt 21 1  
2a.

Et cum adpropinquassent  
Hierosolimis et venissent  
Betfage ad montem Oliveti,  
tunc Ihesus misit duos  
discipulos **dicens eis: ite in  
castellum**

And when they drew nigh to  
Jerusalem and were come to  
Bethphage, unto mount Olivet,  
then Jesus sent two disciples,  
**saying to them: Go ye into the  
village**

116  
1a

Inti mittfu sie tho  
nahlichotun zi Hierosolimis inti  
quamun zi Betfage zi themo  
berge oliboumo, tho ther heilant  
santa sine zuene iungoron  
quædenti in: faret in thia  
burgilun

<sup>1</sup> ‘ex quibus erat’ – ‘of whom was’ :: my translation

<sup>2</sup> ‘Nazarenus’ – ‘the Nazarene’ :: my translation, note: apposite, not genitive

Mt 21 2b. Lc 19 30b Mt 21 2d 3a. Lc 19 31b Mt 21 3c	quod <b>contra vos</b> <sup>1</sup> est, et statim invenietis asinam alligatam et pullum eius cum ea alligatum, cui nemo unquam hominum sedit. Solvite illum et adducite <b>eum</b> <sup>2</sup> mihi, et si quis vobis aliquid dixerit, <b>dicite ei</b> <sup>3</sup> : quia dominus operam eius desiderat, et confestim dimittet <b>illi</b> <sup>4</sup> .	that is <b>before you</b> <sup>1</sup> : and immediately you shall find an ass tied and a colt tied <b>with her</b> , on which no man ever hath sitten: loose him and bring <b>him</b> <sup>2</sup> to me, and if any man shall say anything to you, <b>tell him</b> <sup>3</sup> : Because the Lord hath need of his service, and forthwith he will let <b>him</b> <sup>4</sup> go.	116 1b	thiu dar widar íu ist, inti slúmo findet ir eina esilin gibuntana inti ira folon mit iru gibuntanan, in themo neoman neo in aldere manno saz. Loset inan inti gileitet inan mir, inti oba wer íu waz quæde, quædet imo: wanta trohtin sines werkes lustot, inti slúmo forlazit <b>inan</b> <sup>2</sup> .
Mt 21 6 Lc 19 33 34b. Mc 11 3b 6c. 7a. Mt 21 7c,b,d	Euntes autem discipuli fecerunt sicut præcepit illis Ihesus. Solventibus autem illis dixerunt domini eius ad illos: quid solvitis pullum? Illi dixerunt: quia domino <b>necessarius est</b> , et dimiserunt eis, et duxerunt pullum ad Ihesum <b>iactantes</b> <sup>6</sup> vestimenta sua supra <b>pullum</b> <sup>7</sup> et eum desuper sedere fecerunt.	And the disciples going, did as Jesus commanded them. <b>And as they were loosing the colt, the owners thereof said to them: Why loose you the colt?</b> They said: Because the Lord <b>hath need of him</b> , and they let him go with them, <b>and they brought the colt to Jesus, threw</b> <sup>6</sup> their garments upon <b>the colt</b> <sup>7</sup> and made him sit thereon	116 2	Gangente thie iungoron tatun so gibot ín ther heilant. In tho losenten quadun iro herron zi ín: zi hiu loset ír then folon? Sie quadun tho: wanta trohtine notthurft ist. Inti forliezun ín, inti leitun then folun zi themo heilante, vurfun iro giwati ubar then folon inti inan thara ubiri tatun sizzan.
Mt 21 4a	Hoc autem factum est, ut inpleretur quod dictum est	Now all this was done that it might be fulfilled which was	116 3a	Thaz ward gitán, thaz vurdi arfullit thaz dar giquædan was

<sup>1</sup> 'over against you' :: This is the Douay translation of '**contra vos**'. RSV uses 'opposite you'. This is very much an idiomatic term, not to be literally translated. As in English, against can mean adjacent, (touching), or facing. I think the meaning here is '**before you**'.

<sup>2</sup> '**eum**' – '**him**' :: my translation.

<sup>3</sup> '**dicite ei**' – '**tell him**' :: my translation.

<sup>4</sup> 'eos': 'them'; 'sie': The manuscript here seems to be inconsistent. The passages leading to this point have deliberately moved away from the Matthean concept of Christ riding two horses simultaneously, yet when borrowing this phrase, it uses the plural. It would seem to be an error of convenience, where the translator forgot to substitute 'illi' for 'eos' I will humbly correct this.

<sup>5</sup> '**iactantes**' – '**threw**' :: my translation.

<sup>6</sup> '**pullum**' – '**the colt**' :: my translation.

(190)

Mt 21 4b  
5a.  
Jn 12 15b.  
Mt 21 5b  
Jn 12 16.

per prophetam dicentem:  
*dicite filiæ Sion:*  
*ecce rex tuus venit tibi*  
*mansuetus,*  
*sedens super pullum asinæ*  
*subiugalis.*

Hæc non cognoverunt  
discipuli eius primum, sed  
quando glorificatus est Ihesus,  
tunc recordati sunt quia hæc  
erant scripta de eo, et hæc  
fecerunt ei.

Lc 19 36  
Mt 21 8b  
Lc 19 37a,b  
Mt 21 9a  
Lc 19 38b

Eunte autem illo **multi**<sup>2</sup>  
substernebant vestimenta sua  
in via, **alii autem cedebant**  
**ramos de arboribus et**  
**sternebant in via.** Et cum  
adpropinquaret iam ad  
descensum montis Oliveti,  
cæperunt omnes turbæ  
discendentium gaudentes  
laudare deum voce magna;  
**turbæ autem quæ præcedebant**  
**et quæ sequebantur clamabant**  
**dicentes: osanna filio David!**  
Benedictus qui venit rex in  
nomine domini, pax in cælo

spoken by the prophet, saying:  
*Tell ye the daughter of Sion:*  
*Behold thy king cometh to thee,*  
*meek*  
*sitting on the colt of an ass<sup>1</sup>*  
*that is used to the yoke.*

These things his disciples did  
not know at the first: but when  
Jesus was glorified, then they  
remembered that these things  
were written of him and that they  
had done these things to him.

And as he went, **many**<sup>2</sup> spread  
their garments in the way: **and**  
**others cut boughs from the trees**  
**and strewed them in the way.**  
And when he was now coming  
near the descent of Mount Olivet,  
the whole multitude of his  
disciples began with joy to praise  
God with a loud voice; **and the**  
**multitudes that went before and**  
**that followed cried, saying:**  
**Hosanna to the son of David!**  
Blessed be the king who cometh  
in the name of the Lord! Peace in  
heaven

116  
3b

thuruh then wizogon  
quædentan:  
*quædet Siones tohter:*  
*sinu thín cuning quam thír*  
*manduúari,*  
*sizzenti ubar folon zamera*  
*esilínna.*

Thisu ni forstúontun sine  
iungoron zi erist, oh thanne  
gitíurít wárd ther heilant, tho  
gihúgitun thaz thisu warun  
giscriban fon imo, inti thisiu  
tatun imo.

116  
4a

Imo tho farentemo manege  
strewitun iro giuúati in úuege,  
sume hieúun zwig fon bóumon  
inti strewitun in uúege. Inti  
mittiu her tho nahita iu zi thera  
nidarstigu thes berges Oliueti,  
bigondun allo thio menigi thero  
nidarstigentero giuehenti lobon  
got mihilera stemmu; thio  
menigi thio dar forafuorun inti  
thio dar after folgetun reofun  
quædente: heil, lob si Dauides  
sune! Gisegonot si ther dar  
quimit cuning in trohtines  
namen, sibba si imo in himile

<sup>1</sup> 'sitting on an ass's colt.' :: here perversely, Douay tries to Anglicise the Latin, here just what we do not want, for the Latinism is not gross, and it matches the suture. Hence 'sitting on the colt of an ass' is preferred.

<sup>2</sup> 'multi' – 'many' :: my translation.

Lc 19 38b  
Mc 11 10

et gloria in excelsis!  
Benedictum quod venit  
regnum patris nostri David!  
osanna in excelsis!

and glory on high! Blessed be the  
kingdom of our father David that  
cometh: Hosanna in the highest.

116  
4b

inti tiurida in hohi! Gisegonot si  
thaz quimit richi unseres fater  
Dauides! Heil, lob si imo in  
hohi!

Jn 12 12  
13.  
Lc 19 39  
40.

In crastinum autem turba  
multa quæ venerat ad diem  
festum, cum audissent quia  
venit Ihesus Hierosolimam,  
acceperunt ramos palmarum et  
processerunt obviam ei et  
clamabant: osanna, benedictus  
qui venit in nomine domini  
rex Israhel! Et quidam  
Phariseorum de turbis dixerunt  
ad illum: magister, increpa  
discipulos tuos. Quibus ipse  
ait: dico vobis, quia si hii  
tacebunt, lapides clamabunt.

And on the next day, a great  
multitude that was come to the  
festival day, when they had heard  
that Jesus was coming to  
Jerusalem, took branches of palm  
trees and went forth to meet him  
and cried Hosanna. Blessed is he  
that cometh in the name of the  
Lord, the king of Israel! And  
some of the Pharisees, from  
amongst the multitude, said to  
him: Master, rebuke thy disciples.  
To whom he said: I say to you  
that if these shall hold their peace,  
the stones will cry out.

116  
5

In morgan mihil menigi thi  
dar quam zi themo itmaligen  
tage, mittiu sie gihortun thaz  
ther heilant quam zi Hierusalem,  
intfiengun zwig pálmboumo inti  
giengun ingegin imo inti reofun:  
heil, gisegonot sí ther dar quimit  
in trohtines namen Israhelo  
cuning! Inti sume fon then  
Fariseorum fon then menigin  
quadun zi imo: meistar, increbo  
thine iungoron. Then quad her  
tho: ih quidu íu, bidiu wanta oba  
these suúigent, steina ruofent.

Lc 19 41  
42.

Et ut adpropinquavit,  
videns civitatem flevit super  
illam dicens: quia si  
cognovisses et tu et quidem in  
hac die tua quæ ad pacem tibi  
sunt: nunc autem abscondita  
sunt ab oculis tuis.

And when he drew near,  
seeing the city, he wept over it,  
saying: If thou also hadst known,  
and that in this thy day, the things  
that are to thy peace: but now they  
are hidden from thy eyes.

116  
6a

Inti nahlichota tho, gisehenti  
thia burg wiof obar sia sus  
quædenti: bidiu oba  
forstuontistú inti giwesso in  
thesemo thinemo tage thi  
dar thir zi sibbu sint: nu sint siu  
giborganiu fon thinen óugon.

(192)

Lc 19 43.  
44.

Quia venient dies in te, et  
circumdabunt te et  
coangustabunt te undique: **ad**  
**terram prosternent te et filios**  
**qui in te sunt, et non**  
**relinquent in te lapidem super**  
**lapidem, eo quod non**  
**cognoveris tempus visitationis**  
**tuæ.**

For the days shall come upon  
thee: and thy enemies shall cast a  
trench about thee and compass  
thee round and straiten thee on  
every side, **and beat thee flat to**  
**the ground, and thy children who**  
**are in thee. And they shall not**  
**leave in thee a stone upon a stone:**  
**because thou hast not known the**  
**time of thy visitation.**

116  
6b

Wanta quæment taga in thîh,  
inti umbigebent thih inti  
giangustent thîh eogiwanan, inti  
zi erdu gistrewent thih inti thiu  
kind thiu in thir sint, inti ni  
forlazent in thir stein obar  
steine, bidu wanta thu ni  
forstuonti thia zit thinera  
wisungu.

## CXVII. UBI IHESUS EICIT DE TEMPLO EMENTES ET VENDENTES ET DAT RESPONSUM PHARISÆIS.

Mt 21 10  
11.

Et cum introisset  
Hierosolimam, commota est  
universa civitas dicens: quis  
est hic? **Populi autem**  
**dicebant: hic est Ihesus**  
**propheta a Nazaret Galileæ.**

And when he was come into  
Jerusalem, the whole city was  
moved, saying: Who is this? **And**  
**the people said: This is Jesus, the**  
**prophet from Nazareth of Galilee.**

117  
1

Mittiu her tho ingieng  
Hierusalem, ward giruort al thiu  
burg quædenti: wer ist therer?  
Thiu folc quadun: thiz ist heilant  
wizogo fon burgi Nazareth  
Galileæ.

Mt 21 12a  
Jn 2 15a.  
Mt 21 12b  
Jn 2 15c.  
Mt 21 12c  
Jn 2 15e.  
Mt 21 12d

Et intravit Ihesus in  
templum dei, **et cum fecisset**  
**quasi flagellum de funiculis,**  
eiciebat omnes vendentes et  
ementes in templo, **oves**  
**quoque et boves** et mensas  
nummulariorum, **effudit æs,** et  
cathedras vendentium  
columbas evertit,

And Jesus went into the  
temple of God, **and when he had**  
**made, as it were, a scourge of**  
**little cords,** he cast out all them  
that sold and bought in the  
temple, **the sheep also and the**  
**oxen:** and overthrew the tables of  
the money changers **he poured**  
**out,** and the chairs of them that  
sold doves.

117  
2

Inti ingieng ther heilant in  
thaz gotes tempal, inti mittiu her  
teta samaso geislun fon strengin,  
uzwarf alle forcoufenton inti  
thie coufenton in themo temple,  
scaf inti rindir inti tisgi thero  
fenningwantalero, nidargoz then  
scaz, inti thie stuola  
forcoufentero thio tubun  
forsturzta,

Mt 21 13a  
Jn 2 16d.  
Mt 21 13b

Et dicit eis: **auferte ista**  
**hinc, et nolite facere domum**  
**patris mei domum**  
**negotiationis.** Scriptum est:  
*domus mea*

And he saith to them: **Take**  
**these things hence, and make not**  
**the house of my Father a house of**  
**traffic.** It is written,  
*My house*

117  
3a

Inti quad in: arfirret thisu  
hinan, inti ni curet tuon hus  
mines fater hús coufes.  
Giscriban ist:  
*mín hús*



Mt 21 13c  
Mc 11 17b  
Mt 21 13d  
Mc 11 16  
Jn 2 17.  
Mt 21 14

*domus orationis vocabitur  
omnibus gentibus,*  
vos autem fecistis eam  
speluncam latronum. **Et non  
sinebat ut quisquam transferret  
vas per templum.** Recordati  
vero sunt discipuli eius quia  
scriptum est:  
*zelus domus tue comedit me.*  
**Et accesserunt ad eum cæci et  
claudi in templo, et sanavit  
eos.**

*shall be called the house of  
prayer to all nations,*  
but you have made it a den of  
thieves. **And he suffered not that  
any man should carry a vessel  
through the temple.** And his  
disciples remembered, that it was  
written:  
*The zeal of thy house hath eaten me  
up.*  
**And there came to him the blind  
and the lame in the temple: and he  
healed them.**

117  
3b

*gibéthús ist gínemnit allén  
thíoton:*  
ir tatut iz thiobo cruft. Inti ni  
liez thaz eining fuorti faz thuruh  
thaz tempal. Tho gihúgitun sine  
iungoron bidu wanta giscriban  
ist:  
*ellán thínes húses az mih.*  
Inti giengun zi imo blinte inti  
halce in themo temple, inti  
giheilta sie.

Mt 21 15  
16.  
Jn 2 18.

Videntes autem principes  
sacerdotum et scribæ mirabilia  
quæ fecit et pueros clamantes  
in templo et dicentes: osanna  
filio David, indignati sunt **et  
dixerunt ei: audis quid isti  
dicant? Ihesus autem dicit eis:**  
*vos numquam legistis, quia ex  
ore infantium et lactantium  
perfecisti laudem?*

Responderunt ergo Iudæi  
et dixerunt ei: quod signum  
ostendis nobis, quia hæc facis?

And the chief priests and  
scribes, seeing the wonderful  
things that he did and the children  
crying in the temple and saying:  
Hosanna to the son of David,  
were moved with indignation, **and  
said to him: Hearest thou what  
these say? And Jesus said to  
them: Yea, have you never read:  
Out of the mouth of infants and of  
sucklings thou hast perfected praise?**

The Jews, therefore, answered,  
and said to him: What sign dost  
thou shew unto us, seeing thou  
dost these things?

117  
4

Gisahun tho thie heroston  
thero bisgofo inti thie buochara  
thiu zeichan thiu her teta in thie  
knehta ruofente in themo temple  
inti quædente: heil si Dauides  
sune, únwirditun inti quadun  
imo: gihoristu waz these  
quædent? Ther heilant quad ín:  
ir nio in aldere ni lasut,  
*bídiu wanta fon munde kíndo inti  
sugentoro thuruhfremítastu lób?*

Tho antvurtitun thie Iudæi  
inti quadun imo: waz zeihno  
aróugis uns, bidu wanta thu  
thisu túis?

Jn 2 19  
20a.

Respondit Ihesus et dixit  
eis: solvite templum hoc, et in  
tribus diebus excitabo illud.  
**Dixerunt ergo Iudei: XL et VI  
annis ædificatum est**

Jesus answered and said to  
them: Destroy this temple; and in  
three days I will raise it up. **The  
Jews then said: Six and forty  
years was this**

117  
5a

Tho antvurtita ther heilant  
inti quad ín: ziloset thiz tempal,  
inti in thrin tagon arwekiu iz.  
Tho quadun thie Iudæi: in  
fierzug inti in sehs iaron  
gizimbrot uúas

(194)

Jn 2 20b.  
21.

templum hoc, et tu tribus  
diebus excitabis illud? Ille  
autem dicebat de templo  
corporis sui.

temple in building; and wilt thou  
raise it up in three days? But he  
spoke of the temple of his body.

117  
5b

this tempal, inti thú in thrín  
tagon arwekis thaz? Her quad  
tház fon themo temple sines  
lichamen.

**CXVIII. UBI IHESUS PRÆTULIT CETERIS VIDUAM PROPTER DUO ÆRA MINUTA  
ADIUNGENS PARABULAM DE PHARISEO ET PUBLICANO CONTRA EOS QUI SE EXTOLLUNT.**

Lc 21 1  
2.  
Mc 12 42c  
43a.  
Lc 21 3b,c  
4.

Respiciens autem vidit eos  
qui mittebant munera sua in  
gazophilatium divites. **Vidit  
autem et quamdam viduam  
pauperculam mittentem æra  
minuta duo, quod est  
quadrans. Et convocans  
discipulos suos ait illis: vere  
dico vobis, quia vidua hæc  
pauper plus quam omnes  
misit. Nam omnes hi ex  
habundantia sibi miserunt in  
munera dei: hæc autem ex eo  
quod deest illi, totum victum  
suum quem habuit misit.**

And looking on, he saw the  
rich men cast their gifts into the  
treasury. **And he saw also a  
certain poor widow casting in two  
brass mites, which make a  
farthing. And calling his disciples  
together, he saith to them: Verily,  
I say to you that this poor widow  
hath cast in more than they all.  
For all these have of their  
abundance cast into the offerings  
of God: but she of her want hath  
cast in all the living that she had.**

118  
1

Scouwonti tho gisah thie thie  
dar santun iro geba in thaz  
tresohus ehtige. Gisah ouh suma  
witawn arma sententa erine  
scazza zwene, thaz ist quadrans.  
Inti gihalota sine iungoron, quad  
ín: wár quidu ih íu, thaz thisiu  
arma witawa mer thanne alle  
santa. Wanta alle these fon ín  
ginuhti santun in gotes geba:  
thisiu fon thiú iru wan ist, siu  
alla iru libnara thia siu habeta  
santa.

Lc 18 9  
10.  
11a.

Dixit autem et ad quosdam  
qui in se confidebant tamquam  
iusti et aspernabantur ceteros  
parabolam istam: **Duo  
homines ascenderunt in  
templum, ut orarent, unus  
Phariseus et alter publicanus.**  
Phariseus stans hæc apud se  
orabat: deus, gratias ago tibi,  
quia non sum sicut ceteri  
hominum, raptores, iniusti,

And to some who trusted in  
themselves as just and despised  
others, he spoke also this parable:  
**Two men went up into the temple  
to pray: the one a Pharisee and the  
other a publican.** The Pharisee  
standing, prayed thus with  
himself: O God, I give thee thanks  
that I am not as the rest of men,  
extortioners, unjust,

118  
2a

Quad her tho zi sumen thie  
dar in sih selbon gitrwúetun  
samasa rehte inti úozurnitun  
andre thesa ratussa: Zuúene mán  
arstígún in thaz tempal, thaz sie  
bétotin, ein was Fariseus inti  
ander was firntatig. Ther  
Fariseus stantenti thisiu mit imo  
selbomo betota: got, thanc tuon  
ih thir, bídiu ih ní bín sulih so  
andre mán, notnumftara,  
unrehte,

Lc 18 11b. 12.	adulteri, velut etiam hic publicanus. <b>Ieiuno bis in sabbato, decimas do omnium quæ possideo.</b>	adulterers, as also is this publican. <b>I fast twice in a week: I give tithes of all that I possess.</b>	118 2b	forhuorote, soso theser firntatigo mán. Ih fasten zwiron in sambaztage, gibu dezemon allero thero ih in ehti biháben.
Lc 18 13 14.	Et publicanus a longe stans nolebat nec oculos ad cælum levare, sed percutiebat pectus suum dicens: deus, propitius esto mihi peccatori. <b>Dico vobis, descendit hic iustificatus in domum suam ab illo, quia omnis qui se exaltat humiliabitur, et qui se humiliat exaltabitur.</b>	And the publican, standing afar off, would not so much as lift up his eyes towards heaven; but struck his breast, saying: O God, be merciful to me a sinner. <b>I say to you, this man went down into his house justified rather than the other: because every one that exalteth himself shall be humbled: and he that humbleth himself shall be exalted.</b>	118 3	Inti ther firntatigo ferrana stantenti ni wolta noh óugun zi himile héuan, nibi slúog in sina brúst quædenti: got, uúis mir milti suntigomo. Ih quidu íu, nidarsteig theser girehtfestigot in sin hús fon imo, bidu wanta íogiwelih thie dar sih arhéuit wirdit giótmotigot, inti ther dar giotmotigot sih wirdit arhában.
Mt 21 17a Mc 11 11b Mt 21 17b Lc 9 11b,c	Et relictis illis, <b>cum iam vespera esset hora</b> , abiit foras extra civitatem in Bethaniam ibique mansit. <b>Et sciens turba quod exiit extra civitatem<sup>1</sup>, secuti sunt eum, et suscipiens eos quibus necessaria erat cura sanabat.</b>	And leaving them, <b>when now the eventide was come</b> , he went out of the city into Bethania and remained here. <b>And the multitude, knowing he had left the city<sup>1</sup>, followed him: and he received them and healed them who had need of healing</b>	118 4	Inti in tho forlazenen, mittfú iu tho uúas abandzít, gieng uz fon ther burgi in stat thiú Bethania heizit, inti thar woneta. Inti wizzanti thiú menigi thaz her uzfuor fon ther burgi, folgetun imo, inti infahenti thie then dar notthurf was heilunga giheilta.

<sup>1</sup> ‘Et sciens turba quod exiit extra civitatem’ – ‘And the multitude, knowing he had left the city’ :: my translation.

## CXVIII. DE NICODEMO QUI VENIT AD IHESUM NOCTÆ.

Jn 3 1  
2.

Erat autem homo ex  
Pharisæis, Nicodemus nomine,  
princeps Iudæorum. **Hic venit  
ad eum nocte et dixit ei: rabbi,  
scimus quia a deo venisti  
magister: nemo potest hæc  
signa facere quæ tu facis, nisi  
fuerit deus cum eo.**

And there was a man of the  
Pharisees, named Nicodemus, a  
ruler of the Jews. **This man came  
to Jesus by night and said to him:  
Rabbi, we know that thou art  
come a teacher from God; for no  
man can do these signs which  
thou dost, unless God be with  
him.**

119  
1

Vuas man fon Pharisæis,  
Nicodemus ginemnit, héristo  
Iudeno. Thie quam zi imo  
nahtes inti quad imo: meistar,  
wir wizzumes thaz thu fon gote  
quami meistar: nioman mag  
thisu zeihhan tuon thi u tuos,  
nibi got sí mit imo.

Jn 3 3  
4.

Respondit Ihesus et dixit  
ei: amen amen dico tibi, nisi  
quis natus fuerit denuo, non  
potest videre regnum dei.  
**Dicit ad eum Nicodemus:  
quomodo potest homo nasci  
cum senex sit? numquid potest  
in ventrem matris suæ iterato  
introire et nasci?**

Jesus answered and said to  
him: Amen, amen, I say to thee,  
unless a man be born again, he  
cannot see the kingdom of God.  
**Nicodemus saith to him: How can  
a man be born when he is old?  
Can he enter a second time into  
his mother's womb and be born  
again?**

119  
2

Thô antlingita ther heilant  
inti quad imo: wâr wâr sagen ih  
thir, nibi wer abur giboran  
werde, ni mag her gisehan gotes  
rîhhi. Thô quad zi imo  
Nicodemus: vvuo mag ther man  
giboran werdan thanne her alt  
ist? vvuo mag her in sinero  
muoter wambun abur ingangan  
inti werde giboran?

Jn 3 5  
6.

Respondit Ihesus: amen  
amen dico tibi, nisi quis  
renatus fuerit ex aqua et  
spiritu, non potest introire in  
regnum dei. **Quod natum est  
ex carne caro est, et quod  
natum est ex spiritu spiritus  
est.**

Jesus answered: Amen, amen,  
I say to thee, unless a man be born  
again of water and the Holy  
Ghost, he cannot enter into the  
kingdom of God. **That which is  
born of the flesh is flesh: and that  
which is born of the Spirit is  
spirit.**

119  
3

Thô antlingita ther heilant:  
wâr wâr sagen ih thir, nibi wer  
abur giboran werde fon wazzare  
inti fon geiste, ni mag her gân in  
gotes rîhhi. Thaz giboran ist fon  
fleiske thaz ist fleisc, inti thaz  
giboran ist fon geiste thaz ist  
geist.

Jn 3 7  
8.

Non mireris quia dixit  
tibi: oportet vos nasci denuo.  
**Spiritus ubi vult spirat, et  
vocem eius audis, sed non scis  
unde veniat et quo vadat. Sic  
est omnis qui natus est ex  
spiritu.**

Wonder not that I said to thee:  
You must be born again. **The  
Spirit breatheth where he will and  
thou hearest his voice: but thou  
knowest not whence he cometh  
and whither he goeth. So is every  
one that is born of the Spirit.**

119  
4

Ni vvuntoro thaz thaz ih thir  
quad: íu gilimphit abur giboran  
werdan. Thie geist thara her wili  
blasit her, inti sina stemna  
gihoris, noh ni west wanan her  
quimit inti wara her ferit. Só ist  
íogiwelih thie giboran ist fon  
geiste.

Jn 3 9	Respondit Nicodemus et dixit ei: quomodo possunt hæc fieri?	Nicodemus answered and said to him: How can these things be done?	119 5	Thô antlingita Nicodemus inti quad imo: vvuo mugun thisu wesan?
Jn 3 10 11.	Respondit Ihesus et dixit ei: tu es magister in Israhel et hæc ignoras? <b>Amen amen dico tibi, quia quod scimus loquimur, et quod videmus testamur, et testimonium nostrum non accipitis.</b>	Jesus answered and said to him: Art thou a master in Israel, and knowest not these things? <b>Amen, amen, I say to thee that we speak what we know and we testify what we have seen: and you receive not our testimony.</b>	119 6	Thô antlingita ther heilant inti quad imo: thu bist meistar Israhelo inti thu ni weist thiz? Wâr wâr sagen ih thir, wanta thaz wir wizzumes thaz spreghemes, thaz wir gisehemes thaz cundemes, inti unsara giwizscaf ni intphahet ir.
Jn 3 12 13.	Si terrena dixi vobis et non creditis, quomodo si dixerò vobis cælestia credetis? <b>Et nemo ascendit in cælum, nisi qui descendit de cælo, filius hominis qui est in cælo.</b>	If I have spoken to you earthly things, and you believe not: how will you believe, if I shall speak to you heavenly things? <b>And no man hath ascended into heaven, but he that descended from heaven, the Son of man who is in heaven.</b>	119 7	Oba ih fú erdlihhu quad inti thiu ni giloubet, vvuo oba ih fú quidu thiu himiliscun giloubet? Inti nioman stfigit úf in himil, nibi ther thie nidarsteig fon himile, mannes sun thie thar ist in himile.
Jn 3 14 15.	Et sicut Moyses exaltavit serpentem in deserto, ita exaltari oportet filium hominis, <b>ut omnis qui credit in ipso non pereat, sed habeat vitam æternam.</b>	And as Moses lifted up the serpent in the desert, so must the Son of man be lifted up, <b>that whosoever believeth in him may not perish, but may have life everlasting.</b>	119 8	Inti soso Moyses arhuob thie nátrun in thero vvuoostinnu, só arheuan gilimphit mannes sun, thaz fógiewelih thie in in giloubit ni furwerde, uzouh habe éwin líb.
Jn 3 16	Sic enim dilexit deus mundum, ut filium suum unigenitum daret, ut omnis qui credit in eum non pereat, sed habeat vitam æternam.	For God so loved the world, as to give his only begotten Son: that whosoever believeth in him may not perish, but may have life everlasting.	119 9	Só minnota got thesa werolt, thaz her sinan einagon sun gab, thaz fógiewelih thie in in giloubit ni furwerde, uzouh habe éwin líb.
Jn 3 17	Non enim misit deus filium suum in mundum ut iudicet mundum, sed ut salvetur mundus per ipsum.	For God sent not his Son into the world, to judge the world: but that the world may be saved by him.	119 10	Ni santa got sínan sun in werolt thaz her werolt tuome, uzouh thaz werolt si giheilith thuruh inan.

(198)

Jn 3 18

Qui credit in eum non iudicatur, qui autem non credit iam iudicatus est, quia non credidit in nomine unigeniti filii dei.

He that believeth in him is not judged. But he that doth not believe is already judged: because he believeth not in the name of the only begotten Son of God.

119

11

Ther in inan giloubit nist furtuomit, ther thie ni giloubit, ther ist giu furtuomit, wanta her ni giloubta in namon einiges gotes sunes.

Jn 3 19

20.

21.

Hoc est autem iudicium, quod lux venit in mundum, et dilexerunt homines magis tenebras quam lucem; erant enim eorum mala opera. Omnis enim qui mala agit odit lucem, et non venit ad lucem, ut non arguantur opera eius; qui autem facit veritatem venit ad lucem, ut manifestentur opera eius, quia a deo sunt facta.

And this is the judgment: Because the light is come into the world and men loved darkness rather than the light: for their works were evil. **For every one that doth evil hateth the light and cometh not to the light, that his works may not be reproved;** but he that doth truth cometh to the light, that his works may be made manifest: because they are done in God.

119

12

Thaz ist thie tuom: thaz liobt quam in werolt, inti minnotun man mér finstarnessu thanne liobt: wârûn iro werc ubilu. Íogiweli thie ubilu tuot thie hazzot liobt, inti ni quimit zi liobhte, thaz ni werden bithwnganu sinu werc: ther thie tuot wâr thie quimit zi liobhte, thaz werden gioffonotu sínu werc, wanta siu fon gote sint gitanu.

Jn 7 53

Et reversi sunt unusquisque in domum suam.

And every man returned to his own house.

119

13

Inti warbta iogiweli in sín húš.

Jn 8 1

2.

Ihesus autem perrexit in montem Oliveti, **et diluculo iterum venit in templum, et omnis populus venit ad eum, et sedens docebat eos.**

And Jesus went unto mount Olivet. **And early in the morning he came again into the temple: and all the people came to him. And sitting down he taught them.**

119

14

Ther heilant fuor in berg Oliueti, inti fruo abur quam in thaz tempal, inti al thaz folc quam zi imo, inti sizzenti lerta sie.

## CXX. DE MULIERE A IUDÆIS IN ADULTERIO DEPREHENSA.

Jn 8 3

Adducunt autem scribæ et Pharisei mulierem in adulterio deprehensam et statuerunt eam in medio

And the scribes and Pharisees bring unto him a woman taken in adultery: and they set her in the midst,

120

1

Leittun thô thie buochara inti Pharisei wîb in ubarhiwi bifangan inti saztun sia untar sie mitte.

Jn 8 4

Et dixerunt ei: magister, hæc mulier modo deprehensa est in adulterio.

And said to him: Master, this woman was even now taken in adultery.

120

2

Inti quadun imo: meistar, thiz wîb ward nu bifangan in ubarhiwi.

Jn 8 5

In lege autem Moyses mandavit nobis huiusmodi lapidare: tu ergo quid dicis?

Now Moses in the law commanded us to stone such a one. But what sayest thou?

120

3

In thero éuw gibót uns Moyses in thesa wisun zi steinonne: waz quidis thú es?

Jn 8 6	Hæc autem dicebant temptantes eum, ut possent accusare eum. Ihesus autem inclinans se deorsum digito scribebat in terra.	And this they said tempting him, that they might accuse him. But Jesus bowing himself down, wrote with his finger on the ground.	120 4	Thisu sus quedante costotun inan, thaz sie inan mohtin ruogen. Ther heilant thô sih nidarneigenti mit sinemo fingare screib in erdu.
Jn 8 7	Cum autem perseverarent interrogantes eum, erexit se et dixit eis: qui sine peccato est vestrum primus in illam lapidem mittat.	When therefore they continued asking him, he lifted up himself and said to them: He that is without sin among you, let him first cast a stone at her.	120 5	Mit thi u sie thuruhwonetun inan fragente, arrihta sih úf inti quad in: ther thie ūzan sunta si íwar zi éristen sente sia stein ana.
Jn 8 8 9. 10.	Et iterum se inclinans scribebat in terra. <b>Audientes autem unus post unum exibant incipientes a senioribus, et remansit solus et mulier in medio stans.</b> Erigens autem se Ihesus dixit ei: mulier, ubi sunt qui te accusabant? nemo te condemnavit?	And again stooping down, he wrote on the ground. <b>But they hearing this, went out one by one, beginning at the eldest. And Jesus alone remained, and the woman standing in the midst.</b> Then Jesus lifting up himself, said to her: Woman, where are they that accused thee? Hath no man condemned thee?	120 6	Thô abur sih nidarneigenti screib in erdu. Thaz thô gihorente ein after andaremo ūzgiengun inginnente fon then altiron, inti bileib thar eino ther heilant inti thaz wîb in mittemo stantenti. Thô rihta sih ther heilant úf inti quad iru: wîb, wâr sint thie thih ruogtun? nioman ni forduomta thih?
Jn 8 11	Quæ dixit: nemo, domine. Dixit autem Ihesus: nec ego te condemnabo. Vade et amplius noli peccare.	<b>She<sup>1</sup></b> said: No man, Lord. And Jesus said: Neither will I condemn thee. Go, and now sin no more.	120 7	Thô quad siu: nioman, truhtin. Thô quad ther heilant: noh ih thih furtuomu. Far nu inti ni curi elihhor sunton.

#### CXXI. UBI IHESUS MALEDIXIT FICULNEAM ET ARUIT.

Mt 21 18 19a. Mc 11 13b Mt 21 19b 20a.	Mane autem revertens in civitatem esuriit. <b>Et videns fici arborem unam secus viam venit ad eam et nihil invenit in ea nisi folia tantum;</b> nondum enim erat tempus ficorum. <b>Et ait illi: numquam ex te fructus nascatur in sempiternum! Et arefacta est continuo ficulnea.</b> Et videntes discipuli mirati sunt	And in the morning, returning into the city, he was hungry. <b>And seeing a certain fig tree by the way side, he came to it and found nothing on it but leaves only;</b> for it was not the time for figs. <b>And he saith to it: May no fruit grow on thee henceforward for ever. And immediately the fig tree withered away.</b> And the disciples seeing it wondered,	121 1a	In morgan werbenti in burg hungirita. Inti gisah einan figboum nah themo wege inti quam zi imo inti ni fand niowiht in imo nibi ekkorodo thi u loubir: noh thanne ni was zît thero figono. Inti quad imo: niomer fon thir wahsmo arboran werde zi éwidu! Thô sâr sliumo arthorreta thie figboum. Thaz thô gisehente thie iungiron vvuntorotun thrato
--	--	--	-----------	--

<sup>1</sup> 'Who' – Latinism :: Better 'She'

(200)

Mt 21 20b.

dicentes: quomodo continuo  
aruit!

saying: How is it presently  
withered away?

121

1b

inti quadun: senu vvuo sliumo  
her arthorreta!

Mc 11 19

20.

21.

Et cum vespera facta esset,  
egrediebantur de civitate. **Et**  
**cum mane transirent, viderunt**  
**ficum aridam factam a**  
**radicibus.** Et recordatus  
Petrus dixit ei: rabbi, ecce  
ficus cui maledixisti aruit.

And when evening was come,  
he went forth out of the city. **And**  
**when they passed by in the**  
**morning they saw the fig tree**  
**dried up from the roots.** And  
Peter remembering, said to him:  
Rabbi, behold the fig tree which  
thou didst curse is withered away.

121

2

Thô uestera was, ûzgiengun  
fon thero burgi. Inti mit thiu sie  
thô in morgan fuorun, gisahun  
then figboum thurran wesun fon  
then vvurzolun. Tho gihugenti  
Petrus quad imo: meistar, senu  
nu thie figboum themo thu  
fluohhotus thorreta.

Mc 11 22

Mt 21 21

Respondens autem Ihesus  
ait eis: habete fidem dei.  
**Amen dico vobis, si habueritis**  
**fidem et non hesitaveritis in**  
**corde, non solum de ficulnea**  
**facietis, sed et si monti huic**  
**dixeritis: tolle et iacta te in**  
**mare, fiet.**

And Jesus answering, saith to  
them: Have the faith of God.  
**Amen, I say to you, if you shall**  
**have faith and stagger not, not**  
**only this of the fig tree shall you**  
**do, but also if you shall say to this**  
**mountain, Take up and cast**  
**thyself into the sea, it shall be**  
**done.**

121

3

Tho antvurtita ther heilant,  
quad in: habet gotes giloubon.  
Wâr sagen ih íu, oba ir habet  
giloubon inti ni gizuehot in  
íwaremo herzen, nalles fon  
themo einen figboume tuot ir,  
ouh oba ir thesemo berge  
quedet: nim thih inti wirph thih  
in then seo, só wirdit iz.

Lc 17 5

Lc 8 46a

Mc 11 24b,c

25.

Et dixerunt ei apostoli:  
domine, adauge nobis fidem.  
**Et dixit Ihesus: omnia**  
**quæcunque orantes petitis,**  
**credite quia accipietis, et**  
**veniet vobis. Et cum stabitis**  
**ad orandum, dimittite si quid**  
**habetis adversus aliquem, ut et**  
**pater vester qui in cælis est**  
**dimittat vobis peccata vestra.**

And the apostles said to the  
Lord: Increase our faith. **And**  
**Jesus said: all things, whatsoever**  
**you ask when ye pray, believe**  
**that you shall receive: and they**  
**shall come unto you. And when**  
**you shall stand to pray, forgive, if**  
**you have aught against any man:**  
**that your Father also, who is in**  
**heaven, may forgive you your**  
**sins.**

121

4

Thô quadun imo thie  
apostoli: truhtin, giouhho uns  
giloubon. Thô quad ther heilant:  
allu thiu ir betonte bittet,  
giloubet thaz ir inphahet, só  
quimit íu. Inti thanne ir stantet  
zi bétonne, forlâzet oba ir  
sihwaz habet widar wen, thaz  
íwar fater ther in himile ist  
forlâze íu íwara sunta.

## CXXII. UBI IHESUS DICT PARABOLAM AD DISCIPULOS PROPTER ORANDI INSTANTIAM DE IUDICE DURO ET VIDUA.

Lc 18 1

2b,c.

Dicebat autem et  
parabolam ad illos, quoniam  
oportet semper orare et non  
deficere. **Iudex quidam erat in**  
**quadam civitate, qui deum non**  
**timebat**

And he spoke also a parable to  
them, that we ought always to  
pray and not to faint. **There was a**  
**judge in a certain city, who feared**  
**not God**

122

1a

Quad thô zi in glîhnessi inti  
bilidi, bithiu wanta gilimphit  
simbolun zi betonne, nalles zi  
bilinnenne. Sum tuomo was in  
sumero burgi, thie ni forhta got



Lc 18 2bd	et hominem non verebatur.	nor regarded man.	122 1b 122 2	inti man ni intriet.
Lc 18 3 4. 5.	Vidua autem quædam erat in civitate illa, et veniebat ad eum dicens: vindica me de adversario meo. <b>Et nolebat per multum tempus. Post hæc autem dixit intra se: etsi deum non timeo nec hominem revereor,</b> tamen quia molesta est mihi hæc vidua, vindicabo illam, ne in novissimo veniens suggillet me.	And there was a certain widow in that city; and she came to him, saying: Avenge me of my adversary. <b>And he would not for a long time. But afterwards he said within himself: Although I fear not God nor regard man,</b> yet because this widow is troublesome to me, I will avenge her, lest continually coming she weary me.		Was thar ouh sum witua in thero burge, inti quam zi imo sus quedanti: girih mih fon minemo widarwarten. Inti her ni wolta in managen zîtin. After thi uquad her in imo selbemo: oba ih nu got ni forhtu noh man ni intrâtu, thoh widoru wanta mir heuig ist thisu witua, girihhu sia, min odowân zi iungisten quementi mih refse.
Lc 18 6 7. 8.	Ait autem dominus: audite quid iudex iniquitatis dicit. <b>Deus autem non faciet vindictam electorum suorum clamantium ad se die ac nocte, et patientiam habebit in illis?</b> Dico vobis, quia cito faciet vindictam illorum. Verumtamen filius hominis veniens putas inveniet fidem in terra?	And the Lord said: Hear what the unjust judge saith. <b>And will not God revenge his elect who cry to him day and night? And will he have patience in their regard?</b> I say to you that he will quickly revenge them. But yet the Son of man, when he cometh, shall he find, think you, faith on earth?	122 3	Thô quad truhtin: horet waz thie tuomo thes unrehtes quad. Eno got ni tuot giriht sinero gicoronero, thie thar ruofent zi imo tages inti nahtes, inti githult habet in in? Ih quidu fû, thaz her sliumo tuot iro giriht. Thoh widoru thie mannes sun quementi, wanis thû thaz her fundi giloubon in erdu?

**CXXIII. UBI IHESUS INTERROGATUR A PRINCIPIBUS SACERDOTUM: IN QUA POTESTATE HÆC FACIS?  
ADIUNGENS PARABOLAM DE DUOBUS FILIIS IN VINEAM MISSIS.**

Mt 21 23a Lc 20 1a Mt 21 23b	Et cum venisset in templum, <b>factum est docente illo populum et evangelizante,</b> accesserunt ad eum principes sacerdotum et seniores populi dicentes: in qua potestate hæc facis?	And when he was come into the temple, <b>as he was teaching the people and preaching the gospel,</b> there came to him, the chief priests and ancients of the people, saying: By what authority dost thou these things?	123 1	Mit thi u her thó quam in thaz tempal, gitân ward imo lêrentemo thaz folc inti predigontemo, giengun zi imo thie furistun thero heithaftono manno inti thie altistun thes folkes sus quedante: in welihhero giwelti tuos thû thisu?
Mt 21 24a	Respondens Ihesus dixit illis: interrogo vos et ego unum sermonem, quem si dixeritis mihi,	Jesus answering, said to them: I also will ask you one <b>question</b> <sup>1</sup> , which if you shall tell me,	123 2a	Thô antlinginti ther heilant quad in: ih fragen íwih ouh eines wortes, thaz oba ir iz mir gisaget,

<sup>1</sup> 'I also will ask you one **word**' :: Latinism. Better: 'I also will ask you one **question**'

(202)

Mt 21 24b  
25.  
26.

et ego vobis dicam in qua  
potestate hæc facio.  
**Baptismum Iohannis unde  
erat, e cælo an ex hominibus?  
At illi cogitabant inter se  
dicentes:** si dixerimus: ex  
hominibus, timemus turbam,  
omnes enim habent Iohannem  
sicut prophetam.

I will also tell you by what  
authority I do these things. **The  
baptism of John, whence was it?  
From heaven or from men? But  
they thought within themselves,  
saying:** If we shall say, from  
men, we are afraid of the  
multitude: for all held John as a  
prophet.

123  
2b

thanne quidu ih íu in welihhero  
giwelti ih thisu tuon. Wanan  
was Iohannises toufi, fon himile  
odo fon mannun? Sie thô  
thahtun untar in sus quedante:  
oba wir quedemes: fon mannun,  
thanne forhten wir thie menigi,  
wanta alle habent Iohannem  
samassó wîzagon.

Mt 21 27

Et respondentes Ihesu  
dixerunt: nescimus. Ait illis et  
ipse: nec ego dico vobis in qua  
potestate hæc faciam.

And answering Jesus, they  
said: We know not. He also said  
to them: Neither do I tell you by  
what authority I do these things.

123  
3

Thô antlingitun themo  
heilante inti quadun: wir ni  
wizzumes iz. Thô quad her in:  
noh ih selbo íu quidu in  
welihhero giwelti ih thisu tuon.

Mt 21 28  
29.

Quid vobis videtur? Homo  
habebat duos filios, et  
accedens ad primum dixit: fili,  
vade hodie, operare in vinea  
mea. **Ille autem respondens  
ait: nolo. Postea autem  
pænitentia motus abiit.**

But what think you? A certain  
man had two sons: and coming to  
the firstborn<sup>1</sup>, he said: Son, go  
work to day in my vineyard. **And  
he answering, said: I will not. But  
afterwards, being moved with  
repentance, he went.**

123  
4

Waz ist íu gisehan? Sum  
man habeta zuene suni, inti  
gieng thô zi themo ériren, quad  
imo: sun, far hiutu inti wirki in  
minemo wîngarten. Her thô  
antlingenti quad: ni wili. After  
thiu mit riuw giruorit fuor thara.

Mt 21 30

Accedens autem ad  
alterum dixit similiter. At ille  
respondens ait: eo, domine, et  
non ivit.

And coming to the other, he  
said in like manner. And he  
answering said: I go, Sir. And he  
went not.

123  
5

Gieng her thô zi themo  
andaremo, quad imo sama. Her  
thô antlingenti quad: ih gân,  
hêrro, inti ni gieng.

Mt 21 31

Quis ex duobus fecit  
voluntatem patris? Dicunt:  
novissimus. Dicit illis Ihesus:  
amen dico vobis, quia  
publicani et meretrices  
præcedent vos in regno dei.

Which of the two did the  
father's will? They say to him:  
The younger<sup>2</sup>. Jesus saith to them:  
Amen I say to you that the  
publicans and the harlots shall go  
into the kingdom of God before  
you.

123  
6

Wedar thero zueio teta  
willon thes fater? Thô quadun  
sie: thie iungiro. Thô quad in  
ther heilant: wâr sagen ih íu,  
thaz thie firnfollun man inti  
huorun furifarent íwih in gotes  
rihhe.

Mt 21 32a

Venit enim ad vos  
Iohannes in via iustitiæ, et non  
credidistis ei;

For John came to you in the  
way of justice: and you did not  
believe him.

123  
7a

Quam zi íu Iohannes in  
wege rehtes, inti ir ni giloubtut  
imo:

<sup>1</sup> In the context of children, first usually means firstborn.

<sup>2</sup> 'novissimus' – 'newest' :: there is NO sense in which this can be interpreted as first, as the Douay Gospel does with great perversity. It can thus only truly mean 'youngest', this is the word found by Ephraem Syrus, reading Tatian. It is clearly the answer which defies justice, which is why Our Lord reviles the Pharisees so fervently. This reply, though does concur with Roman Law, for which, non compliance merits the flogging of a slave, whereas disobedience merits execution on the spot.

Mt 21 32b	publicani autem et meretrices crediderunt ei: vos autem videntes nec pœnitentiam habuistis postea, ut crederetis ei.	But the publicans and the harlots believed him: but you, seeing it, did not even afterwards repent, that you might believe him.	123 7b	thie firnfollun man inti thio huorun giloubtun imo: ir thô thaz gisehente ni habetut nohheina riwa after thiu, thaz ir imo giloubtit.
-----------	--	---	-----------	---

### CXXIII. PARABOLAM DE PATRE FAMILIAS QUI VINEAM SUAM LOCAVIT AGRICOLIS.

Mt 21 33	Aliam parabolam audite: homo erat pater familias, qui plantavit vineam et sepem circumdedit ei et fodit in ea torcular et ædificavit turrem et locavit eam agricolis et peregre profectus est.	Hear ye another parable. There was a man, an householder, who planted a vineyard and made a hedge round about it and dug in it a press and built a tower and let it out to husbandmen and went into a strange country.	124 1	Andera ratissa gihoret: man was hiwiskes fater, thie phlanzota wîngarton inti zûn gab umbi inan inti gruob in imo calcaturun inti zimbrotâ turra inti bifalah sia then accarbigengon inti in elilenti fuor.
Mt 21 34 35.	Cum autem tempus fructuum adpropinquasset, misit servos suos ad agricolas, ut acciperent fructus eius. <i>Et agricolæ adprehensis servis eius alium ceciderunt, alium occiderunt, alium vero lapidaverunt.</i>	And when the time of the fruits drew nigh, he sent his servants to the husbandmen that they might receive the fruits thereof. <i>And the husbandmen laying hands on his servants, beat one and killed another and stoned another.</i>	124 2	Thô thiu zît thero wahsmono sih nahita, santa sine scalca zi then accarbigengon, thaz sie inphiengin sinan wahsmon. Thô thie accarbigengon gifanganen sinen scalcun anderan filtun, anderan arsluogun, anderan steinotun.
Mt 21 36 37. 38. 39.	Iterum misit alios servos plures prioribus, et fecerunt illis similiter. <i>Novissime autem misit ad eos filium suum dicens: forsitan verebuntur filium meum.</i> Agricolæ autem videntes filium dixerunt intra se: hic est heres: venite, occidamus eum, et habebimus hereditatem eius. <i>Et adprehensum eum eiecerunt extra vineam et occiderunt.</i>	Again he sent other servants, more than the former; and they did to them in like manner. <i>And last of all he sent to them his son, saying: They will reverence my son.</i> But the husbandmen seeing the son, said among themselves: This is the heir: come, let us kill him, and we shall have his inheritance. <i>And taking him, they cast him forth out of the vineyard and killed him.</i>	124 3	Abur santa her andera scalca menigirun then érirun, inti tátun then selbsama. Zi iungisten santa her zi in sinan sun sus quedenti: odowân intrâtent sie minan sun. Thie accarbigengon gisehente then sun quadun untar in: thiz ist thie erbo: quemet inti arslahemes, inti habemes sín erbi. Thô inan gifanganan vvurphun uzan themo wîngarten inti arsluogun.
Mt 21 40	Cum ergo venerit dominus vineæ, quid faciet colonis illis?	When therefore the lord of the vineyard shall come, what will he do to those husbandmen?	124 4a	Mit thiu quimit ther hêrro thes wîngarten, waz tuot her thanne then wînzurilon?

(204)

Mt 21 41.

Aiunt illi: malos male perdet  
et vineam locavit aliis  
agricolis, qui reddant ei  
fructum temporibus suis.

They say to him: He will bring  
those evil men to an evil end and  
let out his vineyard to other  
husbandmen that shall render him  
the fruit in due season.

124  
4b

Quadun thô imo: ubile ubilo  
furliusit inti then wîngarton  
bifilihit andaren accarbigengon,  
thie geltent imo wahsmon in iro  
zîtin.

Mt 21 42  
43.  
44.

Dicit illis Ihesus:  
numquam legistis in scripturis:  
lapidem quem reprobaverunt  
ædificantes, hic factus est in  
caput anguli? A domino  
factum est istud, et est  
mirabilis in oculis nostris.  
Ideo dico vobis, quia auferetur  
a vobis regnum dei et dabitur  
genti facienti fructus eius.  
Omnis qui ceciderit super  
lapidem istum confringetur,  
super quem autem ceciderit,  
conteret eum.

Jesus saith to them: Have you  
never read in the Scriptures: The  
stone which the builders rejected,  
the same is become the head of  
the corner? By the Lord this has  
been done; and it is wonderful in  
our eyes. Therefore I say to you  
that the kingdom of God shall be  
taken from you and shall be given  
to a nation yielding the fruits  
thereof. And whosoever shall fall  
on this stone shall be broken: but  
on whomsoever it shall fall, it  
shall grind him to powder.

124  
5

Thô quad in ther heilant: eno  
ni lâsut ir in giscribun: stein  
then sie widarcurun zimboronte,  
thie ist gitân in houbit winkiles?  
Fon truhtine ist thaz gitân, inti  
ist vvuntarlîh in unsaren ougun.  
Bithiu quidu ih íu, wanta arfirrit  
wirdit fon íu gotes rîhhi inti  
wirdit gige ban thiotu tuonteru  
sinan wahsmon. Allero giwelih  
thie thar fellit ubar then stein  
wirdit zibrohhan, ubar then her  
fellit, zibrihhit inan.

Mt 21 45  
46.

Et cum audissent principes  
sacerdotum et Pharisæi  
parabolas eius, cognoverunt  
quod de ipsis diceret. Et  
quærentes cum tenere  
timuerunt turbas, quoniam  
sicut prophetam eum  
habebant.

And when the chief priests  
and Pharisees had heard his  
parables, they knew that he spoke  
of them. And seeking to lay  
hands on him, they feared the  
multitudes, because they held him  
as a prophet.

124  
6

Mit thiú tho gihortun thie  
heroston thero heithaftero  
manno inti Pharisei sîna ratissa,  
furstuontun thaz her iz fon in  
quad. Sie thô suohhente inan zi  
fahenne forhtun thie menigi,  
wanta samasó wîzagon habetun  
inan.

Mt 22 1a,b

Et respondens Ihesus dixit  
eis iterum in parabolis:

And Jesus answering, spoke  
again in parables to them:

124  
7

Thô antlinginti ther heilant  
quad in abur in râtissun:

## CXXV. SIMILE EST REGNUM CÆLORUM HOMINI REGI QUI FECIT NUPTIAS FILIO SUO.

Mt 22 2  
Lc 14 16c

Simile factum est regnum  
cælorum homini regi qui fecit  
nuptias filio suo et vocavit  
plures et

The kingdom of heaven is  
likened to a king who made a  
marriage for his son and invited  
many and

125  
1

Gilîh ist gitân himilo rîhhi  
manne cuninge thie teta  
brûtloufti sînemo sune inti  
giholota manage.

Lc 14 17b

Hora cænæ

At the hour of supper

125  
2a

Zi thero zîti thero goumu

Mt 22 3b,c	misit servos suos vocare invitatos ad nuptias, et nolebant venire.	he sent his servants to call them that were invited to the marriage: and they would not come.	125 2b	santa sine scalca zi halonne thie giládotun zi thero brútloufti, inti sie ni woltun quemen.
Lc 14 18	Et coeperunt simul omnes excussare. Primus dixit ei: villam emi et necesse habeo exire et videre illam: rogo te, habe me excusatum.	And they began all at once to make excuse. The first said to him: I have bought a farm and I must needs go out and see it. I pray thee, hold me excused.	125 3	Bigondun thô alle samant sih sihhoron. Thie éristo quad imo: thorph coufta ih inti nôttthurft haben ih ûzziganganne inti gisehen iz: ih bitu thih, habe mih gisihhorotan.
Lc 14 19	Et alter dixit: iuga boum emi quinque et eo probare illa: rogo te, habe me excusatum.	And another said: I have bought five yoke of oxen and I go to try them. I pray thee, hold me excused.	125 4	Thô quad ander: iuhhidu ohsono coufta ih fimw inti ih gangu gicoron iro: ih bitu thih, habe mih gisihhorotan.
Lc 14 20	Et alius dixit: uxorem duxi et ideo non possum venire.	And another said: I have married a wife; and therefore I cannot come.	125 5	Thô quad ouh ander: ih leitta quenun inti bithiu ni mag ih quemen.
Mt 22 4	Iterum misit alios servos dicens: dicite invitatis: ecce prandium meum paravi, tauri mei et altilia occisa et omnia parata: venite ad nuptias.	Again he sent other servants, saying: Tell them that were invited, Behold, I have prepared my dinner: my beeves and fatlings are killed, and all things are ready. Come ye to the marriage.	125 6	Abur santa her andere scalca sus quedanti: quedet then giladotun: seno mân tagamuos garwita ih, mîne ferri inti paston sint arslaganu inti allu garuw: quemet zi thero brútloufti.
Mt 22 5 6.	Illi autem neglexerunt et abierunt alius in villam suam, alius vero ad negotiationem suam. Reliqui vero tenuerunt servos eius et contumelia affectos occiderunt.	But they neglected and went their ways, one to his farm and another to his merchandise. And the rest laid hands on his servants and, having treated them contumeliously, put them to death.	125 7	Sie thô furgoumolosotun iz inti fuorun ander in sín thorph, ander zi sinemo coufe. Thie andere gifiengun sine scalca inti mit harmu giweigite arsluogon.
Mt 22 7	Rex autem cum audisset, iratus est, et missis exercitibus suis perdidit homicidas illos et civitatem illorum succendit.	But when the king had heard of it, he was angry: and sending his armies, he destroyed those murderers and burnt their city.	125 8	Thie cuning thô, mit thiu her thaz gihorta, arbalg sih, inti gisanten sínen herin furlôs thie manslagon inti iro burg bibranta.
Mt 22 8a	Tunc ait servis suis: nuptiæ quidem paratæ sunt, sed qui invitati erant	Then he saith to his servants: The marriage indeed is ready; but they that were invited	125 9a	Thô quad her sínen scalcun: thio brútloufti sint garwo, ouh thie thar giladote wârun

(206)

Mt 22 8b  
9a.  
Lc 14 21b  
Mt 22 9b  
Lc 14 21c  
Mt 22 9c

Lc 14 22

Lc 14 23  
24.  
Mt 22 10  
11.  
12a.  
13.  
14.

non fuerunt digni. **Ite ergo ad exitus viarum**, in plateas et vicos et civitates, **et quoscumque inveneritis**, pauperes ac debiles et cæcos et claudos, **vocate ad nuptias**.

Et ait servus: factum est, domine, sicut imperasti, et adhuc locus est.

Et ait dominus servo: exi in vias et sepes et compelle intrare, ut impleatur domus mea. **Dico autem vobis, quia nemo virorum illorum qui vocati sunt gustavit cænam meam**. Et egressi sunt servi eius in vias, congregaverunt omnes quos invenerunt, malos et bonos, et impletæ sunt nuptiæ discumbentium. **Intravit autem rex, ut videret discumbentes, et vidit ibi hominem non vestitum veste nuptiali**. Et ait illi: amice, quomodo huc intrasti non habens vestem nuptialem? **Tunc dixit rex ministris: ligatis pedibus eius et manibus mittite eum in tenebras exteriores: ibi erit fletus et stridor dentium**. Multi autem sunt vocati, pauci vero electi.

were not worthy. **Go ye therefore into the highways**, into the streets and lanes of the city, **and as many as you shall find**, the poor and the feeble and the blind and the lame, **call to the marriage**.

And the servant said: Lord, it is done as thou hast commanded; and yet there is room.

And the Lord said to the servant: Go out into the highways and hedges, and compel them to come in, that my house may be filled. **But I say unto you that none of those men that were invited shall taste of my supper**. And his servants going forth into the ways, gathered together all that they found, both bad and good: and the marriage was filled with guests. **And the king went in to see the guests: and he saw there a man who had not on a wedding garment**. And he saith to him: Friend, how camest thou in hither not having on a wedding garment? But he was silent. **Then the king said to the waiters: Bind his hands and feet, and cast him into the exterior darkness. There shall be weeping and gnashing of teeth**. For many are called, but few are chosen.

125  
9b

ni wârûn wirdige. Faret zi ûzgange wego, in strâza inti in thorph inti in burgi, inti so welihe ir findet, thurftige inti wanaheile inti blinte inti halze, giladot zi thero brûtloufti.

125  
10

Thô quad ther scalce: gitân ist, truhtîn, só thû gibuti, inti noh nu ist stat.

125  
11

Thô quad truhtin themo scalke: gang ûz in wega inti zi zunun inti beiti ingangen, thaz werde gifullit mân hûs. Ih quidu íu, thaz nioman thero manno thie thar giladote sint gicorot minero gouma. Giengun thô ûz sine scalca in wega inti samanotun alle thie sie fundun, ubile inti guote, inti gifulto wârûn thio brûtlofti sizentero. Gieng thô in ther cuning, thaz her gisahi thie sizentun, inti gisah thar man ungiwâtitan brûtlouftlîhhemo giwâte. Inti quad imo: friunt, vvuo giengi thû hera in ni habenti giwâti brûtlouftlîh? Thô quad ther cuning then ambahton: gibuntanen sînen fuozin inti hentin sentet in in thiû ûzorostun finstarnessu: thar ist vvuoft inti stridunga zeno. Manage sint giladote, fohe gicorane.

**CXXVI. UBI PHARISÆI MITTUNT AD IHESUM DOLO INTERROGANTES,  
SI LICET TRIBUTUM REDDERE CÆSARI?**

Mt 22 15 16. 17.	Tunc abeuntes Pharisei consilium inierunt, ut caperent eum in sermone. <i>Et mittunt ei discipulos suos cum Herodianis dicentes: magister, scimus quia verax es et viam dei in veritate doces, et non est tibi cura de aliquo, non enim respicis personam hominum. Dic ergo nobis quid tibi videatur: licet census dare Cæsari an non?</i>	Then the Pharisees going, consulted among themselves how to insnare him in his speech. <i>And they sent to him their disciples with the Herodians, saying: Master, we know that thou art a true speaker and teachest the way of God in truth. Neither carest thou for any man: for thou dost not regard the person of men. Tell us therefore what dost thou think? Is it lawful to give tribute to Cæsar, or not?</i>	126 1	Thô gangante thie Pharisei giengun in girati, thaz sie in bifiengun in worte. Inti santun imo sine iungiron mit Herodes mannun sus quedante: meistar, wir wizumes thaz thu wârvvurti bist inti gotes weg in wâre lêris, inti nist thir suorga fon niheinigemo: ni scowos thu heit manno. Quid úns waz thir gisehan sí: ist arloubit zins zi gebanne themo keisore odo ní?
Mt 22 18 19.	Cognita autem nequitia eorum Ihesus ait: quid me temptatis, hypocritæ? <i>Ostendite mihi nomisma census. At illi obtulerunt denarium.</i>	But Jesus knowing their wickedness, said: Why do you tempt me, ye hypocrites? <i>Shew me the coin of the tribute. And they offered him a penny.</i>	126 2	Furstantanemo iro ueihhane quad ther heilant: waz costot ir mih, lîhhizara? Ouget mir then muniz thes zinses. Sie thô brâhtun imo phending.
Mt 22 20 21. 22.	Et ait illis Ihesus: cuius est imago hæc et suprascriptio? <i>Dicunt ei: Cæsaris. Tunc ait illis: reddite ergo quæ sunt Cæsaris Cæsari, et quæ sunt dei deo. Et audientes mirati sunt, et relicto eo abierunt.</i>	And Jesus saith to them: Whose image and inscription is this? <i>They say to him: Cæsar's. Then he saith to them: Render therefore to Cæsar the things that are Cæsar's; and to God, the things that are God's. And hearing this, they wondered and, leaving him, went their ways.</i>	126 3	Thô quad in ther heilant: wes ist thaz glihnessi inti thaz giscrib thar oba? Thô quadun sie imo: thes keisores. Thô quad her in: geltet thiu thes keisores sint themo keisore, inti thiu thar sint gotes gote. Thaz thô gihorente vvuntorotun, inti imo furlâzanemo fuorun.

**CXXVII. DE SADDUCÆIS QUI DICUNT, NON ESSE RESURRECTIONEM,  
ET INTERROGANT DE VII. FRATRIBUS QUI UNAM UXOREM HABUERUNT.**

Mt 22 23 24a.	In illo die accesserunt ad eum Sadducæi, qui dicunt non esse resurrectionem, et interrogaverunt eum <i>dicentes: magister, Moyses dixit, si quis mortuus fuerit non habens filios, ut ducat frater eius uxorem illius</i>	That day there came to him the Sadducees, who say there is no resurrection; and asked him, <i>saying: Master, Moses said: If a man die having no son, his brother shall marry his wife</i>	127 1a	In themo tage giengun zi imo Sadducæi, thie thar quadun thaz ni wâri urresti, inti fragetun in sus quedante: meistar, Moyses quad, oba sihwer tôd wirdit ni habenti suni, thaz neme sîn bruoder sina quenun
------------------	---	--	-----------	---

(208)

Mt 22 24b.

et suscitet semen fratri suo.

and raise up issue to his brother.

127  
1b

inti arweke samon sínemo  
bruoder.

Mt 22 25  
26a.

Lc 20 30b

31a.

Mt 22 27

Lc 20 33a

Mt 22 28b

Erant autem apud nos  
septem fratres, et primus  
uxore ducta defunctus est, et  
non habens semen reliquit  
uxorem suam fratri suo.  
*Similiter secundus* mortuus est  
sine filio, *et tertius accepit*  
*illam et omnes septem, et non*  
*reliquerunt semen.*

Novissime autem omnium et  
mulier defuncta est. *In*  
*resurrectione ergo cuius*  
*eorum erit uxor?* omnes enim  
habuerunt eam.

Now there were with us seven  
brethren: and the first having  
married a wife, died; and not  
having issue, left his wife to his  
brother. *In like manner the*  
*second* died childless, *and the*  
*third took her. And in like*  
*manner, all the seven: and they*  
*left no children.* And last of all  
the woman died also. *In the*  
*resurrection therefore, whose wife*  
*of them shall she be?* For they all  
had her.

127  
2

Warun mit úns sibun  
bruoder, inti ther éristo  
ginomanero quenun arstarb, inti  
her ni habenti sámón furliez sína  
quenun sínemo bruoder. Sama  
thie aftoro arstarb úzan kind,  
inti ther thritto ginam sia inti  
alle sibuni, inti ni furliezun  
samon. Thô zi iungisten allero  
thaz wîb arstarb. In thero urresti  
welihes iro ist thiu quena? alle  
habetun sie sia.

Lc 20 34a

Mt 22 29b

Lc 20 34b

35.

36a.

Mt 22 30b

Lc 10 36c

Et ait illis Ihesus: *erratis*  
*nescientes scripturas neque*  
*virtutem dei.* Filii huius  
sæculi nubent et traduntur ad  
nuptias. *Illi autem qui digni*  
*habebuntur sæculo illo et*  
*resurrectione ex mortuis,*  
*neque nubent neque ducunt*  
*uxores,* neque enim ultra mori  
poterunt, *sed sunt sicut angeli*  
*dei in cælo* et sunt filii dei,  
cum sint filii resurrectionis.

And Jesus said to them: *You*  
*err, not knowing the Scriptures*  
*nor the power of God.* The  
children of this world marry and  
are given in marriage. *But they*  
*that shall be accounted worthy of*  
*that world and of the resurrection*  
*from the dead shall neither be*  
*married nor take wives,* neither  
can they die any more, *but shall*  
*be as the angels of God in heaven*  
and are the children of God, being  
the children of the resurrection.

127  
3

Thô quad ín thér heilant: ir  
irrot ni wizenti giscrib noh gotes  
megin. Thiu kind therro werolti  
gihiwent inti werdent furselit zi  
brûtlouftin: thie thar wirdige  
gihabete sint therro werolti inti  
urresti fon tóten, noh sie ni  
hiwent noh quenun ni holont  
noh elihor arsterban mugun, ouh  
sint só gotes engila in himile inti  
sint gotes barn, mit thiu sie sint  
kind urresti.

Lc 20 37a

Mc 12 26b

Mt 22 31b

Mc 12 26c

27a.

Lc 20 38b

Quia vero resurgant  
mortui, *non legistis in libro*  
*Moysi super rubum,* quia  
dictum est a deo, *quomodo*  
*dixerit illi deus:*  
*ego sum deus Abraham,*  
*deus Isaac,*  
*deus Iacob.*

Non est deus mortuorum  
sed vivorum; *omnes enim*  
*vivunt ei.*

Now that the dead rise again,  
*have you not read in the book of*  
*Moses, how in the bush, that*  
which was spoken by God,  
saying:  
*I am the God of Abraham*  
*and the God of Isaac*  
*and the God of Jacob?*

He is not the God of the dead,  
but of the living, *for all live to*  
*him.*

127  
4a

Bithiu wanta arstantent thie  
tôton, ni lâsut îr in Moyseses  
buohhun ubar then thorn, wanta  
giquetan was fon góte, vvuo  
imo got quad:  
*ih bím got Abrahames,*  
*got Isakes,*  
*got Iacobés<sup>1</sup>.*

got totero ouh lebentero: alle  
lebent imo.

<sup>1</sup> ‘deus Iacob’ – As found in Sievers, the phrase is in untranslated Latin. Modelled on the line above, the Old High German has been substituted.



Mc 12 27b	Vos ergo multum erratis.	You therefore do greatly err.	127 4b	Ir filu irrot.
Mt 22 33 Lc 20 39	Et audientes turbæ mirabantur in doctrina eius. Respondentes autem quidam scribarum dixerunt: magister, bene dixisti.	And the multitudes hearing it were in admiration at his doctrine. And some of the scribes answering, said to him: Master, thou hast said well.	127 5	Thaz thô gihorente thio menigi vvuntorotun in sinero lêru. Thô antlingitun sume thero buohharo inti quadun: meistar, wola quadi thu.

### CXXVIII. UBI SCRIBA INTERROGAT IHESUM: QUOD MANDATUM MAXIMUM EST IN LEGE?

Mt 22 34 Mc 12 28a Mt 22 35b Lc 10 25b Mt 22 36	Pharisæi autem videntes quia silentium inposuisset Sadducæis convenerunt in unum. Et accessit unus de scribis, legis doctor, temptans eum et dicens: magister, quod est mandatum magnum in lege?	But the Pharisees, hearing that he had silenced the Sadducees, came together. And there came one of the scribes, a doctor of the law, tempting him and saying: Master, which is the great commandment in the law?	128 1	Thie Pharisæi gisehente thaz her stilnessi gisazta then Sadducæis quamun in ein. Inti gieng thô ein fon then buohharin, éwa lerari, costonti sîn inti quedanti: meistar, waz ist mihhil bibot in éuw?
Mt 22 37a Mc 12 29b,c 30a,b. Mt 22 38	Ait illi Ihesus: primum omnium mandatum est: <i>audi, Israel, dominus deus noster deus unus est, et diligis dominum deum tuum ex toto corde tuo et ex tota anima tua et ex tota mente tua et ex tota virtute tua.</i>	Jesus said to him: The first commandment of all is: <i>Hear, O Israel: the Lord thy God is one God, and thou shalt love the Lord thy God with thy whole heart and with thy whole soul and with thy whole mind and with thy whole strength.</i>	128 2	Thô quad imo ther heilant: thaz erista allero biboto ist: <i>hori, Israel, truhtin got unser ein got ist, inti minnos truhtin got thinan fon allemo thînemmo herzen inti fon allero thînero selu inti fon allemo thînemmo muote inti fon allemo thînemmo megine.</i>
Mt 22 39 40.	Hoc est primum et maximum mandatum. Secundum autem simile est huic: <i>diligis proximum tuum sicut te ipsum.</i>	This is the greatest and the first commandment. And the second is like to this: <i>Thou shalt love thy neighbour as thyself.</i>	128 3	Thiz ist thaz êrista inti meista bibot. Thaz aftera ist gilîh thesemo: <i>thaz thû minnos thînan nahîston samasó thîh selbon.</i>
Mc 12 32 33a.	In his duobus mandatis universa lex pendet et prophetæ. Et ait illi scriba: bene, magister, in veritate dixisti quia unus est et non est alius preter eum. Et ut diligatur ex toto corde et ex toto intellectu et ex tota anima et ex tota fortitudine, et diligere proximum	On these two commandments dependeth the whole law and the prophets. And the scribe said to him: Well, Master, thou hast said in truth that there is one God and there is no other besides him. And that he should be loved with the whole heart and with the whole understanding and with the whole soul and with the whole strength. And to love one's neighbour	128 4a	In thesen zuein bibotun al thiu ewa hanget inti wîzagon. Thô quad imo ther buohhari: wola, meistar, in wâre quadi thû thaz her eino ist inti nist ander ûzan înan. Inti thaz her sí giminnot fon allemo herzen inti fon allemo furstantnesse inti fon allero sêlu inti fon allero strengidu, inti minnon sînan nahiston

(210)

Mc 12 33b.

tamquam se ipsum, maius est  
omnibus holocaustomatibus et  
sacrificiis.

as one's self is a greater thing  
than all holocausts and sacrifices.

128  
4b

samosó sih selbon, mêra ist thaz  
allen bluostarun inti zébarun.

Mc 12 34a  
Lc 10 28b

Ihesus autem videns quod  
sapienter respondisset, dixit  
illi: non es longe a regno dei.  
Recte respondisti: hoc fac et  
vives.

And Jesus seeing that he had  
answered wisely, said to him:  
Thou art not far from the kingdom  
of God. Thou hast answered  
right. This do: and thou shalt live.

128  
5

Ther heilant thô gisehenti  
thaz her spâhlihho antlingita,  
quad imo: ni bis thû uerro fon  
gotes rîhhe. Rehto antlingitus:  
thaz tuo inti lebes.

Lc 10 29

Ille autem volens  
iustificare se ipsum dixit ad  
Ihesum: et quis est meus  
proximus?

But he willing to justify  
himself, said to Jesus: And who is  
my neighbour?

128  
6

Her wolta thô rehtfestigon  
sih selbon, quad zi themo  
heilante: wer ist mîn nahisto?

Lc 10 30

Susiciens autem Ihesus  
dixit: homo quidam  
descendebat ab Hierusalem in  
Hiericho et incidit in latrones,  
qui etiam despoliaverunt eum,  
et plagis inpositis abierunt  
semivivo relicto.

And Jesus answering, said: A  
certain man went down from  
Jerusalem to Jericho and fell  
among robbers, who also stripped  
him and having wounded him  
went away, leaving him half dead.

128  
7

Inphieng thô ther heilant inti  
quad: sum man steig nidar fon  
Hierusalem in Hiericho inti  
anagifiel in thioba, thie giwesso  
biroubotun inan, inti vvuntun  
anagitanen giengun  
samiquekemo furlâzanemo.

Lc 10 31  
32.

Accidit autem ut sacerdos  
quidam descenderet eadem  
via, et viso illo præterivit.  
Similiter et levita, cum esset  
secus locum et videret eum,  
transiit.

And it chanced, that a certain  
priest went down the same way:  
and seeing him, passed by. In like  
manner also a Levite, when he  
was near the place and saw him,  
passed by.

128  
8

Giburita thô thaz sum biscof  
nidarsteig in themo selben  
wege, inti imo gisehanemo  
furifuor. Sama teta thie ambaht:  
mit thiû her was nah thero steti  
inti gisah inan, furifuor.

Lc 10 33  
34.  
35a.

Samaritanus autem quidam  
transiens venit secus eum, et  
videns eum misericordia  
motus est, et adpropians  
alligavit vulnera eius  
infundens oleum et vinum, et  
inponens illum in iumentum  
suum duxit in stabulum et  
curam eius egit. Et altera die  
protulit duos denarios

But a certain Samaritan, being  
on his journey, came near him:  
and seeing him, was moved with  
compassion: and going up to him,  
bound up his wounds, pouring in  
oil and wine: and setting him  
upon his own beast, brought him  
to an inn and took care of him.  
And the next day he took out two  
pence

129  
9a

Andero thioto sum farenti  
quam nah imo, inti inan  
gisehenti ward miltida giruorit,  
inti sih nahenti bant sina  
vvuntun, gôz thara ana oli inti  
wîn, inti ûfsezenti inan in sîn  
nôz, leitta inan in sines  
stalwirtes hûs inti habeta sîn  
suorgun. Andares tages brâhta  
zuene phendinga,

Lc 10 35b.	et dedit stabulario et ait: curam illius habe, et quodcumque supererogaveris ego cum rediero reddam tibi.	and gave to the host and said: Take care of him; and whatsoever thou shalt spend over and above, I, at my return, will repay thee.	128 9b	gab themo stalwirte inti quad: habe sîn suorgun, inti só waz thu thînes zuogituos, thanne ih widarwirbu, giltu thir.
Lc 10 36 37.	Quis horum trium videtur tibi proximus fuisse illi qui incidit in latrones? <i>At ille dixit: qui fecit misericordiam in illum. Et ait illi Ihesus: vade et tu fac similiter.</i>	Which of these three, in thy opinion, was neighbour to him that fell among the robbers? <i>But he said: He that shewed mercy to him. And Jesus said to him: Go, and do thou in like manner.</i>	128 10	Welih thero thriio ist thir gisehan nahisto wesam themo thie thar gifiel in thie thioba? Thô quad her: thie thar teta miltida in imo. Thô quad imo ther heilant: far thu inti tuo selbsama.

### CXXVIII. UBI DOCENTE IHESU IN TEMPLO MISERUNT PHARISÆI EUM CONPREHENDERE.

Lc 19 47 48.	Et erat docens cotidie in templo. Principes autem sacerdotum et scribæ et principes plebis quærebant illum perdere, <i>et non inveniebant quid facerent illi; omnis enim populus suspensus erat audiens illum.</i>	And he was teaching daily in the temple. And the chief priests and the scribes and the rulers of the people sought to destroy him, <i>and they found not what to do to him: for all the people were very attentive to hear him.</i>	129 1	Inti her was lêrenti gitago in themo tempale. Thie heriston thero heithaftono manno inti buohhara inti thie heriston thes folkes suohtun inan zi furliosenne, inti ni fundun waz sie imo tâtin: al thaz folc funs was horenti inan.
Jn 7 32	Audierunt Pharisei turbam murmurantem de illo hæc, et miserunt principes et Pharisei ministros, ut adprehenderent eum.	The Pharisees heard the people murmuring these things concerning him: and the rulers and Pharisees sent ministers to apprehend him.	129 2	Gihortun thie Pharisei thie menigi murmurante fon imo thisu; santun thô thie heriston inti thie Pharisei ambahta, thaz sie inan gifiengin.
Jn 7 33 34.	Dixit ergo Ihesus: adhuc modicum tempus vobiscum sum et vado ad eum qui me misit. <i>Quæritis me et non invenietis, et ubi sum ego vos non potestis venire.</i>	Jesus therefore said to them: Yet a little while I am with you: and then I go to him that sent me. <i>You shall seek me and shall not find me: and where I am, thither you cannot come.</i>	129 3	Thô quad ther heilant: noh nu luzila stunta bim ih mit fu, inti ih faru zi themo thie mih santa. Ir suohhet mih inti ni findet, inti thâr ih bim thara ni mugut ir queman.
Jn 7 35a	Dixerunt ergo Iudæi ad se ipsos: quo hic iturus est, quia non inveniemus eum? numquid in dispersionem	The Jews therefore said among themselves: Whither will he go, that we shall not find him? Will he go unto the dispersed among	129 4a	Thô quadun thie Iudon zi in selbon: wara ferit theser, thaz wir in ni findemes? noh er in thie spreitnessi

(212)

Jn 7 35b  
36.

gentium iturus est et docturus gentes? **Quis est hic sermo quem dixit: quæritis me et non invenietis, et ubi sum ego vos non potestis venire?**

Jn 7 37  
38.

In novissimo autem die magnæ festivitatis stabat Ihesus et clamabat dicens: qui sitit veniat ad me et bibat! **Qui credit in me, sicut dicit scriptura, flumina de ventre eius fluent aquæ vivæ.**

Jn 7 39

Hoc autem dixit de spiritu quem accepturi erant credentes in eum: non enim erat spiritus datus, quia Ihesus nondum fuerat glorificatus.

Jn 7 40  
41.  
42.  
43.

Ex illa ergo turba cum audissent hos sermones eius dicebant: hic est vere propheta. **Alii dicebant: hic est Christus. Quidam autem dicebant: numquid a Galilea Christus venit?** Nonne dicit scriptura, quia ex semine David et de Bethleem castello, ubi erat David, venit Christus? **Dissensio itaque facta est in turba propter eum.**

Jn 7 45

Venerunt ergo ministri ad pontifices et Phariseos, et dixerunt eis illi: quare non adduxistis illum?

the Gentiles and teach the Gentiles? **What is this saying that he hath said: You shall seek me and shall not find me? And: Where I am, you cannot come?**

And on the last, and great day of the festivity, Jesus stood and cried, saying: If any man thirst, let him come to me and drink. **He that believeth in me, as the scripture saith: Out of his belly shall flow rivers of living water.**

Now this he said of the Spirit which they should receive who believed in him: for as yet the Spirit was not given, because Jesus was not yet glorified.

Of that multitude therefore, when they had heard these words of his, some said: This is the prophet indeed. **Others said: This is the Christ. But some said: Doth the Christ come out of Galilee?** Doth not the scripture say: That Christ cometh of the seed of David and from Bethlehem the town where David was? **So there arose a dissension among the people because of him.**

The ministers therefore came to the chief priests and the Pharisees. And they said to them: Why have you not brought him?

129  
4b

thiotono ferit inti lêrit thiota? Waz wortio ist thiz thaz her quad: ir suohhet mih inti ni findet, inti thâr ih bim thara ni mugut ir quemem?

129  
5

In themo iungisten tage mihhilero itmali stuont ther heilant inti riof sus quedanti: then thie thurst ther queme zi mir, thaz her trinke! Ther in mih giloubit, so giscrib quidit, fluzzi fon sinero wambu fliozen lebentes wazares.

129  
6

Thaz quad her fon themo geiste then sie inphahente wârûn giloubente in inan: ni was thie geist gigeban, wanta ther heilant ui was noh thanne gidiuriset.

129  
7

Fon thero menigi wârlihho, mit thiu sie gihôrtun thiu sinu wort, quâdun: thiz ist zi wære wîzago. Andare quâdun: thiz ist Christ. Sume quâdun: eno ni quimit Christ fon Galileu? Ia quidit giscrip, wanta fon sâmen Dauides inti fon thero burgilun Bethleem, thâr Daud was, quimit Christ. Messezumft was giwesso in thero menigi thuruh inan.

129  
8a

Quamun thô thie ambahta zi then biscofun inti zi then Pharisein, inti quâdun sie in: bihiu ni gileittut ir inan?

Jn 7 46.	Responderunt ministri: numquam sic locutus est homo sicut hic homo.	The ministers answered: Never did man speak like this man.	129 8b	Thô antlingitun thie ambahta: nio in altere sprah só man só these man.
Jn 7 47 48. 49.	Responderunt ergo eis Pharisæi: numquid et vos seducti estis? Numquid aliquis ex principibus credidit in eum aut ex Pharisæis? Sed turba hæc quæ non novit legem maledicti sunt.	The Pharisees therefore answered them: Are you also seduced? Hath any one of the rulers believed in him, or of the Pharisees? But this multitude, that knoweth not the law, are accursed.	129 9	Thô antlingitun in thie Pharisæi: eno ni birut ir furleitte? Eno ni ening fon then heriston giloubta in inan odo fon then Pharisæis? Ouh thisu menigi thi u thar ni weiz ewa ist furwer git.
Jn 7 50 51.	Dicit Nicodemus ad eos, ille qui venit ad eum nocte, qui unus erat ex ipsis: numquid lex nostra iudicat hominem, nisi audierit ab ipso prius et cognoverit quid faciat?	Nicodemus said to them, he that came to him by night, who was one of them: doth our law judge any man, unless it first hear him and know what he doth?	129 10	Thô quad Nicodemus zi in, thie thar quam zi imo nahtes, ther was ein fon then: eno unsar ewa tuomit siu man, nibi gihore fon imo ér inti furstante waz her tuo?
Jn 7 52	Responderunt et dixerunt ei: numquid et tu Galileus es? Scrutare et vide quia propheta a Galilea non surgit.	They answered and said to him: Art thou also a Galilean? Search the scriptures, and see that out of Galilee a prophet riseth not.	129 11	Thô antlingitun sie inti quadun imo: eno ni bistu Galileus? Scruto inti gisih thaz wîzago fon Galileu ni arstentit.

#### CXXX. UBI IHESUS INTERROGAT PHARISÆOS: CUIUS FILIUS EST CHRISTUS?

Mt 22 41 42.	Congregatis autem Pharisæis interrogavit eos Ihesus dicens: quid vobis videtur de Christo? cuius filius est? Dicunt ei: David.	And the Pharisees being gathered together, Jesus asked them, saying: What think you of Christ? Whose son is he? They say to him: David's.	130 1	Gisamanoten then Pharisein frageta sie ther heilant sus quedanti: waz ist íu gisehan fon Christe? wes sun ist her? Thô quadun sie imo: Dauides.
Mt 22 43a Lc 20 42 Mt 22 43c 44. 45a. 43b.	Ait illis: quomodo ergo David in libro psalmorum vocat eum dominum dicens: <i>dixit dominus domino meo: sedē a dextris meis, donec ponam inimicos tuos scabillum pedum tuorum.</i>	He saith to them: How then doth David in the book of Psalms: call him Lord, saying: <i>The Lord said to my Lord: Sit on my right hand, until I make thy enemies thy footstool?</i>	130 2a	Thô quad her in: vvuo David in buohhe selmo nemnit inan truhtin sus quedanti: <i>quad truhtin zi minemo truhtine: sizzi zi minero zesavvun, unz ih gisezzu thine fianta untar scamal thineru fuozo.</i>
	Si ergo David in spiritu	If David then in spirit		Oba David wârlihho in geiste

(214)

Mt 22 45b.

vocat eum dominum,  
quomodo filius eius est?

call him Lord, how is he his son?

130  
2b

nemnit inan truhtin, vvuo ist her  
sîn sun?

Mt 22 46

Et nemo poterat  
respondere ei verbum, neque  
ausus fuit quisquam ex illa die  
eum amplius interrogare.

And no man was able to  
answer him a word: neither durst  
any man from that day forth ask  
him any more questions.

130  
3

Inti nioman mohta antlingen  
imo wort, noh giturstig was  
eining fon themo tage inan  
elihor fragen.

### CXXXI. UBI IHESUS DOCET: EGO SUM LUX MUNDI.

Jn 8 12

Iterum locutus est eis  
Ihesus dicens: ego sum lux  
mundi. Qui sequitur me non  
ambulat in tenebris, sed  
habebit lucem vitæ.

Again therefore, Jesus spoke  
to: them, saying: I am the light of  
the world. He that followeth me  
walketh not in darkness, but shall  
have the light of life.

131  
1

Abur sprah in ther heilant  
sus quedanti: ih bim liocht  
mittiligartes. Thie mir folget ni  
gêt in finstarnessin, ouh habet  
liocht libes.

Jn 8 13

Dixerunt ei Pharisei: tu de  
te ipso testimonium perhibes:  
testimonium tuum non est  
verum.

The Pharisees therefore said to  
him: Thou givest testimony of  
thyself. Thy testimony is not true.

131  
2

Thô quadun imo thie  
Pharisei: thû fon thir selbemo  
giwiznessi sages: thîn giwiznes  
nist wâr.

Jn 8 14

Respondit Ihesus et dixit  
eis: et si ego testimonium  
perhibeo de me ipso, verum  
est testimonium meum, quia  
scio unde veni et quo vado:  
vos autem nescitis unde venio  
aut quo vado.

Jesus answered and said to  
them: Although I give testimony  
of myself, my testimony is true:  
for I know whence I came and  
whither I go: but you know not  
whence I come or whither I go.

131  
3

Thô antlingita ther heilant  
inti quad in: inti oba ih  
giwiznessi sagen fon mir  
selbemo, wâr ist mîn giwiznessi,  
wanta ih weiz wanan ih quam  
inti wara ih faru: ir ni wizut  
wanan ih quimu odo wara ih  
faru.

Jn 8 15  
16.

Vos secundum carnem  
iudicatis, ego non iudico  
quemquam. Et si iudico ego,  
iudicium meum verum est,  
quia solus non sum, sed ego et  
qui misit me pater.

You judge according to the  
flesh: I judge not any man. **And if  
I do judge, my judgment is true:  
because I am not alone, but I and  
the Father that sent me.**

131  
4

Ir after fleiske tuomet, ih ni  
tuomu niomannen. Oba ih  
tuomu, mîn tuom ist thanne wâr,  
wanta ih eino ni bim, ouh ih inti  
thie mih santa, ther fater.

Jn 8 17  
18.

Et in lege vestra scriptum  
est: duorum hominum  
testimonium verum est. **Ego  
sum qui testimonium perhibeo  
de me ipso, et testimonium  
perhibet de me qui misit me  
pater.**

And in your law it is written  
that the testimony of two men is  
true. **I am one that give testimony  
of myself: and the Father that sent  
me giveth testimony of me.**

131  
5

Inti in íwaru éuw ist  
giscriban: zueiero manno  
giwiznessi ist wâr. Ih bim thie  
giwiznessi sagen fon mir  
selbemo, inti giwiznessi saget  
fon mir ther mih santa, thie  
fater.

Jn 8 19a

Dicebant ergo ei: ubi est  
pater tuus?

They said therefore to him:  
Where is thy Father?

131  
6a

Thô quadun sie imo: wâr ist  
thîn fater?

This page munber was missing from the manuscript markers.

THIS IS A FACSIMILE ILLUSTRATION FROM THE HELIAND MANUSCRIPT

Compare with the facsimile illustration on page (184)

endi oc thinoro uuordo so self alloro barno bezz · that thu us bedon  
leres iugoronthine so iohannes duot diurlic doperi dago gehuui  
licis is uuerod mid uuordun · huuo sic uualdand sculun godan gro  
tean do thinun iungorun so self gerihta us that geruni

**T**ho habda eft the rikeo garu san aftar thu sunudrohtanes god  
uuood an gegin · I han gi god uuillea uueros mid iuuuon uuordun  
uualdand grotean · allaro cuningo craftagostan · than quedad gi  
so ic iuleriu · Fadar is usa firihobarno · the is an them hohon himi  
larikea · Ic uuithid si thin namo uuordo gehuuilico · Cuma  
thin craftag riki · Uuerda thin uuilleo ohar thesa uuerold al so  
sima an erdo · so thar uppa ist an them hohon himil rikea · Ic  
us dago gehuuilikes raddrohtan the godo · thina helaga helpa ·  
**E**ndi alre us hebenes uuard managoro men sculdio · al so uue  
odrum mannum doan · Ne lat us far ledean letha uuitha soford  
an iro uuilleon so uuuuirdige sind · Ac helpe us uuidar allun ubi  
· lon dadiun · So sculun biddean than gi te bede hngail · uueros  
mid iuuuom uuordun · that iu uualdand god ledes alate an leat  
cunne · Eft than uuillia alatan liudeo gehuuilicun thero  
sacono endi thero sundeono the sic uuid iu selbon hir uuerda ge  
uuirke · than alac iu uualdand god · fadar alamahtig firin  
uuerk mikil managoro meþ sculdeo · Eft iu than uuirdid  
iuuuuamod te seare · that gi ne uuilleat odrun erlun alatan uue  
ron uuam dadi · than ne uuil iu oc uualdand god grim uuere  
fargeban · ac gi sculun is geld niman suido ledliclon · telanguru

(216)

Jn 8 19b  
21b.c<sup>1</sup>.

Respondit Ihesus: neque me scitis neque patrem meum: si me sciretis, forsitan et patrem meum sciretis. **Ego vado et quæritis me et in peccato vestro moriemini. Quo ego vado vos non potestis venire.**

Jn 8 22

Dicebant ergo Iudæi: numquid interficiet semetipsum, quia dicit: quo ego vado vos non potestis venire?

Jn 8 23  
24.

Et dicebat eis: vos de deorsum estis, ego de supernis sum. Vos de mundo hoc estis, ego non sum de hoc mundo. **Dixi ergo vobis quia moriemini in peccatis vestris: si enim non credideritis quia ego sum, moriemini in peccato vestro.**

Jn 8 25  
26.

Dicebant ergo ei: tu quis es? Dixit eis Ihesus: principium, qui et loquor vobis. **Multa habeo de vobis loqui et iudicare. Sed qui misit me verax est, et ego quæ audiui ab eo hæc loquor in mundo.**

Jn 8 27

Et non cognoverunt quia patrem eis dicebat deum.

Jn 8 28  
29a.

Dixit ergo eis Ihesus: cum exaltaveritis filium hominis, tunc cognoscetis quia ego sum et a me ipso facio nihil, sed sicut docuit me pater, hæc loquor. **Et qui me misit**

Jesus answered: Neither me do you know, nor my Father. If you did know me, perhaps you would know my Father also. **I go: and you shall seek me. And you shall die in your sin. Whither I go you cannot come.**

The Jews therefore said: Will he kill himself, because he said: Whither I go you cannot come?

And he said to them: You are from beneath: I am from above. You are of this world: I am not of this world. **Therefore I said to you that you shall die in your sins. For if you believe not that I am he, you shall die in your sin.**

They said therefore to him: Who art thou? Jesus said to them: **First comes what I have to say to you<sup>2</sup>. Many things I have to speak and to judge of you. But he that sent me, is true: and the things I have heard of him, these same I speak in the world.**

And they understood not that he called God his Father.

Jesus therefore said to them: When you shall have lifted up, the Son of man, then shall you know that I am he and that I do nothing of myself. But as the Father hath taught me, these things I speak. **And he that sent me**

131  
6b

Thô antlingita ther heilant: noh ir mih ni wizut noh minan fater: oba ir mih westit, odowân ir mînan fater westit. Ih faru inti ir suohhet mih inti in íwaru suntu arsterbet ir. Thara ih faru thara ni mugut ir quemen.

131  
7

Thô quadun thie Iudæi: eno ni arsléhit her sih selbon, wanta her quidit: thara ih faru, ir ni mugut thara quemen?

131  
8

Thô quad her in: ir birut fon nidana, ih bim fon then úflíhhun. Ir birut fon derro weralti, ih ni bim fon therro weralti. Ih quidu íu thaz ir arsterbet in íwaren suntun: oba ir ni giloubet thaz ih bim, thanne arsterbet ir in íwaro suntu.

131  
9

Thô quadun sie imo: wer bistu? Thô quad in ther heilant: anagin, thaz íh íu spríhhu. Managu haben ih fon íu zi sprehanne inti zi tuomenne. Ouh ther mih santa ther ist wâr, inti thiú ih gihorta fon imo thiú spríhhu ih in mittiligarte.

131  
10

Inti sie ni furstuontun thaz her then fater in quad got.

131  
11a

Tho quad in ther heilant: mit thiú ir arheuet then mannes sun, thanne furstantet ir iz thaz ih iz bim inti fon mir selbemo niowiht tuon, ouh so mih lértá thie fater, thiú spríhhu ih. Inti thie mih santa

<sup>1</sup> Sievers gives verse 20, omitting verse 21. The correct sequence is verse 21, omitting verse 20.

<sup>2</sup> ‘principium, qui et loquor vobis’ – Douay translates as ‘The beginning, who also speak unto you’, but this makes no possible sense. RSV gives ‘Even what I have told you from the beginning’ which makes sense, but has no visible relationship with the Latin. Hugh J Schonfeld in his ‘The Original New Testament’ ISBN 0-947752-20-X gives ‘**First comes what I have to say to you**’. This at least contains all the substantives present in the Latin, in more or less the correct order, and makes good sense.



Jn 8 29b.	mecum est: non relinquit me solum, quia ego quæ placita sunt ei facio semper.	is with me: and he hath not left me alone. For I do always the things that please him.	131 11b	ther ist mit mir: her ni furlazit mih einon, wanta ih thiū imo lihhent tuon simbolum.
Jn 8 30 31. 32.	Hæc illo loquente multi crediderunt in eum. Dicebat ergo Ihesus ad eos qui crediderunt ei Iudæos: si vos manseritis in sermone meo, vere discipuli mei eritis et cognoscetis veritatem et veritas liberavit vos.	When he spoke these things, many believed in him. Then Jesus said to those Jews who believed him: If you continue in my word, you shall be my disciples indeed and you shall know the truth: and the truth shall make you free.	131 12	Thisu imo sprehhentemo manage giloubtun in inan. Tho quad ther heilant zi then thie imo giloubtun Iudon: oba ir wonet in minemo worte, zi ware birut ir thanne mine iungiron inti ir furstantet thanne war inti war arlósta iwih.
Jn 8 33	Responderunt ei: semen Abrahæ sumus et nemini servivimus umquam: quomodo tu dicis: liberi eritis?	They answered him: We are the seed of Abraham: and we have never been slaves to any man. How sayest thou: You shall be free?	131 13	Thô antlingitun sie imo: wir birun Abrahames samo inti niomanne thionotumes ío in altere: vvuo quidistu: ir birut frige?
Jn 8 34 35.	Respondit eis Ihesus: amen amen dico vobis, quia omnis qui facit peccatum servus est peccati. Servus autem non manet in domo in æternum: filius manet in æternum.	Jesus answered them: Amen, amen, I say unto you that whosoever committeth sin is the servant of sin. Now the servant abideth not in the house for ever: but the son abideth for ever.	131 14	Thô antlingita in ther heilant: wâr wâr quidu ih iú, bithiu allero giwelih thie sunta tuot ther ist suntun scalc. Scalc ni wonet in húse zi éwidu: ther sun wonet zi éwidu.
Jn 8 36 37. 38.	Si ergo filius vos liberaverit, vere liberi eritis. Scio quia filii Abrahæ estis: sed quæritis me interficere, quia sermo meus non capit in vobis. Ego quod vidi apud patrem loquor, et vos quæ vidistis apud patrem vestrum facitis.	If therefore the son shall make you free, you shall be free indeed. I know that you are the children of Abraham: but you seek to kill me, because my word hath no place in you. I speak that which I have seen with my Father: and you do the things that you have seen with your father.	131 15	Oba ther sun iúuih arlosit, thanne birut ir uúarlihho frige. Ih weiz thaz ir Abrahames barn birut: ouh ir suohhet mih zi arslahenne, wanta min wort ni bifahit in iú. Thaz ih gisah mit minemo fater thaz sprihhu ih, inti ir thiū ir gisahut mit fater íuwaremo thaz tuot ir.
Jn 8 39a	Responderunt et dixerunt ei: pater noster Abraham est. Dicit eis Ihesus:	They answered and said to him: Abraham is our father. Jesus saith them:	131 16a	Thó antlingitun sie inti quadun imo: unser fater ist Abraham. Thó quad in ther heilant:

(218)

Jn 8 39b  
40.

si filii Abrahæ estis, opera  
Abrahæ facite. **Nunc autem  
quæritis me interficere,  
hominem qui veritatem vobis  
locutus sum quam audiui a  
deo: hoc Abraham non fecit.**

If you be the children of  
Abraham, do the works of  
Abraham. **But now you seek to  
kill me, a man who have spoken  
the truth to you, which I have  
heard of God. This Abraham did  
not.**

131  
16b

oba ir Abrahames kind sit,  
thanne tuot ir werc Abrahames.  
Nu suohhet ir mih zi arslahenne,  
man ther íu wâr sprah, thiu ih  
gihorta fon gote: thaz ni teta  
Abraham.

Jn 8 41

Vos facitis opera patris  
vestri. Dixerunt itaque ei: nos  
ex fornicatione non sumus  
nati: unum patrem habemus,  
deum.

You do the works of your  
father. They said therefore to him:  
We are not born of fornication:  
we have one Father, even God.

131  
17

Ir tuot iúuares fater werc.  
Tho quadun sie imo: wir ni  
birumes fon huore giborane:  
einan fater haben wir, got.

Jn 8 42  
43.

Dixit ergo eis Ihesus: si  
deus pater vester esset,  
diligere utique me. Ego  
enim ex deo processi et veni,  
neque enim ex me ipso veni,  
sed ille me misit. **Quare  
loquellam meam non  
cognoscitis? quia non potestis  
audire sermonem meum.**

Jesus therefore said to them: If  
God were your Father, you would  
indeed love me. For from God I  
proceeded and came. For I came  
not of myself: but he sent me.  
**Why do you not know my  
speech? Because you cannot hear  
my word.**

131  
18

Tho quad in ther heilant: oba  
got iúuar fater wari, thanne  
minnotit ir mih. Ih fon gote  
framgieng inti quam, noh ih fon  
mir selbemo ni quam, oh her  
mih santa. Bithiu ni furstantet ir  
mina sprahha, wanta ir ni mugut  
gihóren mîn wort.

Jn 8 44

Vos ex patre diabulo estis  
et desideria patris vestri vultis  
facere. Ille homicida erat ab  
initio et in veritate non stetit,  
quia non est veritas in eo: cum  
loquitur mendacium, ex  
propriis loquitur, quia mendax  
est et pater eius.

You are of your father the  
devil: and the desires of your  
father you will do. He was a  
murderer from the beginning: and  
he stood not in the truth, because  
truth is not in him. When he  
speaketh a lie, he speaketh of his  
own: for he is a liar, and the father  
thereof.

131  
19

Ir birut fon fater diwale inti  
lusta iúuares fater wollet ir tuon.  
Ther was manslago fon  
anaginne inti in ware ni  
gistuont, wanta nist uúar in imo:  
mit thiu her sprihhit lugina, fon  
sinen eiganen sprihhit, wanta  
her luggi ist inti sín fater.

Jn 8 45  
46.

Ego autem quia veritatem  
dico, non creditis mihi. **Quis  
ex vobis arguit me de peccato?  
Si veritatem dico, quare vos  
non creditis mihi?**

But if I say the truth, you  
believe me not. **Which of you  
shall convince me of sin? If I say  
the truth to you, why do you not  
believe me?**

131  
20a

Ih wârlihho wanta ih wâr  
quidu, ni giloubet ir mir. Wer  
fon eu thwengit mih fon suntun?  
Ob ih wâr quidu, bihiu ni  
giloubet ir mir?

Jn 8 47.	Qui est ex deo verba dei audit; propterea vos non auditis, quia ex deo non estis.	He that is of God heareth the words of God. Therefore you hear them not, because you are not of God.	131 20b	Ther fon gote ist ther horit gores wort; bithiu ni gihoret ir, wanta ir fon gote ni birut.
Jn 8 48	Responderunt igitur Iudæi et dixerunt ei: nonne benedicimus nos quia Samaritanus es tu et demonium habes?	The Jews therefore answered and said to him: Do not we say well that thou art a Samaritan and hast a devil?	131 21	Thô antlingitun thie Iudæi inti quadun imo: eno ia queden wir wola wanta Samaritanisc bistu in diwal habes?
Jn 8 49 50. 51.	Respondit Ihesus: ego demonium non habeo, sed honorifico patrem meum et vos inhonorastis me. <b>Ego autem non quæro gloriam meam: est qui quærat et iudicet.</b> Amen amen dico vobis, si quis sermonem meum servaverit, mortem non videbit in æternum.	Jesus answered: I have not a devil: but I honour my Father. And you have dishonoured me. <b>But I seek not my own glory: there is one that seeketh and judgeth.</b> Amen, amen, I say to you: If any man keep my word, he shall not see death for ever.	131 22	Thó antlingita ther heilant: ih ni haben diwal, uzouh ih éru minan fater inti ir intéret mih. Ih ni suohhu mina diurida: ther ist ther suohhit inti tuomit. Wâr wâr quidu ih iú, so wer so mîn wort biheltit, tôd ni gisihit her zi êwidu.
Jn 8 52 53.	Dixerunt ergo Iudæi: nunc cognovimus quia demonium habes: Abraham mortuus est et prophetæ, et tu dicis: si quis sermonem meum servaverit, non gustavit mortem in æternum. <b>Numquid tu maior es patre nostro Abraham, qui mortuus est? et prophetæ mortui sunt. Quem te ipsum facis?</b>	The Jews therefore said: Now we know that thou hast a devil. Abraham is dead, and the prophets: and thou sayest: If any man keep my word, he shall not taste death for ever. <b>Art thou greater than our father Abraham who is dead? And the prophets are dead. Whom dost thou make thyself?</b>	131 23	Thó quadun thie Iudæi: nu furstantemes thaz thú diwal habes: Abraham ist tôt inti wizagon, inti thu quidis: so wer mîn wort biheltit ni gicorot todes zi êwidu. Noh thú mero bist unsaremo fater Abrahame, thie thar tôt ist, inti wîzagon sint ouh tote. Wen tuos thu thih selbon?
Jn 8 54 55a.	Respondit Ihesus: si ego glorifico me ipsum, gloria mea nihil est: est pater meus qui glorificat me, quem vos dicitis quia deus noster est, <b>et non cognovistis eum; ego autem novi eum, et si dixero quia non scio eum,</b>	Jesus answered: If I glorify myself, my glory is nothing. It is my Father that glorifieth me, of whom you say that he is your God, <b>and you have not known him: but I know him. And if I shall say that I know him not,</b>	131 24a	Thô antlingita ther heilant: ob ih diurison mih selbon, thanne min diurida niowiht ist: ist mîn fater thie mih diurit, then quedet ir thaz her îwar got si, inti ir ni furstuontut inan; ih wârlihho weiz inan, inti ob ih quidu thaz ih inan ni wizzi,

(220)

Jn 8 55b.  
56.

ero similis vobis mendax; sed scio eum et sermonem eius servo. Abraham pater vester exultavit ut videret diem meum, et vidit et gavisus est.

I shall be like to you, a liar. But I do know him and do keep his word. Abraham your father rejoiced that he might see my day: he saw it and was glad.

131  
24b

thanne bim îu gilih luggi; uzouh ih weiz inan inti sîn wort bihaltu. Abraham îwar fater gifah thaz her gisah minan tag, inti her sah inti gifah.

Jn 8 57  
58.

Dixerunt ergo Iudei ad eum: quinquaginta annos nondum habes et Abraham vidisti? Dixit eis Ihesus: amen amen dico vobis, antequam Abraham fieret, ego sum.

The Jews therefore said to him: Thou art not yet fifty years old. And hast thou seen Abraham? Jesus said to them: Amen, amen, I say to you, before Abraham was made, I AM.

131  
25

Tho quadun thie Iudei zi imo: finfzug iaro noh ni habes, vvuo gisahi thu Abrahaman? Tho quad in ther heilant: wâr wâr quidu ih îu, er thanne Abraham wari, er bim ih.

Jn 8 59

Tulerunt ergo lapides ut iacerent in eum. Ihesus autem abscondit se et exivit de templo.

They took up stones therefore to cast at him. But Jesus hid himself and went out of the temple.

131  
26

Tho namun sie steina thaz sie vvurphin in inan. Her tho barg sih inti gienc uz fon themo temple.

## CXXXII. UBI IHESUS FACIENS LUTUM DE SPUTO PONENS SUPER OCULOS CÆCI NATI CURAVIT EUM.

Jn 9 1  
2.

Et præteriens vidit hominem cecum a nativitate. Et interrogaverunt eum discipuli eius: rabbi, quis peccavit, hic aut parentes eius, ut cæcus nasceretur?

And Jesus passing by, saw a man who was blind from his birth. And his disciples asked him: Rabbi, who hath sinned, this man or his parents, that he should be born blind?

132  
1

Furfarenti gisah man blintan fon giburti. Inti fragetun inan sine iungiron: meistar, wer suntota, these odo sine eldiron, thaz her blint vvurdi giboran?

Jn 9 3

Respondit Ihesus: neque hic peccavit neque parentes eius, sed ut manifestetur opus dei in illo.

Jesus answered: Neither hath this man sinned, nor his parents; but that the works of God should be made manifest in him.

132  
2

Thó antlingita ther heilant: noh theser suntota noh sine eldiron, uzouh thaz vvurdi arougit gotes werc in imo.

Jn 9 4  
5.

Me oportet operari opera eius qui misit me, donec dies est: venit nox, quando nemo potest operari. Quamdiu in mundo sum, lux sum mundi.

I must work the works of him that sent me, whilst it is day: the night cometh, when no man can work. As long as I am in the world, I am the light of the world.

132  
3

Mih gilimphit wirkan sinu werc thie mih santa, unz iz tag ist: quimit naht, thanne nioman mag wirkan. So lango so ih in mittiligarte bim, so bim ih liocht mittiligartes.

Jn 9 6  
7.

Hæc cum dixisset, expuit in terram et fecit lutum ex sputo et levit lutum super oculos eius et dixit ei: vade, lava in natatoria Siloæ, quod interpretatur missus. Abiit ergo et lavit et venit videns.

When he had said these things, he spat on the ground and made clay of the spittle and spread the clay upon his eyes, and said to him: Go, wash in the pool of Siloe, which is interpreted, Sent. He went therefore and washed: and he came seeing.

132  
4

Mit thi u her thisu quad, speo in erda inti teta leimon fon speihhaltrun inti salbota then leimon ubar sinu ougun inti quad imo: far inti wasc thih in themo wazare Siloe, thaz ist arrekit gisentit. Fuor her thô inti vvuosc sih inti quam gisehenti.

Jn 9 8 9.	Itaque vicini et qui videbant eum prius, quia mendicus erat, et dicebant, nonne hic est qui sedebat et mendicabat? Alii dicebant, quia hic est, <b>alii autem: nequaquam, sed similis est eius. Ille autem dicebat: quia ego sum.</b>	The neighbours, therefore, and they who had seen him before that he was a beggar, said: Is not this he that sat and begged? Some said: This is he. <b>But others said: No, but he is like him. But he said: I am he.</b>	132 5	Giwesso thie nahiston inti thie inan er gisahun, thaz her betalari uúas, quadun: eno ni ist thiz ther thie thar sáz inti betolata? Andere quadun: her ist íz, andere quadun: nist, úzouh hér ist imo gilih. Her uvarlihho quad: ih bim íz.
Jn 9 10 11.	Dicebant ergo ei: quomodo aperti sunt oculi tibi? <b>Respondit: ille homo qui dicitur Ihesus lutum fecit et unxit oculos meos et dixit mihi: vade ad natatorium Siloæ et lava! Et abii et lavi et vidi.</b>	They said therefore to him: How were thy eyes opened? <b>He answered: That man that is called Jesus made clay and anointed my eyes and said to me: Go to the pool of Siloe and wash. And I went: I washed: and I see.</b>	132 6	Thó quadun sie imo: vvuo sint thir thiu ougun íntanu? Tho antlingita her: ther man thie dar ist giquetan heilant, her teta leimon inti salbota minu ougun inti quad mír: fár zi themo uúazare Siloe inti uúasc thih! Inti ih fuor inti vvuosc inti gisah.
Jn 9 12 13. 14.	Dixerunt ei: ubi est ille? Ait: nescio. <b>Adducunt eum ad Pharisæos qui cæcus fuerat.</b> Erat autem sabbatum, quando lutum fecit Ihesus et aperuit oculos eius.	And they said to him: Where is he? He saith: I know not. <b>They bring him that had been blind to the Pharisees.</b> Now it was the Sabbath, when Jesus made the clay and opened his eyes.	132 7	Tho quadun sie imo: uúar ist hér? Tho quad hér: ni uúeiz. Tho leittun sie thén zi then Pharisein thie thar blint uúas. Thó was sambaztag, tho then leimon teta ther heilant inti aroffonota sinu ougun.
Jn 9 15	Iterum ergo interrogabant eum Pharisæi quomodo vidisset. Ille autem dixit eis: lutum posuit mihi super oculos, et lavi et video.	Again therefore the Pharisees asked him how he had received his sight. But he said to them: He put clay upon my eyes: and I washed: and I see.	132 8	Abur fragetun ín thie Pharisei vvuo hér gisahí. Tho quad her ín: leimon teta hér mir ubar minu ougun, inti ih vvuosc inti gisah.
Jn 9 16	Dicebant ergo ex Pharisæis quidam: non est hic homo a deo, quia sabbatum non custodit. Alii dicebant: quomodo potest homo peccator hæc signa facere? Et scisma erat in eis.	Some therefore of the Pharisees said: This man is not of God, who keepeth not the Sabbath. But others said: How can a man that is a sinner do such miracles? And there was a division among them.	132 9	Quadun warlichho fon den Pharisæis sume: nist these man fon gote, bithiu wanta sambaztag ni biheltit. Anthere quadun: vvuo mag suntig man thisiu zeihan duon? Inti gisliz was in in.
Jn 9 17a	Dicunt ergo cæco iterum: tu quid dicis de eo qui aperuit oculos tuos? Ille autem dixit:	They say therefore to the blind man again: What sayest thou of him that hath opened thy eyes?	132 10a	Tho quadun sie themo blinten abur: thu waz quidist fon demo thie thir inteta thiniu ougun? Her quad tho:

(222)

Jn 9 17b

quia propheta est.

And he said: He is a prophet.

132

10b

132

11

wanta her wizago ist.

Jn 9 18

19.

Non crediderunt ergo Iudæi de illo quia cæcus fuisset et vidisset, donec vocaverunt parentes eius qui viderant, **et interrogaverunt eos dicentes: hic est filius vester, quem vos dicitis quia cæcus natus est? quomodo ergo nunc videt?**

The Jews then did not believe concerning him, that he had been blind and had received his sight, until they called the parents of him that had received his sight, **and asked them, saying: Is this your son, who you say was born blind? How then doth he now see?**

Ni giloubtun thie Iudæi fon imo thaz her blint wari inti gisahi, unz sie gihaltun sine eldiron thiez gisahun, inti fragetun sie sus queden: ist theser iúer sun, then ir quedet thaz er blint giboran uvári? vvuo sihit her thanne nu?

Jn 9 20

21.

Responderunt eis parentes eius et dixerunt: scimus quia hic est filius noster et quia cæcus natus est: **quomodo autem nunc videat nescimus, aut quis eius aperuit oculos nos nescimus: ipsum interrogate: ætatem habet, ipse de se loquatur.**

His parents answered them and said: We know that this is our son and that he was born blind: **but how he now seeth, we know not: or who hath opened his eyes, we know not. Ask himself: he is of age: Let him speak for himself.**

132

12

Tho antlingitun in sine elthiron inti quadun: wir wizun thaz theser ist unser sun inti thaz her blint giboran ist: thanne vvuo her nu gisehe ni wizunmes, odo uúer gioffonoti sinu ougun uúir ni wizunmes: inan fraget: altar habet, her sprehe fon imo selbemo.

Jn 9 22

23.

Hæc dixerunt parentes eius, quia timebant Iudæos: iam enim conspiraverant Iudæi, ut si quis eum confiteretur Christum, extra synagogam fieret. **Propterea parentes eius dixerunt: quia ætatem habet, ipsum interrogate.**

These things his parents said, because they feared the Jews: for the Jews had already agreed among themselves that if any man should confess him to be Christ, he should be put out of the synagogue. **Therefore did his parents say: He is of age. Ask himself.**

132

13

Thiz quadun sine eldiron, wanta sie forhtun thie Iudeon: iu tho gieinotun sih thie Iudæi, oba uúer inan Christ biiachi, uz fon theru samanungu wari. Bithiu sine eldiron quadun: bithiu wanta her altar habet, in selbon fraget.

Jn 9 24

Vocaverunt ergo rursum hominem qui fuerat coecus et dixerunt ei: da gloriam deo, nos scimus quia hic homo peccator est.

They therefore called the man again that had been blind and said to him: Give glory to God. We know that this man is a sinner.

132

14

Gihaltun then man abur ther blint was inti quathun imo: gib gote diurida, wir wizumes thaz these man suntig ist.

Jn 9 25

Dixit ergo ille: si peccator est nescio: unum scio, quia coecus cum essem, modo video.

He said therefore to them: If he be a sinner, I know not. One thing I know, that whereas I was blind. now I see.

132

15a

Tho quad her: oba her suntig ist ni weiz: ein weiz ih: mit diu ih blint was, nu gisihi.

Jn 9 26.	Dixerunt ergo illi: quid fecit tibi? quomodo aperuit tibi oculos?	They said then to him: What did he to thee? How did he open thy eyes?	132 15b	Tho quadun sie imo: waz teta her thir? vvuo inteta her thinu ougun?
Jn 9 27	Respondit eis: dixi vobis iam, et audistis: quid iterum vultis audire? numquid et vos vultis discipuli eius fieri?	He answered them: I have told you already, and you have heard. Why would you hear it again? Will you also become his disciples?	132 16	Tho antlingita in: ih quad iú iu, inti ir gihortut: uúaz wollet ír abur gihoren? wellet ir iungiron sine wesán?
Jn 9 28 29.	Maledixerunt ei et dixerunt: tu discipulus illius sis, nos autem Moysi discipuli sumus. Nos scimus quia Moysi locutus est deus, hunc autem nescimus unde sit.	They reviled him therefore and said: Be thou his disciple; but we are the disciples of Moses. We know that God spoke to Moses: but as to this man, we know not from whence he is.	132 17	Tho fluochotun sie imo inti quadun: thu sís sín iungiro, wir birumes Moyseses iungiron. Wír wizumes thaz Moysese spráh got: thesan ni wizuwir wanan her ist.
Jn 9 30 31.	Respondit ille homo et dixit eis: in hoc enim mirabile est quia vos nescitis unde sit, et aperuit meos oculos! Scimus autem quia peccatores deus non audit, sed si quis dei cultor est et voluntatem eius facit, hunc exaudit.	The man answered and said to them: why, herein is a wonderful thing, that you know not from whence he is, and he hath opened my eyes. Now we know that God doth not hear sinners: but if a man be a server of God and doth his, will, him he heareth.	132 18	Tho antlingita der man inti quad in: in thiu ist vvuntar thaz ir ni wizit wanan her si, inti inteta minu ougun! Wir wizumes wárlichó daz suntige got ni gihorit, oh oba wer gotes bigengiri ist inti sinan willon tuot, then gihorit.
Jn 9 32 33.	A sæculo non est auditum quia aperuit quis oculos coeci nati. Nisi esset hic a deo, non poterat facere quicquam.	From the beginning of the world it hath not been heard, that any man hath opened the eyes of one born blind. Unless this man were of God, he could not do anything.	132 19	Fon werelti ni ward gihorit thaz uúer gioffanoti ougun blint giboranes. Ni uúari dese fon gote, ni mohti tuon thes íowihit.
Jn 9 34	Responderunt et dixerunt ei: in peccatis natus es totus, et tu doces nos? et eiecerunt eum foras.	They answered and said to him: Thou wast wholly born in sins; and dost thou teach us? And they cast him out.	132 20	Thó antlingitun sie inti quadun imo: in sunton bist al giboran, inti thu leris unsih? inti vvurpfun in úz.

### CXXXIII. UBI IHESUS AGNITUS EST EIDEM CÆCO ET CONTENDIT MULTA CUM IUDÆIS.

Jn 9 35 36.	Audivit Ihesus quia eiecerunt eum foras, et cum invenisset eum, dixit ei: tu credis in filium dei? Respondit ille et dixit: quis est, domine, ut credam in eum?	Jesus heard that they had cast him out. And when he had found him, he said to him: Dost thou believe in the Son of God? He answered, and said: Who is he, Lord, that I may believe in him?	133 1	Gihorta ther heilant thaz sie in úzvurpfun; mit diu er in uant, quad imo: thu giloubis in den gotes sun? Tho antlingita er inti quad: wer ist iz, trohtin, inti ih giloubu in inan?
Jn 9 37	Et dixit ei Ihesus: et vidisti eum, et qui loquitur tecum, ipse est.	And Jesus said to him: Thou hast both seen him; and it is he that talketh with thee.	133 2a	Tho quad imo ther heilant: thu gisahi inan, inti ther mit dír sprihhit, ér ist iz.

(224)

Jn 9 38.	At ille ait: credo, domine, et procidens adoravit eum.	And he said: I believe, Lord. And falling down, he adored him.	133 2b	Tho quad er imo: giloubu, trohtin, inti nidarfallenti betota inan.
Jn 9 39	Et dixit ei Ihesus: in iudicium ego in hunc mundum veni, ut qui non vident videant et qui vident cæci fiant.	And Jesus said: For judgment I am come into this world: that they who see not may see; and they who see may become blind.	133 3	Tho quad imo ther heilant: in duom quam ih in thesa weralt, thaz thie dar ni gisehent gisehen in thie dar gisehent, daz sie sin blinte.
Jn 9 40	Et audierunt ex Phariseis qui cum ipso erant, et dixerunt ei: numquid et nos cæci sumus?	And some of the Pharisees, who were with him, heard: and they said unto him: Are we also blind?	133 4	Inti gihortun fon then Fariseis thie mit imo warun, inti quadun imo: eno nu birun uúir blinte?
Jn 9 41	Dixit eis Ihesus: si coeci essetis, non haberetis peccatum; nunc vero dicitis: quia vidimus: peccatum vestrum manet.	Jesus said to them: If you were blind, you should not have sin: but now you say: We see. Your sin remaineth.	133 5	Tho quad in ther heilant: ob ir blinte uúarit, thanne ni habetir ír sunta; nu quedet ir: wir gisehemes: iúwer sunta wonet.
Jn 10 1 2. 3.	Amen amen dico vobis, qui non intrat per ostium in ovile ovium, sed ascendit aliunde, ille fur est et latro, qui autem intrat per ostium pastor est ovium. Huic ostiarius aperit, et oves vocem eius audiunt, et proprias oves vocat nominatim et educet eas.	Amen, amen, I say to you: He that entereth not by the door into the sheepfold but climbeth up another way, the same is a thief and a robber, but he that entereth in by the door is the shepherd of the sheep. To him the porter openeth: and the sheep hear his voice. And he calleth his own sheep by name and leadeth them out.	133 6	Uúar uúar quidi ih iú, thie thar in ni gét thurah duri in then ewist thero scapho, oh gistigit alleswanan, ther ist thíob inti scaheri: thie dar inget thurah thio duri, ther ist hirti scafo. Themo induot ther duriwart, inti scaf sina stemma gihorent, inti eiganu scaf nemnit namahafto inti leitit sie úz.
Jn 10 4 5.	Et cum proprias oves emiserit, ante eas vadit, et oves illum sequuntur, quia sciunt vocem eius. Alienum autem non sequuntur, sed fugiunt ab eo, quia non noverunt vocem alienorum.	And when he hath let out his own sheep, he goeth before them: and the sheep follow him, because they know his voice. But a stranger they follow not, but fly from him, because they know not the voice of strangers.	133 7	Inti mit diu er thiu eiganun scaf úzsenti, thanne uerit ér in uora; inti scaf folgent imo, wanta siu wizzun sina stemma. Fremiden ni folgent, oh fliehent fon imo, wanta sie ni westun stemma fremidero.
Jn 10 6a	Hoc proverbium dixit illis Ihesus,	This proverb Jesus spoke to them.	133 8a	Thaz bivvurti quad in ther heilant;



Jn 10 6b	illi autem non cognoverunt quid loqueretur eis.	But they understood not what he spoke.	133 8b	sie tho ni uorstuontun waz er in zuosprah.
Jn 10 7 8.	Dixit ergo eis iterum Ihesus: amen amen dico vobis, quia ego sum ostium ovium. Omnes quotquot venerunt fures sunt et latrones, sed non audierunt eos oves.	Jesus therefore said to them again: Amen, amen, I say to you, I am the door of the sheep. All others, as many as have come, are thieves and robbers: and the sheep heard them not.	133 9	Tho quad in abur ther heilant: wár wár quidi ih ú, bithiu wanta ih bim duri scafo. Alle so manage so quamun thioba sint inti scachera: ni hortun sie thiu scáf.
Jn 10 9 10.	Ego sum ostium. Per me si quis introierit, salvabitur, et ingredietur et egredietur et pascua inveniet. Fur non venit, nisi ut furetur et mactet et perdat: ego veni ut vitam habeant et abundantius habeant.	I am the door. By me, if any man enter in, he shall be saved: and he shall go in and go out, and shall find pastures. The thief cometh not, but for to steal and to kill and to destroy. I am come that they may have life and may have it more abundantly.	133 10	Ih bim duri. Thurah mih oba wer ingengit, ther ist giheilil, inti inget inti úzget inti findit fuotrunga. Thiob ni cumit, nibi thaz er stele inti erslahe inti fliose: ih quam daz sie lib haben inti ginuhtsamon haben.
Jn 10 11 12. 13.	Ego sum pastor bonus. Bonus pastor animam suam dat pro ovibus suis; mercenarius et qui non est pastor, cuius non sunt oves proprie, videt lupum venientem et dimittet oves et fugit, et lupus rapit et dispergit oves. Mercenarius autem fugit, quia mercenarius est et non pertinet ad eum de ovibus.	I am the good shepherd. The good shepherd giveth his life for his sheep; but the hireling and he that is not the shepherd, whose own the sheep are not, seeth the wolf coming and leaveth the sheep and flieth: and the wolf casteth and scattereth the sheep, And the hireling flieth, because he is a hireling: and he hath no care for the sheep.	133 11	Ih bin guot hirti. Guot hirti tuot sina sela furi siniu scaph; ásni inti ther nist hirti, thes thiu scáf eiganiu ni sint, gisihit then wolf comentan inti uorlazzit thiu scáf inti fliuhit; ther wolf slizzit inti wirpfit scáf. Ther ásní uúarliho fliuhit, wanta her ásní ist inti ni gengit zi imo fon then scafon.
Jn 10 14 15.	Ego sum pastor bonus et cognosco meas, et cognoscunt me meæ. Sicut novit me pater, et ego agnosco patrem, et animam meam pono pro ovibus meis.	I am the good shepherd: and I know mine, and mine know me. As the Father knoweth me, and I know the Father: and I lay down my life for my sheep.	133 12	Ih bin guot hirti inti incnahu minu, inti incnahent mih minu. Soso mih min fater weiz, so intcna ih minan fater, inti min ferah sezziu furi minu scáf.

(226)

Jn 10 16	Et alias oves habeo, quæ non sunt ex hoc ovile, et illas oportet me adducere, et vocem meam audient, et fiet unum ovile et unus pastor.	And other sheep I have that are not of this fold: them also I must bring. And they shall hear my voice: And there shall be one fold and one shepherd.	133 13	Inti anderiu scáf haben, thiú ni sint fon thesemo ewiste: thiú gilimphent mir zi halonne, inti mina stemma horent, inti ist thanne ein ewist inti ein hirti.
Jn 10 17 18.	Propterea pater me diligit, quia ego pono animam meam, ut iterum sumam eam. <b>Nemo tollit eam a me, sed ego pono eam a me ipso. Potestatem habeo ponendi eam et potestatem habeo iterum sumendi eam: hoc mandatum accepi a patre meo.</b>	Therefore doth the Father love me: because I lay down my life, that I may take it again. <b>No man taketh it away from me: but I lay it down of myself. And I have power to lay it down: and I have power to take it up again. This commandment have I received of my Father.</b>	133 14	Bithiu minnot mih mín fater, wanta ih sezziu mina sela inti abur nimu sia. Nioman nimit sia fon mir, uz ih sezzu sia fon mir selbemo. Ih haben giwalt zi sezzenne sia inti giwalt haben abur sia zi nemanne: tház bibot intfieng fon minemo fater.
Jn 10 19	Dissensio iterum facta est inter Iudæos propter sermones hos.	A dissension rose again among the Jews for these words.	133 15	Abur uúas thár ungizunft gitan untar then Iudæon thurah disiu wort.
Jn 10 20 21.	Dicebant autem multi ex ipsis: demonium habet et insanit. Quid eum auditis? <b>Alii dicebant: verba hæc non sunt demonium habentis: numquid demonium potest coecorum oculos aperire?</b>	And many of them said: He hath a devil and is mad. Why hear you him? <b>Others said: These are not the words of one that hath a devil. Can a devil open the eyes of the blind?</b>	133 16	Thó quadun manage fon in: er habet diwal inti vvuoitit. Ziu horet ir inan? Andere quadun: thisiu wort ni sint diwal habentes: eno nu diwal mac blintero ougun intuon?
<b>CXXXIII. UBI INTERROGATUR IHESUS A IUDÆIS: SI TU ES CHRISTUS, DIC NOBIS MANIFESTE.</b>				
Jn 10 22 23.	Facta sunt autem encenia in Hierosolimis, et hiemps erat. <b>Et ambulabat Ihesus in templo in porticu Salomonis.</b>	And it was the feast of the dedication at Jerusalem: and it was winter. <b>And Jesus walked in the temple, in Solomon's porch.</b>	134 1	Warun gitan thó encenia in Hierusalem, inti uúas wintar. Inti gieng ther heilant in themo temple in phorcihe Salomones.
Jn 10 24	Circumdederunt ergo eum Iudæi et dicebant ei: quousque animam nostram tollis? Si tu es Christus, dic nobis palam.	The Jews therefore came round about him and said to him: How long dost thou hold our souls in suspense? If thou be the Christ, tell us plainly.	134 2	Umbibigabun inan thie Iudæi inti quadun imo: zunzwúaz nimist thu unsera sela? Oba thu Crist sist, quid uns iz offano.
Jn 10 25a	Respondit eis Ihesus:	Jesus answered them:	134 3a	Tho antlingita in ther heilant:

Jn 10 25b 26.	loquor vobis et non creditis: opera quæ ego facio in nomine patris mei, hæc testimonium perhibent de me, <b>sed vos non creditis, quia non estis ex ovibus meis.</b>	I speak to you, and you believe not: the works that I do in the name of my Father, they give testimony of me, <b>but you do not believe, because you are not of my sheep.</b>	134 3b	ih sprih iu inti ir ni giloubet: thiu werc thiu ih duon in namon mines fater, thiu giwizscaf sagent fon mir, oh ir ni giloubet, wanta ir ni birut fon minen scafon.
Jn 10 27 28.	Oves meæ vocem meam audiunt, et ego cognosco eas, et sequuntur me, <b>et ego vitam æternam do eis, et non peribunt in æternum: non rapiet eas quisquam de manu mea.</b>	My sheep hear my voice. And I know them: and they follow me, <b>and I give them life everlasting: and they shall not perish for ever. And no man shall pluck them out of my hand.</b>	134 4	Minu scáf horent mina stemma, inti ih inkennu síu, inti siu folgent mir, inti gibu in ewin líf, inti ni uorwerdent zi ewidu, inti ni nimit siu nioman fon mineru henti.
Jn 10 29 30.	Pater meus quod dedit mihi maius omnibus est, et nemo potest rapere de manu patris mei. <b>Ego et pater unum sumus.</b>	That which my Father hath given me is greater than all: and no one can snatch them out of the hand of my Father. <b>I and the Father are one.</b>	134 5	Min fater daz er mir gab, thaz ist mera allen, inti nioman ni meg iz noti neman fon mines fater henti. Ih inti ther fater ein birumes.
Jn 10 31 32.	Sustulerunt lapides Iudæi, ut lapidarent eum. <b>Respondit eis Ihesus: multa opera bona ostendi vobis ex patre meo: propter quod opus eorum me lapidatis?</b>	The Jews then took up stones to stone him. <b>Jesus answered them: Many good works I have shewed you from my Father. For which of those works do you stone me?</b>	134 6	Tho namun thie Iudæi steina, tház sien steinotin. Tho antlingita in ther heilant: managiu guotiu werc eroucta ih îu fon minemo fater: thuruh welih thero werco steinot ir mih?
Jn 10 33	Responderunt ei Iudæi: de bono opere non lapidamus te, sed de blasphemia, et quia tu homo cum sis, facis te ipsum deum.	The Jews answered him: For a good work we stone thee not, but for blasphemy: and because that thou. being a, man, makest thyself God.	134 7	Tho antlingitun imo thie Iudæi: fon guotemo werke ni steinon wir dih, oh fon bismaridu, inti mit diu thu man bist, duost thih selbon got.
Jn 10 34	Respondit eis Ihesus: nonne scriptum est in lege vestra: <i>quia ego dixi: dñi estis?</i>	Jesus answered them: Is it not written in your law: <i>I said, you are gods?</i>	134 8a	Tho antlingita in ther heilant: ia ist giscriban in îuweru evvu: wanta <i>ih quad: ir birut gota?</i>

(228)

Jn 10 35.  
36.

Si illos dixit deos ad quos sermo dei factus est, et non potest solvi scriptura: quem pater sanctificavit et misit in mundum, vos dicitis: quia blasphemias, quia dixi: filius dei sum?

If he called them gods to whom the word of God was spoken; and the scripture cannot be broken: do you say of him whom the Father hath sanctified and sent into the world: Thou blasphemest; because I said: I am the Son of God?

134  
8b

Oba thie quad gota ci den gotes wort gitan ist, inti ni mac daz giscrib zilosit werdän: then der fater giheilagota inti santan in weralt, ir quedet: thú bismarost, wanta ih quad: ih bin gotes sun?

Jn 10 37  
38.

Si non facio opera patris mei, nolite credere mihi. Si autem facio, etsi mihi non vultis credere, operibus credite, ut cognoscatis et credatis quia in me est pater et ego in patre.

If I do not the works of my Father, believe me not. But if I do, though you will not believe me, believe the works: that you may know and believe that the Father is in me and I in the Father.

134  
9

Oba ih ni duon werc mines fater, ni curit mir gilouben. Ob ih duon, ob ir mir ni wellet gilouben, giloubet then wercon, tház ir forstantet inti giloubet tház der fater in mir ist inti ih in themo fater.

Jn 10 39  
40.

Quærebant ergo eum prendere, et exivit de manibus eorum. Et abiit iterum trans Iordanen in eum locum ubi erat Iohannes baptizans primum, et mansit illic.

They sought therefore to take him: and he escaped out of their hands. And he went again beyond the Jordan, into that place where John was baptizing first. And there he abode.

134  
10

Suohtun inan ci gifahanne, inti er ingíeng fon iro hanton. Inti gíeng abur ubar Iordanen in dia stat thár da was Iohannis toufenti zi erist, inti woneta thár.

Jn 10 41  
42.

Et multi venerunt ad eum et dicebant: quia Iohannes quidem signum fecit nullum, omnia autem quæcumque dixit Iohannes de hoc vera erant. Et multi crediderunt in eum.

And many resorted to him: and they said: John indeed did no sign, but all things whatsoever John said of this man were true. And many believed in him.

134  
11

In manage quamun zi imo inti quadun: wanta Iohannis ni teta nohhein zeihan: alliu so welihiu Iohannis quad fon desemo wariu warun. Inti manage giloubtun in inan.

#### CXXXV. UBI IHESUS RESUSCITAT LAZARUM A MORTUIS ET PRINCIPES CONSILIUM FACIUNT, UT INTERFICERENT IHESUM.

Jn 11 1  
2a.

Erat autem quidam languens, Lazarus a Bethania, de castello Mariæ et Marthæ sororis eius. Maria autem erat quæ unxit dominum unguento

Now there was a certain man sick, named Lazarus, of Bethania, of the town of Mary and of Martha her sister. And Mary was she that anointed the Lord with ointment

135  
1a

Was sum siocher, Lazarus fon Bethaniu, fon theru burgi Mariun inti Marthun sineru suester. Maria uúas thiu da salbota trohtin mit salbun

Jn 11 2b.	et extersit pedes eius capillis suis; cuius frater Lazarus infirmabatur.	and wiped his feet with her hair: whose brother Lazarus was sick.	135 1b	inti swarb sine fuozi mit ira fahsu; thera bruoder Lazarus ward cumig.
Jn 11 3 4.	Miserunt ergo sorores ad eum dicentes: domine, ecce quem amas infirmatur. Audiens autem Ihesus dixit eis: infirmitas hæc non est ad mortem, sed pro gloria dei, ut glorificetur filius dei per eam.	His sisters therefore sent to him, saying: Lord, behold, he whom thou lovest is sick. And Jesus hearing it, said to them: This sickness is not unto death, but for the glory of God: that the Son of God may be glorified by it.	135 2	Tho santun sino suester ci imo inti quadun: trohtin, then du minnost ther ist cumig. Gihorenti tház ther heilant quad in: thisiu cumida nist ci tode, oh bi gotes diuridu, thaz gidiurisot si ther gotes sun thurah sia.
Jn 11 5 6.	Diligebat autem Ihesus Martham et sororem eius Mariam et Lazarum. Ut ergo audivit quia infirmabatur, tunc quidem mansit in eodem loco duobus diebus.	Now Jesus loved Martha and her sister Mary and Lazarus. When he had heard therefore that he was sick, he still remained in the same place two days.	135 3	Minnota ther heilant Marthun inti ira suester Mariun inti Lazarum. So er tho gihorta thaz er cumig was, tho woneta her in theru selbun steti zuene daga.
Jn 11 7 8.	Deinde post hæc dicit discipulis suis: eamus in Iudæam iterum. Dicunt ei discipuli: rabbi, nunc quærebant te lapidare Iudæi, et iterum vadis illuc?	Then after that, he said to his disciples: Let us go into Judea again. The disciples say to him: Rabbi, the Jews but now sought to stone thee. And goest thou thither again?	135 4	After thiu quad her sinen iugiron: gemes abur in Iudeam. Tho quadun imo thie iungiron: meistar, nu suohtun thih ci steinonne thie Iudei, inti abur uerist thara?
Jn 11 9 10a.	Respondit Ihesus: nonne XII horæ sunt diei? Si quis ambulaverit in die, non offendit, quia lucem huius mundi videt, si autem ambulaverit nocte,	Jesus answered: Are there not twelve hours of the day? If a man walk in the day he stumbleth not, because he seeth the light of this world, but if he walk in the night,	135 5a	Tho antlingita ther heilant: eno nu ia sint zuelif citi thes tages? Oba wer gengit in tage, ni bispurnit, bithiu wanta her liocht thesses mittilgartes gisihit: oba her get in naht,

(230)

Jn 11 10b.	offendet, quia lux non est in eo.	he stumbleth, because the light is not in him.	135 5b	bispuernit, bithiu lioht nist in imo.
Jn 11 11 12.	Hæc ait, et post hoc dicit eis: Lazarus amicus noster dormit, sed vado ut a somno exsuscitem eum. <b>Dixerunt ergo discipuli eius: domine, si dormit, salvus erit.</b>	These things he said; and after that he said to them: Lazarus our friend sleepeth: but I go that I may awake him out of sleep. <b>His disciples therefore said: Lord, if he sleep, he shall do well.</b>	135 6	Thisu quad er, inti after thiū quad er in: Lazarus unser friunt slafit, oh faru thaz ih inan fon slafe erweke. Tho quadun imo sine iungiron: trohtin, oba her slafit, thanne ist er heil.
Jn 11 13 14. 15.	Dixerat autem Ihesus de morte eius, illi autem putaverunt quia de dormitione somnii diceret. <b>Tunc ergo dixit eis Ihesus manifeste: Lazarus mortuus est.</b> Et gaudeo propter vos, ut credatis, quoniam non eram ibi. Sed eamus ad eum!	But Jesus spoke of his death: and they thought that he spoke of the repose of sleep. <b>Then therefore Jesus said to them plainly: Lazarus is dead.</b> And I am glad, for your sakes; that I was not there, that you may believe. But, let us go to him.	135 7	Quad ther heilant fon sinemo tode: sie wantun thaz er fon resti slafes quadi. Tho quad in ther heilant offano: Lazarus ist tót. Inti giuihu thurah iúwih, thaz ir giloubet, wanta ih thár ui was. Ouh gemes ci imo!
Jn 11 16	Dixit ergo Thomas, qui dicitur Didimus, ad condiscipulos suos: eamus et nos, ut moriamur cum eo.	Thomas therefore, who is called Didymus, said to his fellow disciples: Let us also go, that we may die with him.	135 8	Tho quad Thomas, ther ist giquetan Didimus, ci sinen ebaniungiron: gemes wir, thaz wir sterben mit imo.
Jn 11 17 18.	Venit itaque Ihesus et invenit eum quattuor dies iam in monumento habentem. <b>Erat autem Bethania iuxta Hierosolima quasi stadiis XV.</b>	Jesus therefore came: and found that he had been four days already in the grave. <b>Now Bethania was near Jerusalem, about fifteen furlongs off.</b>	135 9	Tho quam ther heilant inti fant inan fior taga iu in grabe habentan. Was Bethania nah Hierusalem samaso uinfzehen stadia.
Jn 11 19	Multi autem ex Iudæis venerant ad Martham et Mariam, ut consolarentur eas de fratre suo.	And many of the Jews were come to Martha and Mary, to comfort them concerning their brother.	135 10	Manage fon then Iudeon quamun zi Marthun inti zi Mariun, tház sie sia fluobritin fon ira bruoder.
Jn 11 20	Martha ergo ut audivit quia Ihesus venit, occurrit illi, Maria autem domi sedebat.	Martha therefore, as soon as she heard that Jesus was come, went to meet him: but Mary sat at home.	135 11	Martha warliho so siu gihorta thaz ther heilant quam, liof ingegin: Maria saz in huse.
Jn 11 21a	Dixit ergo Martha ad Ihesum: domine, si hic fuisses,	Martha therefore said to Jesus: Lord, if thou hadst been here,	135 12a	Tho quad Martha ci themo heilante: trohtin, ob thu hier warist,

Jn 11 21b 22.	frater meus non fuisset mortuus: <b>sed et nunc scio, quia quaecumque poposceris a deo, dabit tibi.</b>	my brother had not died: <b>but now also I know that whatsoever thou wilt ask of God, God will give it thee.</b>	135 12b	min bruoder ni wari thanne tót: oh ih nu weiz, so welihu so thu bitis fon gote, gibit thír.
Jn 11 23	Dicit illi Ihesus: resurget frater tuus.	Jesus saith to her: Thy brother shall rise again.	135 13	Tho quad iru ther heilant: erstentit thín bruoder.
Jn 11 24	Dicit ei Martha: scio quia resurget in resurrectione in novissima die.	Martha saith to him: I know that he shall rise again, in the resurrection at the last day.	135 14	Tho quad imo Martha: ih weiz thaz her erstentit in theru urresti in themo iungisten tage.
Jn 11 25 26.	Dixit ei Ihesus: ego sum resurrectio et vita: qui credit in me, etiamsi mortuus fuerit, vivet, <b>et omnis qui vivit et credit in me, non morietur in æternum. Credis hoc?</b>	Jesus said to her: I am the resurrection and the life: he that believeth in me, although he be dead, shall live, <b>and every one that liveth and believeth in me shall not die for ever. Believest thou this?</b>	135 15	Tho quad iru ther heilant: ih bin urresti inti lib: thie thar in mih giloubit, cisperi ob her tót wírdit, lebet, inti íogiwelih thie dar lebet inti in mih giloubit, ni stirbit ci ewidu. Giloubis thaz?
Jn 11 27	Ait illi: utique, domine, ego credidi quia tu es Christus filius dei, qui in hunc mundum venisti.	She saith to him: Yea, Lord, I have believed that thou art Christ, the Son of the living God, who art come into this world.	135 16	Tho quad imo: cisperiu, trohtin, ih giloubta thaz thu bist Crist gotes sun, thie thar quam in mittilgart.
Jn 11 28 29.	Et cum hæc dixisset, abiit et vocavit Mariam sororem suam silentio dicens: magister adest et vocat te. <b>Illa ut audivit, surgit cito et venit ad eum.</b>	And when she had said these things, she went and called her sister Mary secretly, saying: The master is come and calleth for thee. <b>She, as soon as she heard this, riseth quickly and cometh to him.</b>	135 17	Mit diu her thisiu quad, gieng inti gihalota Mariun ira suester stillo quedeni: meistar ist az inti suohhit thih. Siu sóz gihorta, erstuont sliumo inti quam ci imo.
Jn 11 30	Nondum enim venerat Ihesus in castellum, sed erat adhuc in illo loco ubi occurrerat ei Martha.	For Jesus was not yet come into the town: but he was still in that place where Martha had met him.	135 18	Noh thanne ni quam ther heilant in thia burgilun, oh was noh thanne in theru steti thár ingegin imo quam Martha.
Jn 11 31a	Iudæi autem qui erant cum illa	The Jews therefore, who were with her	135 19a	Thie Iudei mit iru warun

(232)

Jn 11 31b

in domo et consolabantur eam, cum vidissent Mariam, quia cito surrexit et exiit, secuti sunt eam dicentes: quia vadit ad monumentum, ut ploret ibi.

in the house and comforted her, when they saw Mary, that she rose up speedily and went out, followed her, saying: She goeth to the grave to weep there.

135  
19b

in themo hus inti sia fluobritun, mit thi u sie gisahun Mariam, tház siu sliumo erstuont inti úzgieng, folgetun iru sus quedenti: nu uerit ci themo grabe, thaz siu thar vvuofe.

Jn 11 32

Maria ergo cum venisset ubi erat Ihesus, videns eum cecidit ad pedes eius et dixit ei: domine, si fuisses hic, non esset mortuus frater meus.

When Mary therefore was come where Jesus was, seeing him, she fell down at his feet and saith to him. Lord, if thou hadst been here, my brother had not died.

135  
20

Maria tho siu quam thâr ther heilant was, gisehenti inan fiel ci sinen fuozon inti quad imo: trohtin, ob thu hier warist, thanne ni wari tót min bruoder.

Jn 11 33  
34.  
35.

Ihesus ergo ut vidit eam plorantem et Iudæos qui venerant cum ea plorantes, fremuit spiritu et turbavit se ipsum et dixit: ubi posuistis eum? Dicunt ei: domine, veni et vide! Et lacrimatus est Ihesus.

Jesus, therefore, when he saw her weeping, and the Jews that were come with her weeping, groaned in the spirit and troubled himself, And said: Where have you laid him? They say to him: Lord, come and see. And Jesus wept.

135  
21

Tho ther heilant gisah sia vvuofenti inti thie Iudæon quamun mit iru vvuofente, gremizota in sinemo geiste inti gitruobta sih selbon inti quad: wara saztut ir inan? Quadun imo: trohtin, cum inti gisih! Inti wiof ther heilant.

Jn 11 36  
37.

Dixerunt ergo Iudæi: ecce, quomodo amabat eum! Quidam autem dixerunt ex ipsis: non poterat hic qui aperuit oculos ceci facere ut et hic non moreretur?

The Jews therefore said: Behold how he loved him. But some of them said: Could not he that opened the eyes of the man born blind have caused that this man should not die?

135  
22

Tho quadun imo thie Iudæi: senu vvuo her inan minnota! Sume quadun fon then selbon: ni mohta theser thie inteta ougun thés blinten tuon thaz theser ni sturbi?

Jn 11 38

Ihesus ergo rursus fremens in semetipso venit ad monumentum; erat autem spelunca, et lapis superpositus erat ei.

Jesus therefore again groaning in himself, cometh to the sepulchre. Now it was a cave; and a stone was laid over it.

135  
23

Ther heilant abur gremizonti in imo selbemo quam ci themo grabe; uúas thár cruft, inti stein was gisezzit ubar sia.

Jn 11 39a

Ait Ihesus: tollite lapidem! Dicit ei Martha, soror eius qui mortuus fuerat:

Jesus saith: Take away the stone. Martha, the sister of him that was dead, saith to him:

135  
24a

Quad ther heilant: nemet then stein! Tho quad imo sin suester thes thar tót uúas:



Jn 11 39b 40.	domine, iam fetet, quadriduanus enim est. <i>Dicit ei Ihesus: nonne dixi tibi, quoniam si credideris, videbis gloriam dei?</i>	Lord, by this time he stinketh, for he is now of four days. <i>Jesus saith to her: Did not I say to thee that if thou believe, thou shalt see the glory of God?</i>	135 24b	trohtin, her suihhit iu: fior taga biliban ist. Tho quad iru ther heilant: ia quad ih thir, oba thu giloubist, gisihist gotes diurida?
Jn 11 41 42.	Tulerunt ergo lapidem. Ihesus autem elevatis sursum oculis dixit: pater, gratias ago tibi, quoniam audisti me. <i>Ego autem sciebam quia semper me audis, sed propter populum qui circumstat dixi, ut credant quia tu me misisti.</i>	They took therefore the stone away. And Jesus lifting up his eyes, said: Father, I give thee thanks that thou hast heard me. <i>And I knew that thou hearest me always: but because of the people who stand about have I said it, that they may believe that thou hast sent me.</i>	135 25	Tho namun sie then stein. Ther heilant úferhabanen ougon quad: fater, thanc tuon thir, wanta thu mih gihortost. Ih westa thaz thu simbulun mih gihorist, oh thurah thaz folc thaz thár umbistentit quad, thaz sie gilouben thaz thu mih santost.
Jn 11 43 44.	Hæc cum dixisset, voce magna clamavit: Lazare, veni foras! <i>Et statim prodiit qui fuerat mortuus, ligatus pedes et manus institis, et facies illius sudario erat ligata. Dicit eis Ihesus: solvite eum et sinite abire.</i>	When he had said these things, he cried with a loud voice: Lazarus, come forth. <i>And presently he that had been dead came forth, bound feet and hands with winding bands. And his face was bound about with a napkin. Jesus said to them: Loose him and let him go.</i>	135 26	Thisiu mit thiu her quad, mihhileru stemmu riof: Lazarus, cum úz! Inti sliumo framgieng thie dar was tót, gibuntan hanton inti fuozin mit strengin inti sin annuzi mit sueizduohu gibuntan. Tho quad in ther heilant: erloset inan inti lazet inan gangan.
Jn 11 45 46.	Multi ergo ex Iudæis qui venerant ad Mariam et viderant quæ fecit, crediderunt in eum. <i>Quidam autem ex ipsis abierunt ad Pharisæos et dixerunt eis quæ fecit Ihesus.</i>	Many therefore of the Jews, who were come to Mary and Martha and had seen the things that Jesus did, believed in him. <i>But some of them went to the Pharisees and told them the things that Jesus had done.</i>	135 27	Manage fon then Iudeon thie quamun ci Mariun inti gisahun thiu the her teta, giloubtun in inan. Sume fon in giengun ci then Pharisein inti quadun in thiu ther heilant teta.
Jn 11 47a	Colligerunt ergo pontifices	The chief priests, therefore,	135 28a	Samanotun thie bisgofa

(234)

Jn 11 47b  
48.

et Pharisei concilium et dicebant: quid facimus, quia hic homo multa signa facit? Si dimittimus eum sic, omnes credent in eum, et venient Romani et tollent nostrum et locum et gentem.

Jn 11 49  
50.

Unus autem ex ipsis, Caiphas, cum esset pontifex anni illius, dixit eis: vos nescitis quicquam, nec cogitatis quia expedit nobis ut unus moriatur homo pro populo, et non tota gens pereat.

Jn 11 51  
52.

Hoc autem a semetipso non dixit, sed cum esset pontifex anni illius, prophetavit quia Ihesus moriturus erat pro gente. Et non tantum pro gente, sed ut filios dei qui erant dispersi congregaret in unum.

Jn 11 53

Ab illo ergo die cogitaverunt interficere eum.

Jn 11 54

Ihesus ergo iam non palam ambulabat apud Iudæos, sed abiit in regionem iuxta desertum in civitatem quæ dicitur Ephrem, et ibi morabatur cum discipulis suis.

Jn 11 55a

Proximum autem erat pascha Iudæorum, et ascenderunt multi Hierosolima

and the Pharisees gathered a council and said: What do we, for this man doth many miracles? If we let him alone so, all will believe in him; and the Romans will come, and take away our place and nation.

But one of them, named Caiphas, being the high priest that year, said to them: You know nothing, neither do you consider that it is expedient for you that one man should die for the people and that the whole nation perish not.

And this he spoke not of himself: but being the high priest of that year, he prophesied that Jesus should die for the nation. And not only for the nation, but to gather together in one the children of God that were dispersed.

From that day therefore they devised to put him to death.

Wherefore Jesus walked no more openly among the Jews: but he went into a country near the desert, unto a city that is called Ephrem. And there he abode with his disciples.

And the pasch of the Jews was at hand: and many from the country went up to Jerusalem,

135  
28b

inti Farisei samanunga inti quadun: waz duomes, wanta theser man managiu zeihhan tuot? Oba wir inan so forlazemes, alle giloubent inan, inti coment Romani inti nement unsera stat inti thiota.

135  
29

Ein fon then, Caiphas, mit diu her was bisgóf thes iares, quad in: ir ni wizzut îowiht, noh ni thenket bithiu wanta uns bitherbisot thaz ein man ersterbe furi thaz folc, inti nalles al thiu thiota forwerde.

135  
30

Thaz fon imo selbemo ni quad, oh mit diu her was bisgóf thes iares, wizagota thaz ther heilant sterbenti was furi thiota. Inti nalles ecrodo furi thiota, oh thaz thiu gotes kind thiu thar warun cispreitiu gisamanoti in ein.

135  
31

Fon themo tage thahtun erslahan inan.

135  
32

Ther heilant nalles ofano gieng mit then Iudeon, oh gieng in lantscaf nah theru vvuostinnu in thia burg thiu dar giquetan ist Ephrem, inti thar woneta her mit sinen iungiron.

135  
33a

Nah was tho óstron Iudæono, inti erstigun manage ci Hierusalem

Jn 11 55b	de regione ante pascha, ut sanctificarent se ipsos.	before the pasch, to purify themselves.	135 33b	fon theru lantscefi fora then óstron, thaz sie sih selbon giheilagotin.
Jn 11 56 57	Querebant ergo Ihesum, et conloquebantur ad invicem in templo stantes: quid putatis, quia non veniat ad diem festum? <b>Dederant autem pontifices et Pharisei mandatum, ut si quis cognoverit ubi sit, indicet, ut apprehendant eum.</b>	They sought therefore for Jesus; and they discoursed one with another, standing in the temple: What think you that he is not come to the festival day? <b>And the chief priests and Pharisees had given a commandment that, if any man knew where he was, he should tell, that they might apprehend him.</b>	135 34	Suohtun then heilant, inti sprahun untar zuisgen in themo temple stantenti: waz wanet ir, bithiu her ni cumit ci themo itmalen tage? Gabun tho thie bisgofa inti thie Pharisei bibot, oba wer forstuonti wár her wari, thaz her iz cunditi, thaz sien gifiengin.

**CCXXXVI. UBI NON RECEPTUS IN CIVITATE SAMARITANA IOHANNES ET IACOBUS DICUNT AD IHESUM: SI VIS DICIMUS, UT IGNIS DISCENDAT DE CÆLO.**

Lc 9 51 52.	Factum est autem, dum complerentur dies adsumptionis eius, et ipse faciem suam firmavit, ut iret in Hierusalem, <b>et misit nuntios ante conspectum suum; et euntes intraverunt in civitatem Samaritanorum, ut pararent illi.</b>	And it came to pass, when the days of his assumption were accomplishing, that he steadfastly set his face to go to Jerusalem, <b>and he sent messengers before his arrival<sup>1</sup>: and going, they entered into a city of the Samaritans, to prepare for him.</b>	136 1	Ward tho, mit thi u gifullite warun taga sineru nunfti, inti her sin annuci festinota, thaz her fuori ci Hierusalem, santa boton furi sih; inti farenti giengun in burg thero Samaritano, thaz sia imo garawitin.
Lc 9 53	Et non receperunt eum, quia facies eius erat euntis Hierusalem.	And they received him not, because his <b>appearance<sup>2</sup></b> was of one going to Jerusalem.	136 2	Inti sie nintfiengun inan, wanta sin annuci was farenti ci Hierusalem.
Lc 9 54 55. 56.	Cum vidissent autem discipuli eius Iacobus et Iohannes, dixerunt: domine, vis dicimus ut ignis descendat de cælo et consumat illos? <b>Et conversus increpavit illos.</b> Et abierunt in alium castellum.	And when his disciples, James and John, had seen this, they said: Lord, wilt thou that we command fire to come down from heaven and consume them? <b>And turning, he rebuked them,</b> And they went into another town.	136 3	Tho thaz gisahun sine iungiron Iacobus inti Iohannes, quadun: trohtin, wil thu thaz wir quedemes thaz fiur nidarstige fon himile inti forbrenne sie? Her tho ci in giwentit increbota sie. Inti giengun in andera burg.

<sup>1</sup> 'face' – The dictionary also gives 'appearance', and amplifies as 'appearance on the scene' hence, 'arrival'.

<sup>2</sup> 'face' – The Latin frequently uses 'facium' where 'conspectum' would be more appropriate. Here clearly 'appearance' fits the context better.

**CXXXVII. UBI IHESUS VENIT IN BETHANIAM****ET MULTI IUDÆORUM EUNTES PROPTER LAZARUM CREDIDERUNT IN EUM.**

Jn 12 1	Ihesus ergo ante sex dies pasche venit Bethaniam, ubi fuerat Lazarus mortuus, quem suscitavit Ihesus.	Jesus therefore, six days before the pasch, came to Bethania, where Lazarus had been dead, whom Jesus raised to life.	137 1	Ther heilant ér sehs tagon óstron quam ci Bethaniu, thár da was Lazarus tót, then dar erwacta ther heilant.
Mc 14 3a Jn 12 9	Et cum esset in Bethania in domo Simonis leprosi, cognovit turba multa ex Iudæis quia illic est, et venerunt, non propter Ihesum tantum, sed ut Lazarum viderent, quem suscitavit a mortuis.	And when he was in Bethania, in the house of Simon the leper, a great multitude therefore of the Jews knew that he was there; and they came, not for Jesus' sake only, but that they might see Lazarus, whom he had raised from the dead.	137 2	Mit diu her was in Bethania in huse Simones thes horngibruoder, forstuont mihil menigi fon then Iudein thaz her thar ist, inti quamun, nalles thurah then heilant eckrodo, oh thaz sie Lazarusan gisahin, then her erwacta fon tode.
Jn 12 19	Pharisei ergo dixerunt ad semetipsos: videtis quia nihil proficimus: ecce mundus totus post eum abiit.	The Pharisees therefore said among themselves: Do you see that we prevail nothing? Behold, the whole world is gone after him.	137 3	Thie Pharisei quathun ci in selbon: gisehet ir thaz wir niowiht ni dihemes: senu nu al thisiu weralt ferit after imo.
Jn 12 10 11.	Cogitaverunt autem principes sacerdotum ut et Lazarum interficerent, quia multi propter illum abibant ex Iudæis et credebant in Ihesum.	But the chief priests thought to kill Lazarus also, because many of the Jews, by reason of him, went away and believed in Jesus.	137 4	Thahtun thie heroston thero heithafton thaz sie Lazarusan ersluogin, wanta manage thurah inan erfuoron fon then Iudæin inti giloubtun in then heilant.
Jn 12 2	Fecerunt autem ei cænam ibi, et Martha ministrabat, Lazarus vero unus erat ex discumbentibus cum eo.	And they made him a supper there: and Martha served. But Lazarus was one of them that were at table with him.	137 5	Tatun imo thar abandmuos, inti Martha ambahtita, Lazarus was ein thero thie mit imo sazun.

**CXXXVIII. UBI MARIA FUDIT ALABASTRUM UNGENTI IN CAPITE IHESU ET INCREPAT PHARISÆO.**

Jn 12 3 Mc 14 3	Maria ergo habens alabastrum unguenti nardi spicati pretiosi, et fracto effudit super caput Ihesu	Mary therefore, having an alabaster box of ointment of precious spikenard. And breaking the alabaster box, she poured it out upon <sup>1</sup> the head of Jesus	138 1a	Maria habenti salbfaz salbun fon narthu gitana diura, inti gibrohanemo goz ubar sin houbit
--------------------	---	--	-----------	--

<sup>1</sup> 'effudit super caput eius' – 'she poured it out upon his head' :: We want the introductory phrase to name Jesus, however, since this is derived from a dependant phrase, it does not. So we must insert the name, even though that forces a Latinism on us.

Mt 26 7 Jn 12 3.	recumbentis, <b>et unxit pedes eius et extersit capillis suis, et domus impleta est ex odore ungenti.</b>	as he was at table, <b>and anointed his<sup>1</sup> feet and wiped his feet with her hair. And the house was filled with the odour of the ointment.</b>	138 1b	linentes, inti salbota sine fuozi inti suarb mit ira locon, inti thaz hus was gifullit fon themo stanke thera salbun.
Jn 12 4 5.	Dicit ergo unus ex discipulis eius, Iudas Scariothis, qui erat traditurus eum: <b>quare hoc unguentum non venit trecentis denariis et datum est egenis?</b>	Then one of his disciples, Judas Iscariot, he that was about to betray him, said: <b>Why was not this ointment sold for three hundred pence and given to the poor?</b>	138 2	Tho quad ein fon sinen iungiron, Iudas Scarioth, ther inan was selenti: bihiu ni wirdit thi u salba forcoufit widar thriuhunt pfennigon inti gige ban thurftigon?
Jn 12 6	Dixit autem hoc non quia de egenis pertinebat ad eum, sed quia fur erat, et loculos habens ea quæ mittebantur portabat.	Now he said this not because he cared for the poor; but because he was a thief and, having the purse, carried the things that were put therein.	138 3	Thaz quad her, nalles fon then armon ni gilamf ci imo, oh bithiu wanta her thiob was, inti sehhlil habenti thi u thar gisentidiu warun truog siu.
Mc 14 4	Erant autem quidam indigne ferentes intra semetipsos et dicentes: utquid perditio hæc ungenti facta est?	Now there were some that had indignation within themselves and said: Why was this waste of the ointment made?	138 4	Warun sume unwerdliho tragenti untar in selben inti quedenti: ziu ist forlust therra salbun gitan?
Mt 26 10 Mc 14 7	Sciens autem Ihesus ait illis: quid molesti estis mulieri? opus bonum operata est in me. <b>Nam semper pauperes habetis vobiscum, et cum volueritis, potestis illis benefacere, me autem non semper habebitis<sup>2</sup>.</b>	And Jesus knowing it, said to them: Why do you trouble this woman? For she hath wrought a good work upon me. <b>For the poor you have always with you: and whensoever you will, you may do them good: but me you will not<sup>2</sup> have always.</b>	138 5	Wizzenti thaz ther heilant quad in: ziu birut ir hefige themo wibe? guot werc wirkit siu in mir. Ir habet simbulun thurftigon mit iu, inti thanne ir wollet, mugut in wola tuon: mih ni habet ir simbulun.
Mt 26 12	Mittens enim hæc unguentum hoc in corpus meum, ad sepeliendum me fecit.	For she in pouring this ointment on my body hath done it for my burial.	138 6a	Sententi thisiu thesa salbun in minan lihamon teta mih ci bigrabanne.

<sup>1</sup> 'unxit pedes Iesu' – 'and anointed the feet of Jesus' :: We have here an introductory phrase which we are using as a dependant phrase, hence we want to substitute pronoun for proper noun, else we will be repetitious.

<sup>2</sup> The Vulgate and Douay translation have the present tense here, but the Latin is clearly future tense.

(238)

Mt 26 13.

Amen dico vobis, ubicumque  
predicatum fuerit evangelium  
in toto mundo, dicetur et quod  
hæc fecit in memoriam eius.

Amen I say to you, wheresoever  
this gospel shall be preached in  
the whole world, that also which  
she hath done shall be told for a  
memory of her.

138  
6b

War quidihi ðu, so war gipredigot  
wirdit thiz euangelium in alleru  
weralti, ist giquetan inti thaz  
thisiu teta in ira gimunt.

Lc 7 39

Videns autem Phariseus  
qui vocaverat eum, ait intra se  
dicens: hic si esset propheta,  
sciret utique quæ et qualis  
mulier esset quæ tangit eum,  
quia peccatrix est.

And the Pharisee, who had  
invited him, seeing it, spoke  
within himself, saying: This man,  
if he were if a prophet, would  
know surely who and what  
manner of woman this is that  
toucheth him, that she is a sinner.

138  
7

Thaz gisehenti thie Fariseus  
thien thara ladota, quad sus in  
imo selbemo: oba theser wari  
wizago, her wessi iz giwesso  
wiolihi inti welih wib thaz was  
thiu inan ruorit, wanta siu suntig  
ist.

Lc 7 40

Et respondens Ihesus dixit  
ad illum: Simon, habeo tibi  
aliquid dicere. At ille ait:  
magister, dic!

And Jesus answering, said to  
him: Simon, I have somewhat to  
say to thee. He<sup>1</sup> said: Master, say  
it.

138  
8

Antlingita ther heilant, quad  
ci imo: Simon, ih haben thir  
sihwaz ci quedanne. Her quad  
tho: meistar, quid!

Lc 7 41  
42.

Duo debitores erant  
cuidam foeneratori: unus  
debebat denarios quingentos,  
alius quinquaginta. Non  
habentibus illis unde  
redderent, donavit utrisque.  
Quis eum plus diligit?

A certain creditor had two  
debtors: the one owed five  
hundred pence and the other fifty.  
And whereas they had not  
wherewith to pay, he forgave  
them both. Which therefore of the  
two loveth him most?

138  
9

Zuene sculdigon warun  
sihwelihero inlihere: ein solta  
finfhunt pfenningo, ander solta  
finfzug. In tho ni habenten  
wanan sie gultin, tho forgab her  
giwederemo. Wedaran minnota  
her mer?

Lc 7 43

Respondens Simon dixit:  
æstimo quia is cui plus  
donavit. At ille dixit ei: recte  
iudicasti.

Simon answering, said: I  
suppose that he to whom he  
forgave most. And he said to him:  
Thou hast judged rightly.

138  
10

Tho antlingita Simon inti  
quad: ih waniu thaz ther themo  
her mera forgab. Her quad imo  
tho: rehto duomtos.

Lc 7 44a

Et conversus ad mulierem  
dixit: Simon, vides hanc  
mulierem?

And turning to the woman, he  
said unto Simon: Dost thou see  
this woman?

138  
11a

Inti giwant ci themo wibe  
quad: Simon, gisihistu thiz  
wib?

<sup>1</sup> ‘But he said:’ – In English the ‘but’ is an encumbrance, and best omitted.

Lc 7 44b	Intravi in domum tuam: aquam pedibus meis non dedisti, hæc autem lacrimis rigavit et capillis suis tersit.	I entered into thy house: thou gavest me no water for my feet. But she with tears hath washed my feet; and with her hairs hath wiped them.	138 11b	Ingieng ih in thin hus: wazzar ni gabi thu minen fuozon, thisiu abur mit ira zaharin lacta inti mit ira fahsu suarb.
Lc 7 45 46.	Osculum mihi non dedisti, hæc autem ex quo intravit non cessavit osculari pedes meos. <i>Oleo caput meum non unxisti, hæc autem ungento unxit pedes meos.</i>	Thou gavest me no kiss. But she, since she came in, hath not ceased to kiss my feet. <i>My head with oil thou didst not anoint. But she with ointment hath anointed my feet.</i>	138 12	Cus mir ni gabi: thisiu fon thes siu ingieng ni bilan siu cussan mine fuozi. Mit oliu min houbit ni salbotostu: thisiu mit salbun salbota mine fuozzi.
Lc 7 47 48.	Propter quod dico tibi: remittentur ei peccata multa, quoniam dilexit multum. Cui autem minus dimittitur, minus diliget. <i>Dixit autem ad illam: remittuntur tibi peccata.</i>	Wherefore, I say to thee: Many sins are forgiven her, because she hath loved much. But to whom less is forgiven, he loveth less. <i>And he said to her: Thy sins are forgiven thee.</i>	138 13	Thurah thaz quidihi thir: sint iru forlazano manago sunta, wanta siu minnota filu. Themo min wirdit forlazan, min minnot. Tho quad her zi iru: forlazano sint thir sunta.
Lc 7 49 50.	Et coeperunt qui simul accumbebant dicere intra se: quis est hic, qui etiam peccata dimittit? <i>Dixit autem ad mulierem: fides tua te salvam fecit, vade in pace.</i>	And they that sat at meat with him began to say within themselves: Who is this that forgiveth sins also? <i>And he said to the woman: Thy faith hath made thee safe. Go in peace.</i>	138 14	Tho bigondun thie dar saman sázzun quedan inan in: wer ist theser, thie dar sunta forlazit? Tho quad her ci themo wibe: thin giloubo teta thih heila, far in sibbu.
Lc 19 28	Et his dictis <i>abiit</i> <sup>1</sup> ascendens Hierosolimam.	And having said these things, <i>departed</i> <sup>1</sup> , going up to Jerusalem.	138 15	Thesen giquetanen gieng stigenti zi Hierusalem.

#### CCCCVIII. UBI HIEROSOLYMIS GRÆCI VIDERE VOLUNT IHESUM.

Jn 12 20 21. 22a.	Erant autem gentiles quidam ex his qui ascenderant ut adorarent in die festo. <i>Hi ergo accesserunt ad Philippum, qui erat a Bethsaida Galileæ, et rogabant eum dicentes: domine, volumus Ihesum videre. Venit Philippus</i>	Now there were certain Gentiles among them, who came up to adore on the festival day. <i>These therefore came to Philip, who was of Bethsaida of Galilee, and desired him, saying: Sir, we would see Jesus. Philip cometh</i>	139 1	Warun heidane sume fon then thie dar stigun thaz sie betotin in themo itmalen tage. Thie giengun ci Philippe, ther was fon Bethsaidu Galileæ, inti batun inan sus quedeni: hérrö, wir wollemes then heilant gisehan. Tho quam Philippus
-------------------------	---	--	----------	--

<sup>1</sup> 'abiit' – 'departed' :: my translation.

(240)

Jn 12 22b.	et dicit Andreæ, Andreas rursum et Philippus dicunt Ihesu.	and telleth Andrew. Again Andrew and Philip told Jesus.	139 1	inti quad Andreæ, Andreas abur inti Philippus quadun themo heilante.
Jn 12 23	Ihesus autem respondit eis dicens: venit hora ut glorificetur filius hominis.	But Jesus answered them, saying: The hour is come that the Son of man should be glorified.	139 2	Ther heilant antlingita in quedenti: cumit cit in theru gidiurit wirdit mannes sun.
Jn 12 24 25.	Amen amen dico vobis, nisi granum frumenti cadens in terram mortuum fuerit, ipsum solum manet, si autem mortuum fuerit, multum fructum affert. Qui amat animam suam, perdet eam, et qui odit animam suam in hoc mundo, in vitam æternam custodit eam.	Amen, amen, I say to you, unless the grain of wheat falling into the ground die, <i>itself</i> remaineth alone. But if it die it bringeth forth much fruit. He that loveth his life shall lose it and he that hateth his life in this world keepeth it unto life eternal.	139 3	War war quidiu ihu, nibi thaz corn thinkiles fallenti in erda tót wirdit, thaz selba eino wonet: ob iz erstirbit, managan wahsmon bringit. Thie dar minnot sin ferah, thie forliosez; thie dar hazzot sin ferah in therru weralti, in ewin lib giheltit iz.
Jn 12 26	Si quis mihi ministrat, me sequatur, et ubi sum ego illic et minister meus erit. Si quis mihi ministrabit, honorificabit eum pater meus.	If any man minister to me, let him follow me: and where I am, there also shall my minister be. If any man minister to me, him will my Father honour.	139 4	Oba wer mir ambahte, mir folge: thar ih bin thar ist min ambaht. Oba wer mir ambahtit, inan gihéret min fater.
Jn 12 27	Nunc anima mea turbata est. Et quid dicam? Pater, salvifica me ex hac hora! Sed propterea veni in horam hanc.	Now is my soul troubled. And what shall I say? Father, save me from this hour. But for this cause I came unto this hour.	139 5	Nu min sela gitruobit ist. Inti waz quidu? Fater, giheili mih fon theru stuntu! Thurah thaz quam ih in thesa cit.
Jn 12 28	Pater, clarifica tuum nomen! Venit ergo vox de cælo: et clarificavi et iterum clarificabo.	Father, glorify thy name. A voice therefore came from heaven: I have both glorified it and will glorify it again.	139 6	Fater, giberehto thinan namon! Quam stemma fon himile: inti ih giberehtota inti abur giberehton.
Jn 12 29a	Turba ergo quæ stabat	The multitude therefore that stood	139 7a	Thiu menigi thiu dar stuont



Jn 12 29b 30.	et audiebat dicebant tonitruum factum esse, alii dicebant: angelus ei locutus est. Respondit Ihesus et dixit: non propter me hæc vox venit, sed propter vos.	and heard said that it thundered. Others said: An angel spoke to him. <b>Jesus answered and said: This voice came not because of me, but for your sakes.</b>	139 7b	inti gihorta quadun thaz thonar gitan wari, andere quadun: engil sprah zi imo. Tho antlingita ther heilant inti quad: nalles thurah mih thisiu stemma quam, oh thurah îuwih.
Jn 12 31 32. 33.	Nunc iudicium est mundi: nunc princeps huius mundi eicietur foras. <b>Et ego si exaltatus fuero a terra, omnia traham ad me ipsum.</b> Hoc autem dicebat significans qua morte esset moriturus.	Now is the judgment of the world: now shall the prince of this world be cast out. <b>And I, if I be lifted up from the earth, will draw all things to myself.</b> Now this he said, signifying what death he should die.	139 8	Nu ist duom thesses mittilgartes: nu ther herosto thesses mittilgartes wirdit erworpfan uz. Inti ih, ob ih erhaban wirdu fon erdu, alliu thinsu zi mir selbemo. Thaz quad her gizeihanonti welihemo tode sterbenti wari.
Jn 12 34	Respondit ei turba: nos audivimus ex lege quia Christus manet in æternum, et quomodo tu dicis: oportet exaltari filius hominis? Quis est iste filius hominis?	The multitude answered him: We have heard out of the law that Christ abideth for ever. And how sayest thou: The Son of man must be lifted up? Who is this Son of man?	139 9	Tho antlingita imo thiū menigi: wir gihortumes fon theru evvu wanta Christ wonet zi ewidu, inti vvuo quidistu: gilinpfat zi erhefanne mannes sun? Wer ist ther mannes sun?
Jn 12 35 36.	Dixit ergo Ihesus: adhuc modicum lumen in vobis est. Ambulate dum lucem habetis, ut non tenebre vos comprehendant: et qui ambulat in tenebris nescit quo vadat. <b>Dum lucem habetis, credite in lucem, ut filii lucis sitis.</b>	Jesus therefore said to them: Yet a little while, the light is among you. Walk whilst you have the light, and the darkness overtake you not. And he that walketh in darkness knoweth not whither be goeth. <b>Whilst you have the light, believe in the light, that you may be the children of light.</b>	139 10	Tho quad ther heilant: noh nu ist lucil liocht in îu. Geet unz ir liocht habet, thaz iuwih finstarnessi ni bifahe: thie dar in finstarnesse geet ni weiz wara her ferit. Mit diu ir liocht habet, giloubet in liocht, thaz ir liohtes barn sît.

#### CXL. UBI PHARISÆI INTERROGANT IHESUM: QUANDO VENIT REGNUM DEI?

Lc 17 20a	Interrogatus autem	And being asked	140 1a	Her tho gifraget
-----------	--------------------	-----------------	-----------	------------------

(242)

Lc 17 20b  
21.

a Phariseis: quando venit regnum dei? respondit eis et dixit: non venit regnum dei cum observatione, **neque dicent: ecce hic aut ecce illic: ecce enim regnum dei intra vos est.**

by the Pharisees when the kingdom of God should come, he answering them and said: The kingdom of God cometh not with observation. **Neither shall they say: Behold here, or behold there. For lo, the kingdom of God is among<sup>1</sup> you.**

140  
1b

fon then Phariseis: wanne cumit gotes richi? tho antlingita her in inti quad: ni cumit gotes richi mit bihaltnesse, noh ni queden: senu hier oda thar, wanta gotes richi ist inin iu.

Lc 21 37  
38.

Erat autem diebus docens in templo, noctibus vero exiens morabatur in monte qui vocatur Oliveti, **et omnis populus manicabat ad eum in templo audire eum.**

And in the daytime, he was teaching in the temple: but at night going out, he abode in the mount that is called Olivet, **and all the people came early in the morning to him in the temple, to hear him.**

140  
2

Taga was her lerenti in themo temple, nahtes woneta in themo berge thie dar ginemnit ist Oliueti, inti al thaz folc fruo in morgan quam ci imo in temo temple inan horen.

## CXLI. UBI IHESUS LOQUITUR AD TURBAS ET DISCIPULOS DE SCRIBIS ET PHARISÆIS.

Mt 23 1  
2.  
3.

Tunc Ihesus locutus est ad turbas et ad discipulos suos **dicens: super cathedram Moysi sederunt scribe et Pharisei:** omnia ergo quaecumque dixerint vobis servate et facite, secundum opera vero eorum nolite facere: dicunt enim et non faciunt.

Then Jesus spoke to the multitudes and to his disciples, **saying: The scribes and the Pharisees have sitten on the chair of Moses:** all things therefore whatsoever they shall say to you, observe and do: but according to their works do ye not. For they say, and do not.

141  
1

Tho ther heilant sprah ci then menigin inti ci sinen iungiron, quad: obar stuol Moyses sâzzun scrîbera inti Pharisei: alliu thiu sie iu quæden haltet inti tuot, after iro wercon ni curit ir tuon: sie queden inti ni tuont.

Mt 23 4

Alligant autem onera gravia et inportabilia et inponunt in humeros hominum, digito autem suo nolunt ea movere.

For they bind heavy and insupportable burdens and lay them on men's shoulders: but with a finger of their own they will not move them.

141  
2

Sie bintent swara burdin inti ungitraganlichea inti sezzent sia in manno scultirun: mit iro fingaron ni wollent biruoren.

Mt 23 5a

Omnia vero opera sua faciunt

And all their works they do

141  
3a

Alliu iro werc tuont sie

<sup>1</sup> 'within' – this is the literal translation of the Latin, but Jesus is addressing a crowd, thus means within the limits of the crowd, so 'among' is more appropriate.

Mt 23 5b Mc 12 38b	ut videantur ab hominibus: dilatant enim philacteria sua et magnificant fimbrias <b>et volunt ambulare in stolis.</b>	for to be seen of men. For they make their phylacteries broad and enlarge their fringes <b>and love to walk in long robes.</b>	141 3b	thaz siu sin gisehaniu fon mannon: sie breitent iro ruomgiscrisb inti mihilosotun tradon inti wollent gangan in iro gigarawe.
Mt 23 6 7.	Amant enim primos recubitos in cenis et primas cathedras in synagogis <b>et salutationes in foro et vocari ab hominibus rabbi.</b>	And they love the <b>principal</b> <sup>1</sup> places at feasts and the <b>principal</b> <sup>1</sup> chairs in the synagogues, <b>and salutations in the market place, and to be called by men, Rabbi.</b>	141 4	Sie minnont furista sedal in goumon inti furiston stuola in samanungon inti heilazunga in strazu inti giheizan fon mannon meistar.
Mc 12 37b	Et <b>omnis populus</b> libenter audiebant eum.	And <b>all the people</b> heard him gladly.	141 5	Al thaz folc lustlichó hórta inan.
Mt 23 8	Vos autem nolite vocari rabbi: unus est enim magister vester, omnes autem vos fratres estis.	But be not you called Rabbi. For one is your master: and all you are brethren.	141 6	Ir ni curit giheizan wesan meistar: ein ist îuwer meistar, alle birut ir gibruoder.
Mt 23 9	Et patrem nolite vocare vobis super terram: unus enim est pater vester, qui in cælis est.	And call none your father upon earth; for one is your father, who is in heaven.	141 7	Inti ni curet iu gikewen fater oba erdu: ein ist îuwer fater, ther in himile.
Mt 23 10	Nec vocemini magistri, quia magister vester unus est Christus.	Neither be ye called masters: for one is your master, Christ.	141 8	Noh ni sít giheizane meistara, wanta îuwer meistar ein ist Christ.
Mt 23 11 12.	Qui maior est vestrum erit minister vester. <b>Qui autem se exaltaverit humiliabitur, et qui se humiliaverit exaltabitur.</b>	He that is the greatest among you shall be your servant. <b>And whosoever shall exalt himself shall be humbled: and he that shall humble himself shall be exalted.</b>	141 9	Thie dar îuwer mera ist er ist îuwer ambaht. Thiede sih erhefit thie wirdit giotmuotigot, in thiede sih giotmuotigot wirdit erhaban.
Lc 11 43	Væ vobis Phariseis, quia diligitis primas cathedras in synagogis et salutationes in foro.	Woe to you, Pharisees, because you love the uppermost seats in the synagogues and salutations in the marketplace.	141 10	We íu Phariseis, bithiu ir minnot furiston stuola in thingon inti heilazunga in strazu.
Mt 23 14a Lc 11 52b Mt 23 14b	Væ vobis, scribe et Pharisei, <b>legisperiti,</b> hypochritæ,	Woe to you scribes and Pharisees, <b>lawyers,</b> hypocrites,	141 11a	We íu scriberin inti Pharisein, éwa gílérte, lichezera,

<sup>1</sup> 'first' – 'primos' or 'primas' :: correct, but so also is 'principal', which is much better in this context.

(244)

Lc 11 52b  
Mt 23 13b

quia tulistis clavem scientiæ et  
cluditis regnum cælorum ante  
homines: vos autem non  
intratis nec introeuntes sinitis  
intrare.

for you have taken away the key  
of knowledge. and you shut the  
kingdom of heaven against men:  
for you yourselves do not enter in  
and those that are going in, you  
suffer not to enter.

141  
11b

bithiu ir namut sluzil  
uúisduomes inti bisliozet himilo  
richi fora mannon: ir ni get in  
noh thie ingangenton ni lazet  
ingangan.

Mt 23 14a,c  
Mc 12 40a  
Lc 20 47c

Væ vobis, Pharisei  
hypochritæ, qui devoratis  
domus viduarum sub obtentu  
prolixæ orationis: accipietis  
maiolem damnationem.

Woe to you Pharisees,  
hypocrites, who devour the  
houses of widows under the  
pretence of long prayer. shall  
receive greater damnation.

141  
12

We íu, Pharisei lichezera, ir  
the forslintet hus wituvvuono  
untar bihabannesse langes  
gibetis: ir infahet mera  
fornidarnessi.

Mt 23 15

Væ vobis, scribe et  
Pharisei hypochritæ, quia  
circuitis mare et aridam, ut  
faciatis unum proselitum, et  
cum fuerit factus, facitis eum  
filium gehenne duplo quam  
vos.

Woe to you, scribes and  
Pharisees, hypocrites, because  
you go round about the sea and  
the land to make one proselyte.  
And when he is made, you make  
him the child of hell twofold more  
than yourselves.

141  
13

We iu, scribera inti Pharisei,  
lichezera, ir dar umbiganget seo  
inti erda, thaz ir tuot einan  
elilentan, inti mit diu er gitan  
wirdit, tuot inan hella sun  
zuifalton mer thanne íuwih.

Mt 23 16  
17.

Væ vobis, duces cæci, qui  
dicitis: quicumque iuraverit  
per templum nihil est, qui  
autem iuraverit in aurum  
templi debet. Stulti et ceci,  
quid enim maius est, aurum an  
templum quod sanctificat  
aurum?

Woe to you, blind guides, that  
say, Whosoever shall swear by  
the temple, it is nothing; but he  
that shall swear by the gold of the  
temple is a debtor. Ye foolish and  
blind: for which<sup>1</sup> is greater, the  
gold or the temple that sanctifieth  
the gold?

141  
14

We íu, blinte leitida, thiede  
quedet: so wer so suerit bi  
themo temple ther nist niowiht,  
therde suerit in gold temples  
scal. Dumbe inti blinte, wedar  
ist mera, thaz gold oda templum  
thaz dar heilagot gold?

Mt 23 18  
19.

Et quicumque iuraverit in  
altari nihil est, quicumque  
autem iuraverit in dono quod  
est super illud debet. Cæci,  
quid enim maius est, donum  
an altare quod sanctificat  
donum?

And whosoever shall swear by  
the altar, it is nothing; but  
whosoever shall swear by the gift  
that is upon it is a debtor. Ye  
foolish and blind: for which<sup>1</sup> is  
greater, the gift or the altar that  
sanctifieth the gift?

141  
15

Inti so wer so suerit in alttere  
niowiht ist: so wer so suerit in  
theru gebu thaz dar ubar thaz ist  
scal. Blinte, wedar ist mera, thiu  
geba oda ther alteri therde  
giheilagot thia geba?

Mt 23 20a

Qui ergo iurat in altare

He therefore that sweareth by  
the altar

141  
16a

Thiede suerit in themo  
alttere

<sup>1</sup> 'quid' may be translated as 'whether' but 'which' or 'what' are also correct. 'which' seems more appropriate.

Mt 23 20b 21. 22.	iurat in eo et in omnibus quæ super illud sunt, <b>et qui iurat in templo iurat in illo et in eo qui inhabitat in ipso</b> , et qui iurat in cælo iurat in throno dei et in eo qui sedet super eum.	sweareth by it and by all things that are upon it, <b>and whosoever shall swear by the temple sweareth by it and by him that dwelleth in it</b> , and he that sweareth by heaven sweareth by the throne of God and by Him that sitteth thereon.	141 16b	ther suerit in themo inti in allen thiu thar ubar imo sint, inti thie dar suerit in themo temple suerit in imo inti in themo thie dar artot in imo, therde suerit in himile ther suerit in gotes sedale inti in themo therde sizit obar thaz.
Mt 23 23a Lc 11 42b Mt 23 23b Lc 11 42d	Væ vobis, scribe et Pharisei hypochritæ, qui decimatis mentam et anetum et ciminum <b>et rutam et omne holus</b> , et reliquistis quæ graviora sunt legis, iudicium et misericordiam et fidem <b>et caritatem dei</b> .	Woe to you, scribes and Pharisees, hypocrites; because you tithe mint and anise and cummin <b>and rue and every herb</b> , and have left the weightier things of the law: judgment and mercy and faith <b>and the charity of God</b> .	141 17	We iu scriberin inti Pharisei, lichezera, ir de dezemot minzun inti dilli inti cumin inti rutun inti íogiwelicho vurci, inti forliezut thiu dar heuigerun sint ewa, duom inti miltida inti treuwa inti gotes minna.
Mt 23 23c Mt 15, 14b. Mt 23, 24b.	Hæc oportuit facere et illa non omittere. <b>Duces cæcorum</b> , excolantes culicem, camelum autem glutientes.	These things you ought to have done and not to leave those undone. <b>And leaders of the blind</b> , who strain out a gnat and swallow a camel.	141 18	Thisiu gilampf zi tuonne inti thiu ni zi forlazzanne. Leitidon blintero, sihenti mucgun, olbentun suelgenti.
Mt 23 25	Væ vobis, scribæ et Pharisæi hypochritæ, quia mundatis quod deforis est calicis et parabsidis, intus autem pleni sunt rapina et inmunditia.	Woe to you, scribes and Pharisees, hypocrites; because you make clean the outside of the cup and of the dish, but within you are full of rapine and uncleanness.	141 19	We íu scriberin inti Pharisein, lichezera, bithiu wanta ir reinet thaz dar úzzana ist thes keliches inti thes scenkifazzes, innana sint fol notnumpfti inti unsubstarnesses.
Mt 23 26a	Pharisææ cæce, munda prius quod intus est	Thou blind Pharisee, first make clean the inside	141 20a	Thu blinto Phariseus, reini er thaz dar innana ist

(246)

Mt 23 26b	calicis et parabsidis, ut fiat et id quod deforis est mundum.	of the cup and of the dish, that the outside may become clean.	141 20b	thes keliches inti thes scenkifazzes, thaz si thaz dar uzzana ist reini.
Lc 11 44	Væ vobis, quia estis ut monumenta quæ non parent, et homines ambulantes supra nesciunt.	Woe to you, because you are as sepulchres that appear not: and men that walk over are not aware.	141 21	We îu, wanta ir birut soso grebir thiu sih ni ougent, inti man gangenti oba ni wizzun.
Mt 23 27	Væ vobis, scribe et Pharisei hypochritæ, quia similes estis sepulcris dealbatis, quia foris parent hominibus speciosa, intus vero plena sunt ossibus mortuorum et omni spurcitia.	Woe to you, scribes and Pharisees, hypocrites; because you are like to whited sepulchres, which outwardly appear to men beautiful but within are full of dead men's bones and of all filthiness.	141 22	We îu scriberin inti Pharisein, lichezera, wanta ir giliche birut giwiziten grebiron thiu sih uzzana ougent mannon fagariu, innana sint folliu gibeino totero inti iogiweliches fuliden.
Mt 23 28	Sic et vos a foris quidem paretis hominibus iusti, intus autem pleni estis hypochrisin et iniquitate.	So you also outwardly indeed appear to men just: but inwardly you are full of hypocrisy and iniquity.	141 23	So ir uzzana giwesso erouget iuwih mannon rehte, innana birut ir folle lichezennes inti unrehtes.
Lc 11 45	Respondens autem quidam ex legisperitis ait illi: magister, hæc dicens etiam nobis contumeliam facis.	And one of the lawyers answering, saith to him: Master, in saying these things, thou reproachest us also.	141 24	Tho antlingita sum fon theru evvu gilerter, quad imo: meistar, diz quedenti zisperiu uns harm tuos.
Lc 11 46	At ille ait: et vobis legisperitis væ, quia oneratis homines oneribus quæ portari non possunt, et ipsi uno digito vestro non tangitis sarcinas.	But he said: Woe to you lawyers also, because you load men with burdens which they cannot bear and you yourselves touch not the packs with one of your fingers.	141 25	Her quad tho: inti îu ewa gilerten ist ouh uúæ, bithiu ir ladet man mit lesti thia sie fortragan ni mugun, inti ir mit einemo fingare îuweremo ni ruoret thia burdin.
Mt 23 29	Væ vobis scribæ et Pharisæi hypochritæ, quia ædificatis sepulchra prophetarum et ornatis monumenta iustorum	Woe to you, scribes and Pharisees, hypocrites, that build the sepulchres of the prophets and adorn the monuments of the just,	141 26a	We iu scriberin inti Pharisein, lichezera, bithiu wanta ir zimbrot grebir wizzagono inti garawet grebir rehtero

Mt 23 29 30.	et dicitis: si fuisset in diebus patrum nostrorum, non essemus socii eorum in sanguine prophetarum.	and say: If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.	141 26b	inti quedet: oba wir warin in tagon unsero fatero, ni warimes iro ginózza in bluote thero wîzzagono.
Mt 23 31 32.	Itaque testimonio estis vobismetipsis, quia filii eorum estis qui prophetas occiderunt. Et vos implete mensuram patrum vestrorum.	Wherefore you are witnesses against yourselves, that you are the sons of them that killed the prophets. Fill ye up then the measure of your fathers.	141 27	Ir birut urcundon selbon, bithiu ir iro kind birut thie dar wizzagon sluogun. Inti ir gifullet mez îuwero fatero.
Mt 23 33	Serpentes, genimina viperarum, quomodo fugietis a iudicio gehennæ?	You serpents, generation of vipers, how will you flee from the judgment of hell?	141 28	Berd natruno, vvuo fliohet ir fon duome helliwizzes?
Lc 11 49a Mt 23 34b,c 35.	Propterea et sapientia dei dixit: mittam ad illos prophetas et apostolos et sapientes et scribas. Ex illis occidetis et crucifigetis et ex eis flagellabitis in synagogis vestris et persequimini de civitate in civitatem, ut veniat super vos omnis sanguis iustus qui effusus est super terram, a sanguine Abel iusti usque ad sanguinem Zachariæ filii Barachîæ, quem occidistis inter templum et altare.	For this cause also the wisdom of God said: I will send to them prophets and apostles: and wise men and scribes: and some of them you will put to death and crucify: and some you will scourge in your synagogues and persecute from city to city, that upon you may come all the just blood that hath been shed upon the earth, from the blood of Abel the just, even unto the blood of Zacharias the son of Barachias, whom you killed between the temple and the altar.	141 29	Bithiu quad thiu gotcunda spahida: ih sentu zi in wizzagon inti boton inti spahe inti scribera. Fon then slahet ir inti hahet inti fon then fillet ir in îuweren samanungon inti ahtet fon burgi zi burgi, thaz queme ubar iuwih iogiwelih bluot rehtaz thaz ergozzan ward ubar erda, fon bluote thes rehten Abel ío unzan bluot Zachariases thes Barachias sunes, then ir sluogut untar themo temple inti themo altere.
Mt 23 36	Amen dico vobis, venient hæc omnia super generationem istam.	Amen I say to you, all these things shall come upon this generation.	141 30	Uúar quidihi îu, quement thisiu alliu obar diz cunni.
<b>CXLII. UBI IHESUS LAMENTAT SUPER HIERUSALEM.</b>				
Mt 23 37a	Hierusalem, Hierusalem, quæ occidis prophetas	Jerusalem, Jerusalem, thou that killest the prophets	142 1a	Hierusalem, Hierusalem, thu dar slehis wizzagon

(248)

Mt 23 37b  
38.

et lapidas eos qui mittuntur ad te! Quotiens volui congregare filios tuos quemadmodum gallina congregat pullos suos sub alis suis, et noluisti. **Ecce relinquitur vobis domus vestra deserta.**

and stonest them that are sent unto thee, how often would I have gathered together thy children, as the hen doth gather her chickens under her wings, and thou wouldst not? **Behold, your house shall be left to you, desolate**

142  
1b

inti steinos thie thiede gisentite sint zi dir. Vvuo ofto ih wolta gisamanon thinu kind zi themo mezze the samanot henin ira huoniclin untar ira federacha, inti thu ni woltos. Senu nu wirdit iu forlazan iuwer hús vvuosti.

Mt 23 39

Dico enim vobis: non me videbitis a modo donec dicatis: benedictus qui venit in nomine domini!

For I say to you, you shall not see me henceforth till you say: Blessed is he that cometh in the name of the Lord.

142  
2

Ih quidu iu: ni gisehet ir mih fon nu, ér thanne ir quædet: gisegenot si thie dar cumit in trohtines namon!

### CXLIII. UBI MULTI EX PRINCIPIBUS CREDIDERUNT IN EUM ET NON CONFITEBANTUR, NE DE SYNAGOGA EICERENTUR.

Jn 12 42  
43.

Verumtamen ex principibus multi crediderunt in eum, sed propter Phariseos non confitebantur, ut de synagoga non eicerentur. **Dilexerunt enim gloriam hominum magis quam gloriam dei.**

However, many of the chief men also believed in him: but because of the Pharisees they did not confess him, that they might not be cast out of the synagogue. **For they loved the glory of men more than the glory of God.**

143  
1

Thoh widuru fon then heroston manage giloubtun in inan, oh thuruh thie Phariseos ni iahun es, thaz her fon theru samanungu uzforworpfan ni vvurdi. Sie minnotun manno diurida mer thanne gotes diurida.

Jn 12 44  
45.

Ihesus ergo clamavit et dixit: qui credit in me non credit in me, sed in eum qui misit me. **Et qui videt me videt eum qui misit me.**

But Jesus cried and said: He that believeth in me doth not believe in me, but in him that sent me. **And he that seeth me, seeth him that sent me.**

143  
2

Ther heilant riof inti quad: therde giloubit in mih ni giloubet in mih, oh in then therde mih santa. Therde mih gisihit gisihit then therthe mih santa.

Jn 12 46

Ego lux in mundum veni, ut omnis qui credit in me in tenebris non maneat.

I am come, a light into the world, that whosoever believeth in me may not remain in darkness.

143  
3

Ih liocht in mittilgart quam, thaz iogiwelih thiede giloubit in mih in finstarnesse ni wonet.



Jn 12 47	Et si quis audierit verba mea et non custodierit, ego non iudico eum. Non enim veni ut iudicem mundum, sed ut salvificem mundum.	And if any man hear my words and keep them not, I do not judge him for I came not to judge the world, but to save the world.	143 4	Oh oba wer gihorit minu wort inti thiu ni heltit, ih ni duomu inan. Ni quam ih zi thiu thaz ih duomti mittilgart, oh thaz ih heile mittilgart.
Jn 12 48	Qui spernit me et non accipit verba mea, habet qui iudicet eum: sermo quem locutus sum, ille iudicabit eum in novissimo die.	He that despiseth me and receiveth not my words hath one that judgeth him. The word that I have spoken, the same shall judge him in the last day.	143 5	Therde mih úozernit inti ni intfahit minu wort, er habet ther inan duomit: thaz wort thaz ih sprah thaz duomit inan in themo iungisten tage.
Jn 12 49 50.	Quia ego ex me ipso non sum locutus, sed qui misit me pater, ipse mihi mandatum dedit quid dicam et quid loquar, <i>et scio quia mandatum eius vita æterna est. Quæ ergo ego loquor, sicut dixit mihi pater, sic loquor.</i>	For I have not spoken of myself: but the Father who sent me, he gave me commandment what I should say and what I should speak. <i>And I know that his commandment is life everlasting. The things therefore that I speak, even as the Father said unto me, so do I speak.</i>	143 6	Wanta ih fon mir selbemo ni bin sprehti, oh therde mih santa fater, her mir bibot gap waz ih quede oda waz ih sprehe, inti ih weiz thaz sin bibot lib ewin ist. Thiu ih sprihu, soso mir ther fater quad, so sprichu.
Jn 12 36b	Hæc locutus est eis Ihesus, et abiit et abscondit se ab eis.	These things Jesus spoke: and he went away and hid himself from them.	143 7	Thiz sprah in ther heilant, inti thana gieng inti gibarc sih fon in.
Jn 12 37 38. 41.	Cum autem tanta signa fecisset coram eis, non credebant in eum, <i>ut sermo Esaiaæ prophetæ impleretur quem dixit: domine, quis credidit auditui nostro, et brachium domini cui revelatum est?</i>	And whereas he had done so many miracles before them, they believed not in him: <i>That the saying of Isaias the prophet might be fulfilled, which he said: Lord, who hath believed our hearing? And to whom hath the arm of the Lord been revealed?</i>	143 8	Mit diu er so managiu zeihan teta fora in, ni giloubtun in inan, thaz wort Esaiaes thes wizagen gifullit vvurdi thaz her quad: <i>trohtin, wer giloubit unser gihornessi, inti truhtines arm wemo ist intrigan?</i>
	Hæc dixit Esaiaas, quando vidit gloriam eius et locutus est de eo.	These things said Isaias, when he saw his glory, and spoke of him.		Thisiu quad Esaiaas, thanne her gisah sina diurida inti sprah fon imo.

**CXLIII. UBI OSTENDUNT DISCIPULI IHESU STRUCTURAM TEMPLI.**

Mc 13 1a  
Mt 24 1b  
Mc 13 1c

Et cum egrederetur Ihesus de templo, **accesserunt discipuli eius, ut ostenderent ei ædificationes templi, dicentes<sup>1</sup>**: magister, aspice quales lapides et quales structure!

And as he was going out of the temple, **his disciples came to shew him the buildings of the temple, saying<sup>1</sup>**: Master, behold what manner of stones and what buildings are here.

144  
1

Inti mit diu ther heilant uzgieng fon themo temple, zuogiengun sine iungiron, thaz sie imo zougitin thi u gizimbriu thes temples, sus quedenti: meistar, scouwo vvuoliche steina inti welichu gizimbriu!

Mc 13 2a  
Mt 24 2b  
Lc 21 6b  
Mt 24 2c

Et respondens Ihesus ait: videtis has omnes magnas ædificationes: **amen dico vobis**, venient dies in quibus **non relinquetur hic lapis super lapidem, qui non destruat.**

And Jesus answering, said to him: Seest thou all these great buildings? **Amen I say to you**, the days will come in which **there shall not be left here a stone upon a stone that shall not be destroyed.**

144  
2

Tho antlingita ther heilant, quad: gisehet ir alliu thisu mihilun gizimbriu: war quidi h îu, quement taga in then ni wurdit forlazan hier stein oba steine, thiede ni si ziworpfan.

**CXLV. UBI SEDENTE IHESU IN MONTE OLIVETI INTERROGANT EUM DISCIPULI:  
QUOD SIGNUM ERIT ADVENTUS TUI VEL EORUM QUÆ DIXISTI?  
ET PRÆDICAT EIS DE EVERSIONE HIERUSALEM ET SIGNIS ET PRODIGIIS.**

Mc 13 3a  
Mt 24 3b  
Lc 21 7a  
Mt 24 3d  
Mc 13 4b

Et cum sederet in monte olivarum contra templum, **accesserunt ad eum discipuli secreto** et interrogaverunt eum dicentes: preceptor, **dic nobis, quando hæc erunt, et quod signum adventus tui, cum<sup>3</sup>** hæc omnia incipient consummari?

And as he sat on the mount of Olivet **opposite<sup>2</sup>** the temple, **the disciples came to him privately**, and they asked him, saying: Master, **tell us when shall these things be? And what shall be the sign of thy coming when<sup>3</sup>** all these things shall begin to be fulfilled?

145  
1

Inti mit diu her saz in berge oliboumo widar themo temple, giengun zi imo sine iungiron dougolo inti fragetun inan sus quedenti: meistar, quid uns, wanne werdent thisu? waz zeihano ist thineru cumfti, thanne thisu ellu biginnent gientot wesan?

Lc 17 22

Et ait ad discipulos: venient dies quando desideretis videre unum diem filii hominis et non videbitis.

And he said to his disciples: The days will come when you shall desire to see one day of the Son of man. And you shall not see it.

145  
2

Inti quad zi den iungiron: quement taga thanne ir lustot zi gisehanne einan tag mannes sunes inti ni gisehet.

Mt 24 4b  
5.

Videte ne quis vos seducat: **multi enim venient in nomine meo dicentes: ego sum Christus, et multos seducunt.**

Take heed that no man seduce you: **For many will come in my name saying, I am Christ. And they will seduce many.**

145  
3

Gisehet ir thaz wer îuwih ni forleite: manage quement in minemo namen sus quedenti: ih bin Christ, inti manage forleitent.

<sup>1</sup> 'dicentes' – 'saying' :: my translation.

<sup>2</sup> 'contra' – 'over against' :: actually 'opposite' is adequate, and more in context.

<sup>3</sup> 'cum' – 'when' :: my translation.

Lc 21 9a Mc 13 7c Lc 21 9b Mt 24 6b	Cum audieritis autem prelia <b>et opiniones bellorum</b> et seditiones, nolite terreri: <b>oportet enim hæc fieri, sed nondum est finis.</b>	And when you shall hear of wars <b>and rumours of wars</b> , and seditions, be not terrified: <b>for these things must come to pass: but the end is not yet.</b>	145 4	Mit diu ir gihoret gifeht inti liumunt gifehto inti gistrیتی, ni curit wesane gibruogite: iz gilimpfit sus zi wesanne, oh noh thanne ist enti.
Mt 24 7 Lc 21 11b Mt 24 8	Consurget enim gens in gentem et regnum contra regnum, et erunt pestilentiae et fames et terre motus per loca <b>terroresque de caelo et signa magna.</b> Hæc autem omnia initia sunt dolorum.	For nation shall rise against nation, and kingdom against kingdom: And there shall be pestilences and famines and earthquakes in places, <b>terrors from heaven and great signs.</b> Now all these are the beginnings of sorrows.	145 5	Erstentit thiot widar thiotu inti richi widar riche, inti sint thanne suhti inti hungara inti erdbibunga thurah steti inti bruogon fon himile inti mihiliu zeichan. Thisiu alliu anagin sint sero.
Mt 24 9	Tunc tradent vos in tribulatione et occident vos, et eritis odio omnibus gentibus propter nomen meum.	Then shall they deliver you up to be afflicted and shall put you to death: and you shall be hated by all nations for my name's sake.	145 6	Thanne selent sie iuwih in arabeiti inti slahent iuwih, inti birut in hazze allen thioton thurah minan namon.
Lc 21 18 19.	Et capillus de capite vestro non peribit, <b>et in patientia vestra possidebitis animas vestras.</b>	But a hair of your head shall not perish, <b>and in your patience you shall possess your souls.</b>	145 7	Inti loc fon iuweremo houbite ni forwirdit, inti in iuweru githulti gisizzet ir iuwera sela.
Lc 21 14 15.	Ponite ergo in cordibus vestris non premeditari quemadmodum respondeatis: <b>ego enim dabo vobis os et sapientiam, cui non poterunt resistere et contradicere omnes adversarii vestri.</b>	Lay it up therefore in your hearts, not to meditate before how you shall answer: <b>for I will give you a mouth and wisdom, which all your adversaries shall not be able to resist and gainsay.</b>	145 8	Sezzet in iuweren herzon ni foralernen zi welicheru wisun ir antvvurtet: ih gibu iu mund inti spahida, theru ni mugun widarstantan inti widarquædan alle iuwere widarwerton.
Mt 24 10b	Tunc scandalizabuntur multi et invicem tradent et odio habebunt invicem.	Then shall many be scandalized and shall betray one another and shall hate one another.	145 9a	Thanne sint manage bisuihane inti untar zuisgen sih selenti, inti habent sih in hazze untar zuisgen.

(252)

Mt 24 11.  
12.  
13.

Et multi pseudoprophetae  
surgent et seducunt multos. Et  
quoniam abundavit iniquitas,  
refrigescet caritas multorum,  
qui autem perseveraverit  
usque in finem, hic salvus erit.

And many false prophets shall  
rise and shall seduce many. And  
because iniquity hath abounded,  
the charity of many shall grow  
cold, but he that shall persevere to  
the end, he shall be saved.

145  
9b

Inti manage lugge wizzagon  
erstantent inti forleitent manage.  
Inti bithiu ginuhtsamot unreht,  
ercaltet minna managero: thiede  
thurahwonet unzan enti ther ist  
heil.

Mt 24 14

Et predicabitur hoc  
evangelium regni in universo  
orbe in testimonium omnibus  
gentibus, et tunc veniet  
consummatio.

And this gospel of the  
kingdom shall be preached in the  
whole world, for a testimony to  
all nations: and then shall the  
consummation come.

145  
10

Inti wirdit gipredigot thiz  
gotspel riches in alleru weralti  
in giwizscefi allen thioton, inti  
thanne cumit enti.

Mt 24 15  
Lc 21 20

Cum ergo videritis  
abominationem desolationis,  
quæ dicta est a Daniele  
propheta stantem in loco  
sancto, qui legit intellegat!  
Cum autem videritis  
circumdari ab exercitu  
Hierusalem, tunc scitote quia  
adpropinquavit desolatio eius.

When therefore you shall see  
the abomination of desolation,  
which was spoken of by Daniel  
the prophet, standing in the holy  
place: he that readeth let him  
understand! And when you shall  
see Jerusalem compassed about  
with an army, then know that the  
desolation thereof is at hand.

145  
11

Mit diu ir gisehet leidazunga  
ziworpfnesses, thiu dar giquetan  
ist fon Daniele themo wizagen  
stantenti in heilageru steti, thie  
dar lese forstante! Mit diu ir  
gisehet umbigeban fon here  
Hierusalem, thanne wizzit ir  
thaz sih nahit iro ziworpfnessi.

Lc 21 21  
22.

Tunc qui in Iudæa sunt  
fugiant in montes, et qui in  
medio eius discedant, et qui in  
regionibus non intrent in eam.  
Quia dies ultionis hi sunt, ut  
impleantur omnia quæ scripta  
sunt.

Then let those who are in  
Judea flee to the mountains: and  
those who are in the midst thereof  
depart out: and those who are in  
the countries not enter into it. For  
these are the days of vengeance,  
that all things may be fulfilled,  
that are written.

145  
12

Thanne thie dar in Iudeon  
sint, thanne fliohent sie in berga,  
inti thie dar in iru mitteru sint  
thana erfarent, thie dar uz themo  
lante sin ni geen in sia. Wanta  
taga girihti thie sint, thaz siu  
gifullit werden alliu thiu dar  
giscribaniu sint.

Lc 21 23a

Væ autem pregnantibus

But woe to them that are with  
child

145  
13a

We so scafanen

Lc 21 23b 24.	et nutrientibus in illis diebus! Erit enim præsura magna supra terram et ira populo huic, et cadent in ore gladii et captivi ducentur in omnes gentes, et Hierusalem calcabitur a gentibus donec impleantur tempora nationum.	and give suck in those days: for there shall be great distress in the land and wrath upon this people. And they shall fall by the edge of the sword and shall be led away captives into all nations: and Jerusalem shall be trodden down by the Gentiles till the times of the nations be fulfilled.	145 13b	inti ziohenten in then tagon! Ist warlicho thrucnessi mihil obar erdu inti gibuluht thesemo folke, inti fallent in munde suertes inti werdent hafte geleitit in alla thiota, inti Hierusalem ist gitretan fon thioton ío unz gifulto werdent ziti thiotono.
Mt 24 20 21.	Orate autem ut non fiat fuga vestra hieme vel in sabbato. Erit enim tunc tribulatio magna, qualis non fuit ab initio mundi usque modo neque fiet.	But pray that your flight be not in the winter or on the Sabbath. For there shall be then great tribulation, such as hath not been from the beginning of the world until now, neither shall be.	145 14	Betot warlicho thaz ni werde íuwer fluht in wintar oda in sambaztag. Ist thanne arabeit mihil, sulih so ni was fon mittilgartes anaginne ío unzan nu noh elichor ni wirdit.
Lc 21 25 26a.	Et erunt signa in solæ et luna et in stellis, et in terris presura gentium pre confusione sonitus maris et fluctuum, arescentibus hominibus pre timore et exspectatione, quæ supervenient universo orbi.	And there shall be signs in the sun and in the moon and in the stars; and upon the earth distress of nations, by reason of the confusion of the roaring of the sea, and of the waves, men withering away for fear and expectation of what shall come upon the whole world	145 15	Inti werdeut zeichan in sunnun inti in manen intin sterron, inti in erdun thrucnesse thiotono thuruh thaz githuor liodares sewes inti wazzaro fliozentero, thorrenten mannon thurah forahtha inti beitunga, thie dar quement alleru weralti.
Mt 24 22a	Et nisi breviati fuissent dies illi, non fieret salva omnis caro: sed propter electos	And unless those days had been shortened, no flesh should be saved: but for the sake of the elect	145 16a	Inti nibi bicurcite warin thie taga, ni wari heil al fleisc: oh thurah thie gicoranon

(254)

Mt 24 22b

breviabuntur dies illi.

those days shall be shortened.

145

16b

145

17

werdent gicurzite thie taga.

Mt 24 23

24.

25.

Tunc si quis vobis dixerit: ecce hic Christus aut illic, nolite credere. **Surgent enim Pseudochristi et pseudoprophetae et dabunt signa magna et prodigia, ita ut in errorem inducantur, si fieri potest, etiam electi.** Ecce predixi vobis.

Then if any man shall say to you, Lo here is Christ, or there: do not believe him. **For there shall arise false Christs and false prophets and shall shew great signs and wonders, insomuch as to deceive (if possible) even the elect.** Behold I have told it to you, beforehand.

Mt 24 26

27.

Si ergo dixerint vobis: ecce in deserto est, nolite exire: ecce in penetrabilibus, nolite credere. **Sicut enim fulgur exit ab oriente et paret usque in occidente, ita erit et adventus filii hominis.**

If therefore they shall say to you, Behold he is in the desert: go ye not out. Behold he is in the closets: believe it not. **For as brightening<sup>1</sup> cometh out of the east and appeareth even into the west: so shall also the coming of the Son of man be.**

145

18

Oba sie îu quendent: senu theru vvuostinnu ist, ni curit uzgangan: senu in fartstetin, ni curit gilouban: soso blekezunga uzgengit fon óstana inti offanota sih unz anan westana, so ist thi cunfpt thes mannes sunes.

Mt 24 29<sup>2</sup>

30a

Statim autem post tribulationem dierum illorum sol obscurabitur, et luna non dabit lumen suum, et stellæ cadent de cælo, et virtutes cælorum commovebuntur. **Et tunc parebit signum filii hominis in cælo,**

And immediately after the tribulation of those days, the sun shall be darkened and the moon shall not give her light and the stars shall fall from heaven and the powers of heaven shall be moved. **And then shall appear the sign of the Son of man in heaven.**

145

19a

Sliumo after arbeitsi thero tago sunna wirdit bifinstit, inti mano ni gibit sin liocht, inti sterron fallent fon himile, inti megin himilo sint giruorit. Inti thanne erougat sih zeichan thes mannes sunes in himile,

<sup>1</sup> 'fulgur' can be translated either as 'lightning', or 'lightening'. Context is clear that the latter is intended. To avoid confusion, 'brightening' is substituted

<sup>2</sup> Either Sievers is in error here or his Vulgate numbered the three following verses of Matthew 24 as one less than my copy. Hence he writes 28, 29, & 30 where I find 29, 30 & 31.

Mt 24 30b  
31<sup>1</sup>.

et tunc plangent se omnes  
tribus terræ, et videbunt filium  
hominis venientem in nubibus  
cæli cum virtute multa et  
maiestate. Et tunc mittet  
angelos suos cum tuba et voce  
magna, et congregabunt  
electos eius a quattuor ventis,  
a summis cælorum usque ad  
terminos eorum.

And then shall all tribes of the  
earth mourn: and they shall see  
the Son of man coming in the  
clouds of heaven with much  
power and majesty. And then he  
shall send his angels with a  
trumpet and a great voice: and  
they shall gather together his elect  
from the four winds, from the  
farthest parts of the heavens to the  
utmost bounds of them.

145  
19b

inti thanne vvuofit sih allu  
erdcunnu, inti gisehent mannes  
sun comentan in himiles  
wolkanon mit managemo  
megine inti mihilnesse. Thanne  
sentit sine engila mit trumbun  
mit mihileru stemmu, inti  
gisamanont sine gicoranon fon  
fior winton, fon hohi himilo îo  
unz iro enti.

Lc 21 28

His autem fieri  
incipientibus respicite et  
elevate capita vestra, quoniam  
adpropinquat redemptio  
vestra.

But when these things begin to  
come to pass, look up and lift up  
your heads, because your  
redemption is at hand.

145  
20

Thesen wesan biginnenten  
scouwot inti ufhefet îuweriu  
houbit, bithiu wanta nahlichot  
îuwer losunga.

## CXLVI. DE PARABOLA FICULNEÆ.

Mt 24 32a,b  
Lc 21 29c  
30.

Ab arbore autem fici  
discite parabolam. Cum iam  
ramus eius tener fuerit et folia  
nata, et omnes arbores cum  
producunt iam ex se fructum,  
scitis quoniam prope est estas.

And from the fig tree learn a  
parable: When the branch thereof  
is now tender and the leaves come  
forth, and all the trees, when they  
now shoot forth their fruit, you  
know that summer is nigh.

146  
1

Fon boume figuno lernet  
gilihnessi. Mit diu iu sin zuelga  
muruwi wirdit inti bletir  
giboraniu, inti alle bouma mit  
diu sie frambringent iu fon in  
wahsmon, wizzit thaz iu nah ist  
sumar.

Mt 24 33

Ita et vos cum videritis  
hæc omnia fieri, scitote quia  
prope est in ianuis.

So you also, when you shall  
see all these things, know ye that  
it is nigh, even at the doors.

146  
2

So ir mit diu ir gisehet thisu  
alliu wesan, wizzit thaz her nah  
ist in duron.

<sup>1</sup> See footnote 1 on previous page.

(256)

Mt 24 34  
35.

Amen dico vobis, quia non preteribit hæc generatio donec omnia hæc fiant. **Cælum et terra transibunt, verba vero mea non preteribunt.**

Lc 21 34  
35.

Adtendite autem vobis, ne forte graventur corda vestra in crapula et ebrietate et curis huius vitæ, et superveniat in vos repentina dies illa: **tamquam laqueus enim superveniet in omnes qui sedent super faciem omnis terræ.**

Lc 21 36

Vigilate itaque omni tempore orantes ut digni habeamini fugere ista omnia quæ futura sunt, et stare ante filium hominis.

Mc 13 33b  
Mt 24 36a  
Mc 13 32c,b  
Mt 24 36b

Nescitis enim quando tempus sit. **De die autem illo et hora nemo scit,** neque filius neque angeli in cælo, **nisi solus pater.**

Amen I say to you that this generation shall not pass till all these things be done. **Heaven and earth shall pass: but my words shall not pass.**

And take heed to yourselves, lest perhaps your hearts be overcharged with surfeiting and drunkenness and the cares of this life: and that day come upon you suddenly: **for as a snare shall it come upon all that sit upon the face of the whole earth.**

Watch ye, therefore, praying at all times, that you may be accounted worthy to escape all these things that are to come and to stand before the Son of man.

For ye know not when the time is. **For<sup>1</sup> of that day and hour no one knoweth,** neither the Son nor the angels in heaven, **but the Father alone.**

146  
3

War quidiu îu, bithiu wanta ni uorferit thiz cunni er thanne alliu thisu werdent. Himil inti erda farent, minu wort ni uorfarent.

146  
4

Wartet îu, zi thiu daz ni sin giheuigotiu îuweriu herzun in ubarâzze intin ubartrunke intin suorgon thesses libes, inti obarqueme in îuwih thie gaho tag: samaso seito obarquimit in alle thie dar sizzent obar annuzi alleru erdu.

146  
5

Wahhet giuverso in ziti giwelihha betonti thaz ir sit wirdige gihabete zi fliohanne thisiu alliu thiu dar zuowertiu sint, inti stantan fora themo mannes sune.

146  
6

Ir ni wizzut wanne zîf si: fon themo tage inti ziti nioman ni weiz, noh mannes sun noh engila in himile, nibi ther eino fater.

## CXLVII. UBI IHESUS DIEM IUDICII ADVERSUS TEMPORA NOE ET LOTH ADSIMULAVIT ET DE FIDELE ET PRUDENTE DISPENSATORE.

Mt 24 37  
38a.

Sicut autem in diebus Noe ita erit et adventus filii hominis. **Sicut enim erant in diebus**

And as in the days of Noe, so shall also the coming of the Son of man be. **For, as in the days**

147  
1a

Soso in tagon Noe so ist cunft thes mannes sunes: soso warun in then tagon

<sup>1</sup> Douay has 'But', which though correct, does not convey the meaning. 'For' is permissible, and meaningful.



Mt 24 38b, 39.	ante diluvium comedentes et bibentes, nubentes et nuptum tradentes usque ad eum diem quo introivit in arcam Noe, et non cognoverunt, donec venit diluvium et tulit omnes, ita erit et adventus filii hominis.	before the flood they were eating and drinking, marrying and giving in marriage, even till that day in which Noe entered into the ark, and they knew not till the flood came and took them all away: so also shall the coming of the Son of man be.	147 1b	er theru fluoti ezzenti inti trinkenti, hiiienti inti ci higi selenti ío unz then tag tho do ingieng in thia arca Noe, inti ni forstuontun, unz thiu fluot quam inti nam alle, so ist thiu cunft thes mannes sunes.
Lc 17 28 29, 30.	Similiter sicut factum est in diebus Loth: edebant et bibebant, emebant et vendebant, plantabant et ædificabant: qua die autem exiit Loth a Sodomis, pluit ignem et sulphur de cælo et omnes perdidit. Secundum hæc erit qua die filius hominis revelabitur.	Likewise as it came to pass in the days of Lot. They did eat and drink, they bought and sold, they planted and built: and in the day that Lot went out of Sodom, it rained fire and brimstone from heaven and destroyed them all. Even thus shall it be in the day when the Son of man shall be revealed.	147 2	Samaso giburita in then tagon Lodes: ázzun inti truncun, couftun inti forcouftun, pflanzotun inti zimbrotun: in themo tage tho Loth uzgieng fon Sodomis, regenota fiur inti sueual fon himile inti alle forlos. After thesen wirdit in themo tage ther mannes sun wirdit intrigan.
Mt 24 17b,c 18a,b. Mc 13 16a,b Lc 17 32	<b>Tunc</b> <sup>1</sup> qui in tecto est non descendat tollere aliquid de domo sua, et qui in agro non revertatur tollere vestimentum suum. Memores estote uxoris Loth.	<b>Then</b> <sup>1</sup> he that is on the housetop, let him not come down to take any thing out of his house, and he that is in the field, let him not go back to take his garment. Remember Lot's wife.	147 3	Thanne ther der in theki ist ni stigit nidar zi nemanne waz fon sinemo huse, inti thiede in acre ist ni werbit zi nemanne sin giwati. Gihugenti weset thera Lodes quenun.
Mt 24 40a	Tunc duo erunt in agro: unus assumetur	Then two shall be in the field. One shall be taken	147 4a	Thanne sint zuene in accre: ein ist ginoman

<sup>1</sup> 'Tunc' – 'Then' :: my translation.

(258)

Lc 17 35d  
Mt 24 41  
Lc 17 34b

et alter relinquetur. Duæ  
molentes in unum: una  
assumetur et una relinquetur.  
Duo in lecto uno: unus  
assumetur et alter relinquetur.

and the other shall be left. Two  
women shall be grinding at the  
mill. One shall be taken and one  
shall be left. there shall be two  
men in one bed: one shall be  
taken and the other shall be left.

147  
4b

inti ander ist forlazzan. Zua sint  
malenti in ein: ein ist ginoman  
inti ander wirdit forlazzan. Zuei  
sint in einemo bette: ein ist  
ginoman inti ander ist forlazzan.

Lc 17 36  
37.

Respondentes dicunt illi:  
ubi, domine? Qui dixit eis:  
ubicumque fuerit corpus illuc  
congregabuntur aquilæ.

They answering, say to him:  
Where, Lord? He said<sup>1</sup> to them:  
Wheresoever the body shall be,  
thither will the eagles also be  
gathered together.

147  
5

Sie tho antlingenti quadun  
imo: war, trohtin? Her quad in:  
so wara so ther lihamo wirdit  
thara gisamanont sih erni.

Mc 13 34

Sicut homo qui peregre  
profectus reliquit domum  
suam et dedit servis suis  
potestatem cuiusque operis, et  
ianitori precipiat ut vigilet.

Even as a man who, going into  
a far country, left his house and  
gave authority to his servants over  
every work and commanded the  
porter to watch.

147  
6

Samaso man ther elilentes  
farenti forliez sin hus inti gab  
sinen scalcon giwalt giwelihs  
werkes, inti themo duriwarte  
gibót thaz her wahheti.

Mc 13 35  
36.

Vigilate ergo, nescitis  
enim quando dominus veniat,  
sero an media nocte an galli  
cantu an mane, ne cum venerit  
repente, inveniatis vos  
dormientes.

Watch ye therefore, for you  
know not when the lord of the  
house cometh, at even, or at  
midnight, or at the cock crowing,  
or in the morning, lest coming on  
a sudden, he find you sleeping.

147  
7

Wahhet warliho: ir ni wizzut  
wanne truhtin cumit, spato oda  
in mitteru naht oda zi hanacrati  
oda in morgan, min thanne her  
quimit sliumo, finde íuwih  
slafenti.

Mt 24 43  
44.

Illud autem scitote,  
quoniam si sciret paterfamilias  
qua hora fur veniret, vigilaret  
utique et non sineret perfodiri  
domum suam. Ideoque et vos  
estote parati, quia qua nescitis  
hora filius hominis venturus  
est.

But this know ye, that, if the  
householder<sup>2</sup> knew at what hour  
the thief would come, he would  
certainly watch and would not  
suffer his house to be broken  
open. Wherefore be you also  
ready, because at what hour you  
know not the Son of man will  
come.

147  
8

Thaz wizzit ir, wanta oba  
westi thes higisges fater zi  
welihheru ziti ther thiob quami,  
her wahheti giwesso inti ni  
liezzi thurahgraban sin hus. Inti  
bithiu weset ir garawe, bithiu in  
theru ziti thia ir ni wizzut ther  
mannes sun zuowert ist.

<sup>1</sup> ‘Who said’ – Gross Latinism :: better ‘He said’

<sup>2</sup> ‘goodman of the house’ This is an excessively flowery phrase with little meaning. It betrays a French hand in the translation. The meaningful, and simple direct translation from Latin is ‘householder’

Lc 12 41 Mc 13 37	Ait autem ei Petrus: domine, ad nos dicis hanc parabolam an et ad omnes? Quod autem vobis dico omnibus dico: <b>vigilate!</b>	And Peter said to him: Lord, dost thou speak this parable to us, or likewise to all? <b>And what I say</b> <b>to you, I say to all: Watch.</b>	147 9	Quad imo Petrus: trohtin, quidis zi uns thesa parabola oda zi allen? Thaz ih iu quidu allen quidu: waghhet!
Lc 12 42a Mt 24 45a Lc 12 42c Mt 24 45b	Dixit autem dominus: <b>quis</b> <b>putas est fidelis servus et</b> <b>prudens dispensator, quem</b> <b>constituit dominus supra</b> <b>familiam suam, ut det illis</b> <b>cibum in tempore?</b>	And the Lord said: <b>Who,</b> <b>thinkest thou, is a faithful servant</b> <b>and wise, steward, whom his lord</b> <b>hath appointed over his family, to</b> <b>give them meat in season?</b>	147 10	Quad trohtin: wer wanis ist gitriuwi scalc inti wis spenteri, thende trohtin gisezzit ubar sin higisgi, thaz her in gebe muos in ziti?
Mt 24 46 47b.c.	Beatus ille servus, quem cum venerit dominus eius invenerit sic facientem. <b>Vere</b> <sup>1</sup> <b>dico vobis, quoniam super</b> <b>omnia bona sua constituet</b> <b>eum.</b>	Blessed is that servant, whom when his lord shall come he shall find so doing. <b>Verily</b> <sup>1</sup> <b>I say to</b> <b>you: he shall place him over all</b> <b>his goods.</b>	147 11	Salic ist ther scalc, then thanne sin herro cumit findit inan so duontan. War quidi <sup>h</sup> íu, wanta ubar alliu sinu guot gisezzit inan.
Mt 24 48 49. 50. 51a. Lc 12 46d Mt 24 51b	Si autem dixerit malus servus ille in corde suo: moram fecit dominus meus venire, <b>et coeperit percutere</b> <b>conservos suos, manducet</b> <b>autem et bibat cum ebriis,</b> veniet dominus servi illius in die qua non sperat et hora qua ignorat, <b>et dividet eum,</b> <b>partemque eius ponet cum</b> <b>hipochritis et</b> <sup>2</sup> <b> infidelibus.</b> <b>Illic erit fletus et stridor</b> <b>dentium.</b>	But if that evil servant shall say in his heart: My lord is long a coming, <b>and shall begin to strike</b> <b>his fellow servants and shall eat</b> <b>and drink with drunkards,</b> the lord of that servant shall come in a day that he hopeth not and at an hour that he knoweth not, <b>and shall</b> <b>separate him and appoint his</b> <b>portion with the hypocrites and</b> <sup>2</sup> unbelievers. <b>There shall be</b> <b>weeping and gnashing of teeth.</b>	147 12	Oba quidit ther ubilo scalc in sinemo herzen: duala teta min herro zi quemanne, inti biginnit thanne slahan sine ebanscalca, izzit inti trinkit mit trunkanen: quimit ther herro thes scalkes in themo tage the her ni wanit inti in theru ziti the her ni weiz, inti ziteilit inan, inti sinan teil sezzit mit lihhezerin inti mit ungitriuwen. Thar ist vvuoft inti stridunga zeno.

<sup>1</sup> 'Vere' is not in the Vulgate verse. The dictionary allows that this word can be translated as 'Verily'

<sup>2</sup> 'et' – 'and' :: my translation.

**CXLVIII. DE DECEM VIRGINIBUS.**

Mt 25 1	Tunc simile erit regnum cælorum decem virginibus, quæ accipientes lampadas suas exierunt obviam sponso et sponsæ.	Then shall the kingdom of heaven be like to ten virgins, who taking their lamps went out to meet the bridegroom and the bride.	148 1	Thanne gilih ist himilo rihhi zehen thiornon, thio intfahenti iro liiohtfaz giengun ingegin themo brutigomen inti bruti.
Mt 25 2 3. 4.	Quinque autem ex eis erant fatuae et quinque prudentes. <i>Sed quinque fatuae acceptis lampadibus non sumserunt oleum secum</i> , prudentes vero acceperunt oleum in vasis suis cum lampadibus.	And five of them were foolish and five wise. <i>But the five foolish, having taken their lamps, did not take oil with them</i> , but the wise took oil in their vessels with the lamps.	148 2	Fimui fon then warun dumbo inti fimui wiso. Oh fimf dumbo intfanganen liiohtfazzon ni namun oli mit in, thio wisun warlihho intfiengun oli in iro faz mit liiohtfazzon.
Mt 25 5 6.	Moram autem faciente sponso dormitaverunt omnes et dormierunt. <i>Media autem nocte clamor factus est: ecce sponsus venit, exite obviam ei!</i>	And the bridegroom tarrying, they all slumbered and slept. <i>And at midnight there was a cry made: Behold the bridegroom cometh. Go ye forth to meet him!</i>	148 3	Tuwala tuonti themo brutigomen nafhezitun allo inti sliefun. In mitteru naht ruoft ward gitan: senu nu cumit ther brutigomo, gét ingegin imo!
Mt 25 7	Tunc surrexerunt omnes virgines ille et ornaverunt lampadas suas.	Then all those virgins arose and trimmed their lamps.	148 4	Tho erstuontun allo thio thiornun inti gigarawitun iro liiohtfaz.
Mt 25 8 9.	Fatuae autem sapientibus dixerunt: date nobis de oleo vestro, quia lampades nostre extinguntur. <i>Responderunt prudentes dicentes: ne forte non sufficiat nobis et vobis: ite potius ad vendentes et emite vobis!</i>	And the foolish said to the wise: Give us of your oil, for our lamps are gone out. <i>The wise answered, saying: Lest perhaps there be not enough for us and for you, go ye rather to them that sell and buy for yourselves!</i>	148 5	Thio tumbun then spahon quadun: gebet uns fon îuweremo ole, bithiu wanta unseru liiohtfaz sint erlosganu. Tho antlingitun thio wisun quedento: min odowan ni ginuhtsamo uns inti îu: gét mer zi then forcoufenton inti coufet îu!
Mt 25 10a	Dum autem irent emere, venit sponsus,	Now whilst they went to buy the bridegroom came:	148 6a	Tho sio fuorun coufen, quam ther brutigomo,

Mt 25 10b	et quæ paratæ erant intraverunt cum eo ad nuptias, et clausa est ianua.	and they that were ready went in with him to the marriage. And the door was shut.	148 6b	inti thio dar garawo warun ingiengun mit imo zi theru brútloufti, inti bislozzano warun thio duri.
Mt 25 11 12.	Novissime veniunt et relique virgines dicentes: domine, domine, aperi nobis! <i>At ille respondens ait: amen dico vobis, nescio vos.</i>	But at last came also the other virgins, saying: Lord, Lord, open to us! <i>But he answering said: Amen I say to you, I know you not.</i>	148 7	Zi iungisten quamun thio andro thiornun quedeni: trohtin, trohtin, intuo uns! Her tho antlingita, quad: uúar quidið îu, ih ni weiz íuwih.
Mt 25 13	Vigilate itaque, quia nescitis diem neque horam.	Watch ye therefore, because you know not the day nor the hour.	148 8	Wahhet giwesso, wanta ir ni wizzut then tag noh thia zít.

### CXLVIII. DE EO QUI PEREGRE PROFICISCENS TALENTA SERVIS SUIS DISTRIBUIT.

Mt 25 14 15.	Sicut enim homo proficiscens vocavit servos suos et tradidit illis bona sua, <i>et uni dedit ·V· talenta, alii autem duo, alii vero unum, unicuique secundum propriam virtutem, et profectus est statim.</i>	For even as a man going into a far country called his servants and delivered to them his goods, <i>and to one he gave five talents, and to another two, and to another one, to every one according to his proper ability: and immediately he took his journey.</i>	149 1	Soso man farenti gihalota sine scalca inti salta in sinu guot, inti einemo gab fimf talenta, anderemo zwa, anderemo eina, einero giwelihhemo after eiganemo megine, inti fuor sliumo.
Mt 25 16 17. 18.	Abiit autem qui ·V· talenta acceperat et operatus est in eis et lucratus est alia quinque. <i>Similiter et qui duo talenta acceperat lucratus est alia duo.</i> Qui autem unum acceperat abiens fodit in terra et abscondit pecuniam domini sui.	And he that had received the five talents went his way and traded with the same and gained other five. <i>And in like manner he that had received the two gained other two.</i> But he that had received the one, going his way, dugged into the earth and hid his lord's money.	149 2	Gieng tho ther thio fimf talenta intfieng inti worahta in then inti gistriunita andero fimui. So sama therde zwua talenta intfieng gistriunita andero zwa. Ther thia einun intfieng gieng inti gruob in erda inti gibarc scáz sines hérren.
Mt 25 19a	Post multum vero temporis venit dominus servorum illorum	But after a long time the lord of those servants came	149 3a	After managen zitin quam ther herro thero scalco

(262)

Mt 25 19b

et posuit rationem cum eis.

and reckoned with them.

149

3b

149

4

inti sazta reda mit in.

Mt 25 20  
21.

Et accedens qui ·V· talenta  
acceperat obtulit alia ·V·  
talenta dicens: domine, ·V·  
talenta tradidisti mihi, et ecce  
alia quinque superlucratus  
sum. **Ait illi dominus eius:  
euge, bone serve et fidelis,  
quia super pauca fuisti fidelis,  
super multa te constituam:  
intra in gaudium domini tui.**

And he that had received the  
five talents coming, brought other  
five talents, saying: Lord, thou  
didst deliver to me five talents.  
Behold I have gained other five  
over and above. **His lord said to  
him: Well done, good and faithful  
servant, because thou hast been  
faithful over a few things, I will  
place thee over many things.  
Enter thou into the joy of thy lord.**

149

5

Inti gieng zuo therde fimf  
talenta intfieng, brahta andero  
fimf talenta quedenti: trohtin,  
fimf talenta saltostu mir, senu  
nu andero fimui ubar thaz haben  
gistriunit. Tho quad imo sin  
herro: gifih, guot scalc inti  
gitriwi: wanta thu ubar fohiu  
wari gitriwi, ubar managu thih  
gisezzu: ingang in gifehon  
thines hérren.

Mt 25 22  
23.

Accessit autem et qui duo  
talenta acceperat ait:  
domine, duo talenta tradidisti  
mihi, ecce alia duo lucratus  
sum. **Ait illi dominus eius:  
euge, serve bone et fidelis,  
quia super pauca fuisti fidelis,  
supra multa te constituam:  
intra in gaudium domini tui.**

And he also that had received  
the two talents came and said:  
Lord, thou deliveredst two talents  
to me. Behold I have gained other  
two. **His lord said to him: Well  
done, good and faithful servant:  
because thou hast been faithful  
over a few things, I will place  
thee over many things. Enter thou  
into the joy of thy lord.**

Zuogieng therde zwa talenta  
intfieng inti quad: herro, zwa  
talenta saltostu mir, senu andero  
zwa gistriunenti bin. Tho quad  
imo sin héro: gifih, guot scalc  
inti gitriwi: wanta thu ubar fohiu  
wari gitriwi, ubar managu thih  
gisezzu: ingang in gifehon  
thines trohtines.

Mt 25 24  
25.

Accedens autem et qui  
unum talentum acceperat ait:  
domine, scio quia homo durus  
es et metis ubi non seminasti  
et congregas ubi non sparsisti,  
**et timens abii et abscondi  
talentum tuum in terra: ecce  
habes quod tuum est.**

But he that had received the  
one talent, came and said: Lord, I  
know that thou art a hard man;  
thou reapest where thou hast not  
sown and gatherest where thou  
hast not **scattered<sup>1</sup>. And being  
afraid, I went and hid thy talent in  
the earth. Behold here thou hast  
that which is thine.**

149

6

Zuogienc tho therde eina  
talenta intfieng, quad: herro, ih  
weiz thaz du hart man bist inti  
arnos thar du ni satos inti  
samanos thar du ni spreittos, inti  
forhtenti gieng inti gibarc thina  
talenta in erdu: senu nu habes  
thaz dar thin ist.

Mt 25 26a

Respondens autem  
dominus eius dixit ei: serve  
male

And his lord answering, said  
to him: Wicked and slothful

149

7a

Tho antlingita sin héro,  
quad imo: ubil scalc

<sup>1</sup> ‘strewed’ is correct, but ‘scattered’, also correct, is more meaningful, and better balanced with ‘gathered’.

Mt 25 26b 27. 28.	et piger, sciebas quia meto ubi non semino et congreco ubi non sparsi: oportuit ergo te committere pecuniam meam numulariis, et veniens ego recepissem utique quod meum est cum usura. Tollite itaque ab eo talentum et date ei qui habet decem talenta.	servant, thou knewest that I reap where I sow not and gather where I have not scattered <sup>1</sup> : thou oughtest therefore to have committed my money to the bankers: and at my coming I should have received my own with usury. Take ye away therefore the talent from him and give it him that hath ten talents.	149 7b	inti lazzo, tho du westos thaz ih thar arnon thar ih ni sawiu inti samanon thar ih ni spreitta, gilampf thir zi bifelahanne minan scaz munizzerin, inti ih quementi intfieng thaz dar min ist mit pfrasamen. Nemet fon imo thia einun talenta inti gebet themo thie dar habet zehen talenta.
Mt 25 29 30.	Omni enim habenti dabitur, et abundavit: ei autem qui non habet, et quod videtur habere auferetur ab eo. Et inutilem servum eicite in tenebras exteriores: illic erit fletus et stridor dentium.	For to every one that hath shall be given, and he shall abound: but from him that hath not, that also which he seemeth to have shall be taken away. And the unprofitable servant, cast ye out into the exterior darkness. There shall be weeping and gnashing of teeth.	149 8	Íogiwelihhemo therde habet wirdit gigeбан, inti ginuhtsamot: themo thie dar ni habet, inti thaz ist gisehan haben wirdit erfirrit fon imo. Inti unnuzzan scalc erwerpfet inan in thiu uzzarun finstarnessiu: thar ist vvuof inti zeno stridunga.
<b>CL. UT LUMBI SEMPER PRÆCINCTI SINT ET LUCERNÆ ARDENTES.</b>				
Lc 12 35 36.	Sint lumbi vestri precincti et lucerne ardentis, et vos similes hominibus expectantibus dominum suum, quando revertatur a nuptiis, et cum venerit et pulsaverit, confestim aperiant ei.	Let your loins be girt and lamps burning in your hands, and you yourselves like to men who wait for their lord, when he shall return from the wedding; that when he cometh and knocketh, they may open to him immediately.	150 1	Sin iuwero lentin bigurtit inti liohtfaz brinnenti, inti ir gilih mannon beitonten iro hêrren, thanne her werbe fon brutloufti, thanne her queme inti clopfo, sliumo induot imo.
Lc 12 37	Beati servi illi quos cum venerit dominus invenerit vigilantes: amen dico vobis, quod precingit se et faciet illos discumbere, et transiens ministravit illis.	Blessed are those servants whom the Lord, when he cometh, shall find watching. Amen I say to you that he will gird himself and make them sit down to meat and passing will minister unto them.	150 2	Thanne sint salige thie scalca, thanne ther herro quimit, findit sie wahhente: uûar quidi h íu, thaz er sih bigurtit inti tuot sie sizzen, inti farenti ambahtit in.

<sup>1</sup> footnote 1 on previous page.

Et si venerit in secunda  
vigilia et si in tertia vigilia  
venerit et ita invenerit, beati  
servi illi.

And if he shall come in the  
second watch or come in the third  
watch and find them so, blessed  
are those servants.

150  
3

Inti oba her cumit in theru  
afterun wahtu inti oba her in  
theru drittun wahtu cumit inti ob  
her so findit, salige sint thie  
scalca.

# **CLI. DE EO QUI PEREGRE ACCIPERE SIBI REGNUM PROFICISCENS ·X· MNAS SERVIS SUIS DEDIT.**

Lc 19 12

Dixit ergo: homo quidam  
nobilis abiit in regionem  
longinquam accipere sibi  
regnum et reverti.

He said therefore: a certain  
nobleman went into a far country,  
to receive for himself a kingdom  
and to return.

151  
1

Tho quad er: sum edili man  
gieng in ferra lantscaf intfahan  
imo rihhi inti abur widarwerban.

Lc 19 13

Vocatis autem ·X· servis  
suis dedit illis ·X· mnas et ait  
ad illos: negotiamini dum  
venio.

And calling his ten servants,  
he gave them ten pounds and said  
to them: Trade till I come.

151  
2

Gihaloten tho sinen zehen  
scalcon gab in zehen mnas inti  
quad zi in: coufot unz ih cumu.

Lc 19 14

Cives autem eius oderant  
illum et miserunt legationem  
post illum dicentes: nolumus  
hunc regnare super nos.

But his citizens hated him and  
they sent an embassy after him,  
saying: We will not have this man  
to reign over us.

151  
3

Sine burgliuti hazzotun inan,  
inti santun botescaf after imo  
quedente: ni wollemes thesan  
rihhison obar unsih.

Lc 19 15

Et factum est, dum rediret  
accepto regno, et iussit vocari  
servos quibus dedit pecuniam,  
ut sciret quantum quisque  
negotiatu esset.

And it came to pass that he  
returned, having received the  
kingdom: and he commanded his  
servants to be called, to whom he  
had given the money, that he  
might know how much every man  
had gained by trading,

151  
4

Inti ward tho, mit diu her  
widarwarb intfanganemo rihhe,  
gibót tho thaz man gihaloti sine  
scalca then her gab then scaz,  
thaz her westi wio filu iro  
giwelih giscazzot wari.

Lc 19 16  
17.

Venit autem primus  
dicens: domine, mna tua ·X·  
mnas adquisivit. **Et ait illi:**  
**euge bone serve, quia in**  
**modico fidelis fuisti, eris**  
**potestatem habens supra ·X·**  
**civitates.**

And the first came saying:  
Lord, thy pound hath gained ten  
pounds. **And he said to him: Well**  
**done, thou good servant, because**  
**thou hast been faithful in a little,**  
**thou shalt have power over ten**  
**cities.**

151  
5

Tho quam ther eristo  
quedenti: hërro, thin mna  
gihalota zehen mnas. Her quad  
imo: gifih, thu guoto scalc:  
bithiu thu in luzilemo gitriwi  
wari, bist giwalt habenti obar  
zehen burgi.

Lc 19 18

Et alter venit dicens:  
domine, mna tua fecit ·V·  
mnas.

And the second came, saying:  
Lord, thy pound hath gained five  
pounds.

151  
6a

Inti ander quam quedenti:  
trohtin, thin mna teta fimf mnas.



Lc 19 19.	Et huic ait: et tu esto supra V- civitates.	And he said to him: Be thou also over five cities.	151 6b	Themo quad her: ouh thu wis obär fimf burgi.
Lc 19 20 21.	Et alter venit dicens: domine, ecce mna tua, quam habui repositam in sudario: timui enim, quia homo austerus es, tollis quod non posuisti et metis quod non seminasti.	And another came, saying: Lord, behold here is thy pound, which I have kept laid up in a napkin. For I feared thee, because thou art an austere man: thou takest up what thou didst not lay down: and thou reapest that which thou didst not sow.	151 7	Inti ander quam quedeni: herro, senu thin mna, thia ih habeta gihaltana in sueizduohhe: ih forahä, wanta thu grim man bist, nimist thaz thu ni säztos inti arnost thaz thu ni sätos.
Lc 19 22 23.	Dicit ei: de ore tuo te iudico, serve nequam. Quia ego homo austeris sum, tollens quod non posui et metens quod non seminavi: et quare non dedisti pecuniam meam ad mensam, et ego veniens cum usuris utique exigissem illud?	He saith to him: Out of thy own mouth I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up what I laid not down and reaping that which I did not sow: and why then didst thou not give my money into the bank, that at my coming I might have exacted it with usury?	151 8	Tho quad er imo: fon thinemo munde thih duomu, thu abuho scalc. Bithiu ih grim man bin, nimu thaz ih ni sazta inti arnon thaz ih ni sata: inti bihiu ni gabi thu minan scaz zi mázzu, inti ih quementi mit phrasamen thaz erbeitti?
Lc 19 24	Et adstantibus dixit: auferte ab illo mnam et date illi qui habet ·X· mnas.	And he said to them that stood by: Take the pound away from him and give it to him that hath ten pounds.	151 9	Inti azstantenten quad: nemet fon imo thia mnam inti gebet themo therde zehen mnas habet.
Lc 19 25	Et dixerunt ei: domine, habet ·X· mnas.	And they said to him: Lord, he hath ten pounds.	151 10	Inti quadun imo: herro, her habet zehen mnas.
Lc 19 26a	Dico autem vobis, quia omni habenti dabitur, ab eo autem qui non habet et quod habet auferetur	But I say to you that to every one that hath shall be given, and he shall abound: and from him that hath not, even that which he hath shall be taken	151 11a	Ih quidu íu, thaz íogiwelihhemo habentemo wirdit gigeбан, fon themo therde ni habet, thaz er habet wirdit erfirrit

(266)

Lc 19 26b  
27.

ab eo. Verumtamen inimicos  
meos illos qui noluerunt me  
regnare super se adducite huc  
et interficite ante me.

from him. But as for those my  
enemies, who would not have me  
reign over them, bring them hither  
and kill them before me.

151  
11b

fon imo. Thoh uúidero mine  
fiianta thiede ni woltun mih  
rihhison obar sie leitet hera inti  
erslahet fora mir.

## CLII. CUM VENERIT FILIUS HOMINIS IN SEDE MAGESTATIS SUÆ.

Mt 25 31

Cum autem venerit filius  
hominis in maiestate sua et  
omnes angeli cum eo, tunc  
sedebit super sedem maiestatis  
suæ.

And when the Son of man  
shall come in his majesty, and all  
the angels with him, then shall he  
sit upon the seat of his majesty.

152  
1

Mit diu cumit ther mannes  
sun in sineru mihhilnessi inti  
alle engila mit imo, thanne sizzit  
her obar sedal sinera  
mihhilnessi.

Mt 25 32  
33.

Et congregabuntur ante  
eum omnes gentes, et  
separavit eos ab invicem, sicut  
pastor segregat oves ab hedis,  
et statuet oves quidam a  
dextris suis, hedos autem a  
sinistris.

And all nations shall be  
gathered together before him: and  
he shall separate them one from  
another, as the shepherd  
separateth the sheep from the  
goats, and he shall set the sheep  
on his right hand, but the goats on  
his left.

152  
2

Inti gisamanot werdent furi  
inan allo thiota, inti thanne  
zisceidit her sie untar zuisgen,  
so hirti zisceidit scáf fon zigon,  
inti sezzit thiú scáf fon sineru  
zesavvun inti thio zigun fon  
sineru winistrun.

Mt 25 34  
35.  
36a.

Tunc dicet rex his qui a  
dextris eius erunt: venite,  
benedicti patris mei, possidete  
paratum vobis regnum a  
constitutione mundi. Esurivi  
enim et dedistis mihi  
manducare, sitivi et dedistis  
mihi bibere, hospes eram et  
collegistis me, nudus et  
operuistis me, infirmus et  
visitastis me,

Then shall the king say to  
them that shall be on his right  
hand: Come, ye blessed of my  
Father, possess you the kingdom  
prepared for you from the  
foundation of the world. For I  
was hungry, and you gave me to  
eat: I was thirsty, and you gave  
me to drink: I was a stranger, and  
you took me in, naked, and you  
covered me: sick, and you visited  
me:

152  
3a

Thanne quidit ther cunig  
then thie fon sineru zesavvun  
sint: quemet, ir gisegenoton  
mines fater, inti gisizzet íú garo  
ríhhi fon anaginne weralti. Mih  
hungrita inti ir gabut mir ézzan,  
mih thursta inti ir gabut mir  
trincan, ih was gast inti ir  
halotut mih, nacot inti ir  
bithactut mih, ummahtic inti ir  
wisotut min,

Mt 25 36b.	in carcere et venistis ad me.	I was in prison, and you came to me.	152 3b	in carkere was inti ir quamut zi mir.
Mt 25 37 38. 39.	Tunc respondebunt ei iusti dicentes: domine, quando te vidimus esurientem et pavimus, sitientem et dedimus tibi potum? <b>quando autem te vidimus hospitem et collegimus te, aut nudum et cooperuimus te?</b> aut quando te vidimus infirmum et in carcerem et venimus ad te?	Then shall the just answer him, saying: Lord, when did we see thee hungry and fed thee: thirsty and gave thee drink? <b>Or when did we see thee a stranger and took thee in? Or naked and covered thee?</b> Or when did we see thee sick or in prison and came to thee?	152 4	Tho antlingitun imo thie rehton inti quadun: trohtin, wanne gisahun wir thih hungrentan inti fuotritun thih, thurstentan inti gabunmes thir trinkan? wanne gisahun wir thih gast wesentan inti gihalotunmes thih, oda nacotan inti bithactumes? oda wanne gisahumes thih ummahtigan oda in carkere inti quamunmes zi thir?
Mt 25 40	Et respondens rex dicet illis: amen dico vobis, quamdiu fecistis uni de his fratribus meis minimis, mihi fecistis.	And the king answering shall say to them: Amen I say to you, as long as you did it to one of these my least brethren, you did it to me.	152 5	Inti antlingenti ther cunig quidit in: war quidih fu, so lango so ir tatut einemo fon thesen minen bruoderon minniston, thanne tatut ir iz mir.
Mt 25 41 42. 43.	Tunc dicet et his qui a sinistris erunt: discedite a me, maledicti, in ignem æternum, qui preparatus est diabulo et angelis eius. <b>Esurivi enim et non dedistis mihi manducare, sitivi et non dedistis mihi potum,</b> hospes eram et non collegistis me, nudus et non operuistis me, infirmus et in carcere et non visitastis me.	Then he shall say to them also that shall be on his left hand: Depart from me, you cursed, into everlasting fire, which was prepared for the devil and his angels. <b>For I was hungry and you gave me not to eat: I was thirsty and you gave me not to drink,</b> I was a stranger and you took me not in: naked and you covered me not: sick and in prison and you did not visit me.	152 6	Thanne quidit her then thie zi sineru winistrun sint: erwizzet fon mir, ir forwergiton, in ewin fiur, thaz dar garo ist themo diufale inti sinen engilon. Mih hungrita inti ir ni gabut mir ezzan, mih thursta inti ir ni gabut mir trinkan, ih was gast iuti ir ni gihalotut mih, nacot inti ir ni bithactut mih, ummahtic inti in carkere inti ir ni wisotut min.

(268)

Mt 25 44

Tunc respondebunt et ipsi dicentes: domine, quando te vidimus esurientem aut sitientem aut hospitem aut nudum aut infirmum vel in carcere et non ministravimus tibi?

Then they also shall answer him, saying: Lord, when did we see thee hungry or thirsty or a stranger or naked or sick or in prison and did not minister to thee?

152  
7

Thanne antlingent sie inti quedent: trohtin, wanne gisahun wir thih hungrentan oda thurstentan oda gast oda nacotan oda ummahtigan oda in carkere inti ni ambahtitumes thir?

Mt 25 45

Tunc respondebit illis dicens: amen dico vobis, quamdiu non fecistis uni de minoribus his, nec mihi fecistis.

Then he shall answer them, saying: Amen: I say to you, as long as you did it not to one of these least, neither did you do it to me.

152  
8

Thanne antlingit her in quedenti: war quidi h fú, so lango so ir ni tatut einemo fon then minniron, noh mir ni tatut.

Mt 25 46

Et ibunt hi in suplicium æternum, iusti autem in vitam æternam.

And these shall go into everlasting punishment: but the just, into life everlasting.

152  
9

Inti farent thie in ewinaz uúizzi, thie rehton in ewin líb.

### CLIII. UBI ITERUM CONSILIUM FACIUNT PRINCIPES ET VADIT IUDAS AD EOS.

Mt 26 1

Et factum est, cum consummasset Iesus sermones hos omnes, dixit discipulis suis:

And it came to pass, when Jesus had ended all these words, he said to his disciples:

153  
1

Inti ward tho, mit diu her gientota ther heilant thisiu wort allu, tho quad her sinen iungiron:

Mt 26 2

Scitis quia post biduum pascha fiet, et filius hominis tradetur, ut crucifigatur.

You know that after two days shall be the pasch: and the Son of man shall be delivered up to be crucified.

153  
2

Wizzit thaz after zuein tagon ostrun werdent, inti ther mannes sun wirdit giselit, thaz her werde erhangen.

Mt 26 3

Tunc congregati sunt principes sacerdotum et seniores populi in atrium principis sacerdotum, qui dicebatur Caiphas.

Then were gathered together the chief priests and ancients of the people, into the court of the high priest, who was called Caiphas:

153  
3

Tho vvurdun gisamanote thie heroston thero heithaftono, thie altoston thes folkes in hof thes herosten thero heithaftono, therde was giquetan Caiphas.

Mt 26 4  
5a.

Et consilium fecerunt ut Ihesum dolo tenerent et occiderent. **Dicebant autem: non in die festo, ne forte tumultus**

And they consulted together that by subtilty they might apprehend Jesus and put him to death. **But they said: Not on the festival day, lest perhaps there should be a tumult**

153  
4a

Inti tatun es thinc, thaz sie then heilant fiengin mit feihane inti ersluogin. Quadun tho: nalles in themo itmalen tage, min odouán ungireh

Mt 26 5b.	fieret in populo.	among the people.	153 4b	werde in themo folke.
Mt 26 14a Lc 22 4b Mt 26 15a	Tunc abiit unus de duodecim, qui dicitur Iudas Scarioth, et locutus est ad principes sacerdotum et magistratibus et ait illis: quid vultis mihi dare? et ego vobis eum tradam.	Then went one of the twelve, who was called Judas Iscariot, and discoursed with the chief priests and the magistrates, and said to them: What will you give me, and I will deliver him unto you?	154 1	Tho gieng ein fon then zuelifin, ther der ist ginennit Iudas Scarioth, inti sprah zi then heroston thero bisgofo inti zi then meistaron inti quad in: waz wollet ir mir geban? inti ih seliun íu.
Mc 14 11a Mt 26 15b 16. Lc 22 6d	Qui audientes gavisí sunt, et constituerunt ei ·XXX· argenteos, et exinde querebat oportunitatem ut eum traderet sine turbis.	Those hearing it <sup>1</sup> were glad: and appointed him thirty pieces of silver, and from thenceforth he sought opportunity to betray him in the absence of the multitude.	154 2	Thie thaz gihorenti warun es gifehenti, inti gisaztun imo thrizzuc scazo, inti fon thanan suohta gilumphida thaz her in salti uzzan menigi.

### CLIIII. UBI IHESUS LAVIT PEDES DISCIPULORUM.

Jn 13 1	Ante autem diem festum paschæ sciens Ihesus quia venit hora ut transeat ex hoc mundo ad patrem, cum dilexisset suos qui erant in mundo, in finem dilexit eos.	Before the festival day of the pasch, Jesus knowing that his hour was come, that he should pass out of this world to the Father: having loved his own who were in the world, he loved them unto the end.	155 1	Fora themo itmalen tage ostrunu tho westa ther heilant thaz quam zít thaz her fuori fon therru weralti zi themo fater: mit diu her minnota sine thie dar warun in mittilgarte, in ente minnota sie.
Jn 13 4 5.	Surgit a cena et ponit vestimenta sua, et cum accepisset linteum precinxit se. Deinde mittit aquam in pelvem et coepit lavare pedes discipulorum et extergere linteo quo erat precinctus.	He riseth from supper and layeth aside his garments and, having taken a towel, girded himself. After that, he putteth water into a basin and began to wash the feet of the disciples and to wipe them with the towel wherewith he was girded.	155 2	Erstuont tho fon themo muose inti legita sin giwati; mit diu her intfieng sabun bigurta sih. Thanan tho santa wazzar in labal inti bigonda thwahan fuozzi sinero iungirono inti swerban mit themo sabane themo her was bigurtit.

<sup>1</sup> ‘Who hearing it’ – Gross Latinism. Better ‘Those hearing it’

(270)

Jn 13 6  
7.

Venit ergo ad Simonem  
Petrum, et dicit ei Petrus:  
domine, tu mihi lavas pedes?  
Respondit Ihesus et dicit ei:  
quod ego facio tu nescis  
modo, scies autem postea.

He cometh therefore to Simon  
Peter. And Peter saith to him:  
Lord, dost thou wash my feet?  
Jesus answered and said to him:  
What I do, thou knowest not now;  
but thou shalt know hereafter.

155  
3

Quam her tho zi Simone  
Petre, inti quad imo Petrus:  
trohtin, wesgistu mir nu fuoizzi?  
Tho antlingita ther heilant inti  
quad imo: thaz ih tuon thaz ni  
weistu nu: thu weist iz after  
thisiu.

Jn 13 8

Dicit ei Petrus: non lavabis  
mihi pedes in æternum.  
Respondit ei Ihesus: si non  
lavero te, non habebis partem  
mecum.

Peter saith to him: Thou shalt  
never wash my feet, Jesus  
answered him: If I wash thee not,  
thou shalt have no part with me.

155  
4

Tho quad imo Petrus: ni  
wesgistu mir fuoizzi zi ewidu.  
Tho antlingita imo ther heilant:  
obih thih ni wasgu, thanne ni  
habes teil mit mir.

Jn 13 9

Dicit ei Simon Petrus:  
domine, non tantum pedes  
meos, sed et manus et caput.

Simon Peter saith to him:  
Lord, not only my feet, but also  
my hands and my head.

155  
5

Tho quad imo Simon Petrus:  
trohtin, nalles eccrodo mine  
fuoizzi, oh henti inti houbit.

Jn 13 10a

Dicit ei Ihesus: qui lotus  
est non indiget nisi ut pedes  
lavet, sed est mundus totus.

Jesus saith to him: He that is  
washed needeth not but to wash  
his feet, but is clean wholly.

155  
6

Tho quad imo ther heilant:  
thiede subri ist ni bitharf ni sí  
thaz her fuoizzi wasge, oh ist al  
subri.

Jn 13 10b  
11.

Et vos mundi estis, sed non  
omnes. Sciebat enim quisnam  
esset qui traderet eum,  
propterea dixit: non estis  
mundi omnes.

And you are clean, but not all.  
For he knew who he was that  
would betray him; therefore he  
said: You are not all clean.

155  
7

Inti ir birut subre, nalles alle.  
Her westa wer daz uúas thie  
inan salta, bithiu quad her: ni  
birut alle subre.

Jn 13 12a

Postquam ergo lavit pedes  
eorum et accepit vestimenta  
sua, cum recubisset iterum,  
dixit eis:

Then after he had washed their  
feet and taken his garments, being  
set down again, he said to them:

156  
1

After thiu her vvuosc iro  
fuoizzi inti intfieng sin giwati,  
mit diu her abur gilineta, quad  
in:

Jn 13 12b 13. 14.	Scitis quid fecerim vobis? <b>Vos vocatis me magistrum et dominum, et bene dicitis, sum etenim.</b> Si ergo ego lavi pedes vestros dominus et magister, et vos debetis alter alterius lavare pedes.	Know you what I have done to you? <b>You call me Master and Lord. And you say well: for so I am.</b> If then I being your Lord and Master, have washed your feet; you also ought to wash one another's feet.	156 2	Wizzut ir wáz ih íu teta? Ir heizzet mih meistar inti hérró, inti wola quedet: ih bin so. Ob ih vvuosc íuwere fuozzi hérró inti meistar, inti ir sulut ander anderes fuozzi wasgan.
Jn 13 15	Exemplum enim dedi vobis, ut quemadmodum ego feci vobis, ita et vos faciatis.	For I have given you an example, that as I have done to you, so you do also.	156 3	Ih gáb íu bilidi, soso ih íu teta, thaz ir so tuot.
Jn 13 16 17.	Amen amen dico vobis, non est servus maior domino suo neque apostolus maior eo qui misit illum. <b>Si hæc scitis, beati eritis, si feceritis ea.</b>	Amen, amen, I say to you: The servant is not greater than his lord: neither is the apostle greater than he that sent him. <b>If you know these things, you shall be blessed if you do them.</b>	156 4	Uúar uúar quidi ih íu, nist scalc mero thanne sin herro noh thie postul nist mero themo ther inan santa. Ob ir thisu wizzut, thanne birut ir salige, ob ir thiu tuot.
Jn 13 18	Non de omnibus vobis dico: ego scio quos elegerim, sed ut impleatur scriptura: qui manducat mecum panem levabit contra me calcaneum suum.	I speak not of you all: I know whom I have chosen. But that the scripture may be fulfilled: He that eateth bread with me shall lift up his heel against me,	156 5	Ni quad ih fon íu allen: ih weiz thie ih gicos, uzoh thaz gifullit werde tház giscrib: ther mit mir izzit brót ther hefit widar mir sina fersnun.
Jn 13 19	A modo dico vobis priusquam fiat, ut credatis, cum factum fuerit, quia ego sum.	At present I tell you, before it come to pass: that when it shall come to pass, you may believe that I am he.	156 6	Fon nu quidi ih íu er thannez werde, thaz ir giloubet, mit diu iz gitan wirdit, thaz ih bin.
Jn 13 20a	Amen amen dico vobis,	Amen, amen, I say to you,	156 7a	Uúar uúar quidi ih íu,

(272)

Jn 13 20b

qui accipit si quem misero me  
accipit, qui autem me accipit  
accipit eum qui me misit.

he that receiveth whomsoever I  
send receiveth me: and he that  
receiveth me receiveth him that  
sent me.

156  
7b

therde intfahit ob ih wen sentu  
ther intfahit mih: ther mih  
intfahit intfahit thende mih  
santa.

**CLV. UBI IHESUS MITTET DISCIPULOS PRÆPARARE SIBI PASCHA ET DICIT EIS,  
QUOD UNUS EX VOBIS TRADIT ME.**

Mt 26 17

Prima autem die azimorum  
accesserunt discipuli ad  
Ihesum dicentes: ubi vis  
paremus tibi comedere  
pascha?

And on the first day of the  
Azymes, the disciples came to  
Jesus, saying: Where wilt thou  
that we prepare for thee to eat the  
pasch?

157  
1

In themo eristen tage thero  
ostruno giengun zuo thie  
iungiron zi themo heilante  
quedenti: uûar wili thaz wir  
garawemes thir zi ezzanne  
ostrun?

Mt 26 18a  
Lc 22 10b,c  
Mt 26 18b

At Ihesus dixit: ite in  
civitatem, **et introeuntibus**  
**vobis occurret vobis homo**  
**anphoram aquæ portans:**  
**sequimini eum in domo in**  
**quam intrat ad quendam.**

But Jesus said: Go ye into the  
city **and as you enter<sup>1</sup>, there shall**  
**meet you a man carrying a pitcher**  
**of water: follow him into the**  
**house where he entereth in, to**  
**whomsoever he shall lead you<sup>2</sup>**

157  
2

Senu ther heilant quad: faret  
in burc, inti fu ingangenten  
ingegin loufit man íu wazzares  
zuibar tragenti: folget imo in  
hus in thaz her ingengit zi  
sumemo.

Lc 22 11a  
Mc 14 14b  
Mt 26 18d

Et dicitis **domino domus:**  
magister dicit: tempus meum  
prope est, apud te facio pascha  
cum discipulis meis.

And you shall say to **the**  
**master of the house:** The master  
saith: My time is near at hand.  
With thee I make the pasch with  
my disciples.

157  
3

Inti quedet thanne themo  
hérren thes huses: meistar  
quidit: min zít nah ist, mit dir  
duon ih ostron mit minen  
iugiron.

Mc 14 15

Et ipse vobis demonstrabit  
cenaculum grande stratum, et  
illic parate nobis.

And he will shew you a large  
dining room furnished. And there  
prepare ye for us.

157  
4

Inti her giougít íu mihilan  
soleri gistrewitan, inti thar  
garawet uns.

Mc 14 16

Et abierunt discipuli eius et  
invenerunt sicut dixit eis, et  
paraverunt pascha.

And his disciples went their  
way and came into the city. And  
they found as he had told them:  
and they prepared the pasch.

157  
5

Tho giengun sine iungiron  
inti fundun soso her in quad, inti  
garawitun ostrun.

Mc 14 17a  
Mt 26 20b  
21a.

Vespere autem facto venit  
**et discumbibat cum XII**  
**discipulis suis,** et edentibus  
illis dixit:

And when evening was come,  
**he sat down with his twelve**  
**disciples,** and whilst they were  
eating, he said:

158  
1

Abande giwortanemo quam  
inti gisaz mit sinen zuelif  
iungiron, inti in ezzenten quad  
tho:

<sup>1</sup> The phrase, as in Douay, reflects that the city is mentioned, and uses the phrase ‘go into the city’. Here the city is not mentioned, and ‘go into’, or ‘go in’ do not agree. Hence ‘enter’ which is nice, and follows nicely, the Latin.

<sup>2</sup> ‘to a certain man’ :: This reads badly, and the Latin is of little help. Context implies that what is intended is: ‘to whomsoever he shall lead you’.



Lc 22 15b,c. 16.	Desiderio desideravi hoc pascha manducare vobiscum, antequam patiar. <b>Dico enim vobis, quia ex hoc non manducabo illud, donec impleatur in regno dei.</b>	With desire I have desired to eat this pasch with you, before I suffer. <b>For I say to you that from this time I will not eat it, till it be fulfilled in the kingdom of God.</b>	158 2	Lustonto lusta theso ostrun zi ezzanne mit iu, er thanne ih throe. Ih quidu íu, wanta fon nu ni izzu ih iz mit iu, er thanne iz gifullit wirdit in gotes rihhe.
Jn 13 21	Cum hæc dixisset, turbatus est spiritu, et protestatus est et dixit: amen amen dico vobis, quia unus ex vobis tradet me.	When Jesus had said these things, he was troubled in spirit; and he testified, and said: Amen, amen, I say to you, one of you shall betray me.	158 3	Mit diu er thisu quad, was gitruobit in sinemo geiste, inti foracundita inti quad: uúar uúar quidi íu, wanta ein fon iu selit mih.
Mc 14 19a,b Mt 26 22b	At illi ceperunt contristari et dicere singillatim: <b>numquid ego sum, domine?</b>	But they began to be sorrowful and to say to him, one by one: <b>Is it I, Lord?</b>	158 4	Sie tho bigondun truoben inti quedan suntringon: eno bin ih iz, trohtin?
Mc 14 20 Mt 26 23d	Quibus ait: qui intingit mecum manum in catino <b>hic me tradet.</b>	<b>And he saith<sup>1</sup>:</b> Who dippeth with me his hand in the dish, <b>he shall betray me.</b>	158 5	Then quad er: therde thuncot mit mir sina hant in thesa scuzzilun ther selit mih.
Mt 26 24	Filius quidem hominis vadit, sicut scriptum est de illo: vae homini illi per quem filius hominis tradetur! bonum erat ei, si natus non fuisset homo ille.	The Son of man indeed goeth, as it is written of him. But woe to that man by whom the Son of man shall be betrayed. It were better for him, if that man had not been born.	158 6	Mannes sun uerit, so giscriban ist fon imo: we themo man thurah then ther mannes sun wirdit giselit! guot wari imo thaz giboran ni wari ther man.
Jn 13 22 Lc 22 23b	Aspicebant ergo ad invicem discipuli hæsitantes de quo diceret, <b>et querentes<sup>2</sup> inter se quis esset ex eis qui hoc facturus esset.</b>	The disciples therefore looked one upon another, doubting of whom he spoke, <b>and inquired<sup>2</sup> among themselves, which of them it was that should do this thing.</b>	158 7	Scowotun sih tho untar zuisgen thie iungiron zuehonte fon wemo her iz quadi, inti suohenti untar in wer iz wari fon in wer sulih tati.

<sup>1</sup> 'Who saith' :: Latinism. Better: 'And he saith'

<sup>2</sup> 'et querentes' – 'and inquired' :: my translation.

(274)

Jn 13 23.  
24.

Erat autem recumbens  
unus ex discipulis eius in sinu  
Ihesu, quem diligebat Ihesus.  
Innuuit ergo huic Simon Petrus  
et dicit ei: quis est de quo  
dicit?

Now there was leaning on  
Jesus' bosom one of his disciples,  
whom Jesus loved. **Simon Peter**  
**therefore beckoned to him and**  
**said to him: Who is it of whom he**  
**speaketh?**

159  
1

Was tho linenti ein fon sinen  
iungiron in barme thes heilantes,  
then minnota ther heilant. Tho  
bounhita themo Simon Petrus  
inti quad imo: wer ist fon themo  
er quidit?

Jn 13 25  
26a.

Itaque cum recubisset ille  
supra pectus Ihesu, dicit ei:  
domine, quis est? **Cui**  
**respondit Ihesus: ille est cui**  
**ego intinctum panem**  
**porrexero.**

He therefore, leaning on the  
breast of Jesus, saith to him: Lord,  
who is it? **Jesus answered: He it**  
**is to whom I shall offer<sup>1</sup> bread**  
**dipped.**

159  
2

Giwesso mit diu er lineta  
obar brust thes heilantes, quad  
imo: trohtin, wer ist? Themo  
antlingita ther heilant: ther ist iz  
themo ih thaz githuncoto brót  
gibu.

Jn 13 26b

Et cum intinxisset panem,  
dedit Iudæ Simonis Scariothis.

And when he had dipped the  
bread, he gave it to Judas Iscariot,  
the son of Simon.

159  
3

Mit diu er thuncota thaz  
brót, gab Iudase Simone  
Scariothe.

Jn 13 27

Et post buccellam tunc  
intravit in illum Satanas. Dicit  
ei Ihesus: quod facis fac citius.

And after the morsel, Satan  
entered into him. And Jesus said  
to him: That which thou dost, do  
quickly.

159  
4

Inti after themo bizzen tho  
gieng in inan Satanas. Tho quad  
imo ther heilant: thaz thu tuos  
tuoz sliumor.

Jn 13 28  
29.

Hoc autem nemo scivit  
discumbentium ad quid dixerit  
ei. **Quidam enim putabant,**  
**quia oculos habebat Iudas,**  
**quod dicit ei Ihesus: eme ea**  
**quæ opus sunt nobis ad diem**  
**festum, aut egenis ut aliquid**  
**daret.**

Now no man at the table knew  
to what purpose he said this unto  
him. **For some thought, because**  
**Judas had the purse, that Jesus**  
**had said to him: Buy those things**  
**which we have need of for the**  
**festival day: or that he should**  
**give something to the poor.**

159  
5

Thaz ni westa nioman thero  
sizzentono zi wiu er thaz quad.  
Sume wantun, wanta seckil  
habeta Iudas, thaz imo ther  
heilant quadi: coufi thiu uns  
thurft sint ci themo itmalen tage,  
oda armen thaz er sihwaz gabi.

Mt 26 25a

Respondens autem Iudas  
qui tradidit eum dixit:  
numquid ego sum, rabbi?

And Judas that betrayed him  
answering, said: Is it I, Rabbi?

159  
6a

Tho antlingita Iudas ther  
inan salta, quad: eno bin ih iz,  
meister?

<sup>1</sup> 'porrexero' – 'shall reach' but also correct is 'shall offer', and this is much better.

Mt 26 25b	Ait illi: tu dixisti.	He saith to him: Thou hast said it.	159 6b	Tho quad imo: thu quadi.
Jn 13 30 31a.	Cum ergo accepisset ille buccellam, exiit continuo, erat autem nox. <b>Cum ergo exisset, dicit Ihesus:</b>	He therefore, having received the morsel, went out immediately. And it was night. <b>When he therefore was gone out, Jesus said:</b>	159 7	Mit diu er tho intfieng then bízzon, gieng sliumo úz: uúas sliumo naht. Mit diu er tho uzgieng, tho quad ther heilant:
Jn 13 31b 32b.	Nunc clarificatus est filius hominis, et deus clarificatus est in eo, <b>et deus clarificavit eum in semetipso et continuo clarificavit eum.</b>	Now is the Son of man glorified; and God is glorified in him. <b>God also will glorify him in himself: and immediately will he glorify him.</b>	159 8	Nu ist giberehtot mannes sun, inti got ist giberehtot in imo, inti got giberehtot inan in imo selbemo inti sliumo giberehtota inan.
<b>CLVI. UBI IHESUS TRADET DE SACRAMENTO CORPORIS ET SANGUINIS SUI ET UBI IHESUS DICIT AD PETRUM: EXPETIVIT SATANAS, UT VOS VENTILET, ET OMNES HODIÆ IN ME SCANDALIZAMINI.</b>				
Mt 26 26 Lc 22 19b	Cenantibus autem eis accepit Ihesus panem et benedixit ac fregit deditque discipulis suis dicens: accipite et comedite: hoc est corpus meum, <b>quod pro vobis datur.</b>	And whilst they were at supper, Jesus took bread and blessed and broke and gave to his disciples and said: Take ye and eat. This is my body, <b>which is given for you.</b>	160 1	In tho zi muose sizzenten intfieng ther heilant brot inti wihita inti brah inti gab sinen iungiron quedeniti: intfahet inti ezzet: thiz ist min lihamo, thaz furi iuwih ist gigeбан.
Mt 26 27 28.	Et accipiens calicem gratias egit et benedixit et dedit eis dicens: bibite ex hoc omnes: <b>hic est enim sanguis meus novi testamenti, qui pro vobis et multis effundetur in remissionem peccatorum.</b>	And taking the chalice, he gave thanks and gave to them, saying: Drink ye all of this, <b>for this is my blood of the new testament, which shall be shed for many unto remission of sins.</b>	160 2	Intfieng tho then kelih, thanc teta inti segenota inti gab in sus quedeniti: trinket fon thisu alle: thiz ist min bluot niwes giwiznesses, thaz dar furi íuwih inti manage wirdit ergozzan in forláznessi suntono.
Mt 26 29a	Dico autem vobis: non bibam a modo de hoc genimine vitis usque in diem illum cum illud bibam vobiscum novum	And I say to you, I will not drink from henceforth of this fruit of the vine until that day when I shall drink it with you new	160 3a	Ih quidu íu: ni trinkih fon nu fon thesemo berde winrebun unzan then tag thanne ih trinku mit íu niwaz

(276)

Mt 26 29b  
Lc 22 19c

in regno patris mei. **Hoc  
facite in meam  
memorationem.**

in the kingdom of my Father. **Do  
this for a commemoration of me.**

160  
3b

in mines fater rihhe. Thaz duot  
ir in mina gimunt.

Lc 22 31  
32.

Ait autem dominus:  
Simon, Simon, ecce Satanas  
expetivit vos, ut cribraret sicut  
triticum. **Ego autem rogavi  
pro te, ut non deficiat fides  
tua, et tu aliquando conversus  
confirma fratres tuos.**

And the Lord said: Simon,  
Simon, behold Satan hath desired  
to have you, that he may sift you  
as wheat. **But I have prayed for  
thee, that thy faith fail not: and  
thou, being once converted,  
confirm thy brethren.**

160  
4

Tho quad trohtin: Simon,  
Simon, senu nu Satanas gerot  
îuwer, thaz er iuwih ritro  
samaso uûeizzi. Ih betota furi  
thih, thaz ni cigange thin  
giloubo, inti thu sihwanne  
giwentit gifestino thine bruoder.

Jn 13 33

Filioli, adhuc modicum  
vobiscum sum: quæritis me, et  
sicut dixi Iudeis: quo ego vado  
vos non potestis venire, et  
vobis dico modo.

Little children, yet a little  
while I am with you. You shall  
seek me. And as I said to the  
Jews: Whither I go you cannot  
come; so I say to you now.

160  
5

Kindilin, noh nu luzzila  
stunta bin ih mit fû: ir suohet  
mih, inti sosih quad then Iudeis:  
thara ih faru thara ni mugut ir  
coman, inti ih quidu fû nuwa.

Jn 13 34

Mandatum novum do  
vobis, ut diligatis invicem,  
sicut dilexi vos, ut et vos  
diligatis invicem.

A new commandment I give  
unto you: That you love one  
another, as I have loved you, that  
you also love one another.

160  
6

Niwi bibot gibu ih fû nu,  
thaz ir îuwih minnot untar  
zuisgen, sosih iuwih minnota,  
thaz ir iuwih minnot untar  
zuisgen.

Jn 13 35

In hoc cognoscent omnes  
quia mei discipuli estis, si  
dilectionem habueritis ad  
invicem.

By this shall all men know  
that you are my disciples, if you  
have love one for another.

160  
7

In thiu forstanten alle thaz ir  
mine iungiron birut, ob ir minna  
habet untar zuisgen.

Jn 13 36

Dicit ei Simon Petrus:  
domine, quo vadis? Respondit  
ei Ihesus: quo ego vado, non  
potes me modo sequi, sequeris  
autem postea.

Simon Peter saith to him:  
Lord, whither goest thou? Jesus  
answered: Whither I go, thou  
canst not follow me now: but thou  
shalt follow hereafter.

161  
1

Tho quad imo Simon Petrus:  
trohtin, wara ueris? Tho  
antlingita imo ther heilant: thara  
ih faru ni maht mir nu folgen:  
thu folges mir after thiu.

Mt 26 31a

Tunc dicit illis Ihesus:  
omnes vos scandalum  
patieminus in me in ista nocte.

Then Jesus saith to them: All  
you shall be scandalized in me  
this night.

161  
2a

Tho quad in ther heilant: alle  
ir aswih tholet in mir in therru  
naht.

Mt 26 31b 32.	Scriptum est enim: percutiam pastorem, et dispergentur oves gregis. <b>Postquam autem resurrexero, precedam vos in Galileam.</b>	For it is written: I will strike the shepherd: and the sheep of the flock shall be dispersed. <b>But after I shall be risen again, I will go before you into Galilee.</b>	161 2b	Giscriban ist: ih slahu then hirti, inti werdent zispreitit thi u scáf thes ewites. After thi u ih erstantu, furifaru iuwih in Galileam.
Mt 26 33 Lc 22 33b Jn 13 37b.	Respondens autem Petrus ait illi: etsi omnes scandalizati fuerint in te, ego numquam scandalizabor, <b>qui<sup>1</sup> tecum paratus sum et in carcerem et in mortem ire: animam meam pro te ponam.</b>	And Peter answering, said to him: Although all shall be scandalized in thee, I will never be scandalized, <b>I who<sup>1</sup> am ready to go with thee, both into prison and to death: I will lay down my life for thee.</b>	161 3	Tho antlingita Petrus, quad imo: inti oba sie alle bisuihane werdent in thir, ih nio in altere ni wirdu bisuihan, thie dar mit dir garo bin oda in carkeri oda in tód zi faranne: mina sela sezzu furi thih.
Jn 13 38a Mt 26 34b	Respondit Ihesus: animam tuam pro me ponis? amen amen dico tibi, <b>quia hac nocte, antequam gallus cantet, ter me negabis.</b>	Jesus answered him: Wilt thou lay down thy life for me? Amen, amen, I say to thee, <b>that in this night before the cock crow, thou wilt deny me thrice.</b>	161 4	Tho antlingita ther heilant: thina sela furi mih sezzis? War war quidu ih thir, wanta in therru naht, er thanne hano singe, thriio stunt forsehhis mih.
Mt 26 35	Ait illi Petrus: etiamsi oportuerit me mori tecum, non te negabo. Similiter et omnes discipuli dixerunt.	Peter saith to him: Yea, though I should die with thee, I will not deny thee. And in like manner said all the disciples.	161 5	Tho quad imo Petrus: zisperi oba mir gilimphit mit dir zi sterbanne, thanne ni forlougnu thin. Sama quadun alle thie iungiron.

#### CLVII. UBI IHESUS HORTATUR DISCIPULOS SUOS, UT NON PAVEFIAT COR VESTRUM.

Jn 14 1 2a	Non turbetur cor vestrum: creditis in deum et in me credite. <b>In domo patris mei mansiones multe sunt: si quominus, dixissem vobis,</b>	Let not your heart be troubled. You believe in God: believe also in me. <b>In my Father's house there are many mansions. If not, I would have told you:</b>	162 1a	Ni sí gitruobit îuwer herza: giloubet ir in got inti in mih giloubet. In mines fater huse manago selida sint: oba sihvvu min, thanne sageti ih iz íu,
---------------	---	---	-----------	---

<sup>1</sup> 'qui' – 'who' :: my translation.

(278)

Jn 14 2b.  
3.  
4.

quia vado parere vobis locum. Et si abiero et pręparavero vobis locum, iterum venio et accipiam vos ad me ipsum, ut ubi sum ego et vos sitis, et quo ego vado scitis et viam scitis.

because I go to prepare a place for you. And if I shall go and prepare a place for you, I will come again and will take you to myself: that where I am, you also may be, and whither I go you know: and the way you know.

162  
1b

wanta ih faru garawen íu stat. Inti ob ih gangu inti garavvu íu stat, abur quimu inti intfahu íuwih zi mir selbemo, thaz thar ih bin thaz ir sit: wara ih faru thaz wizzut ir inti then wec wizzut ir.

Jn 14 5

Dicit ei Thomas: domine, nescimus quo vadis, et quo modo possumus viam scire?

Thomas saith to him: Lord, we know not whither thou goest. And how can we know the way?

162  
2

Tho quad imo Thomas: trohtin, wir ni wizzumes wara thu feris, inti vvuo mugun wir then wec wizzan?

Jn 14 6  
7.

Dicit ei Ihesus: ego sum via et veritas et vita: nemo venit ad patrem nisi per me. Si cognovisetis me, et patrem meum utique cognovisetis, et a modo cognoscitis eum et vidistis eum.

Jesus saith to him: I am the way, and the truth, and the life. No man cometh to the Father, but by me. If you had known me, you would without doubt have known my Father also: and from henceforth you shall know him. And you have seen him.

162  
3

Tho quad imo ther heilant: ih bin wec inti war inti lib: nioman ni cumit zi themo fater, ni si thurah mih. Ob ir mih forstuontit, thanne forstuontit ir ouh minan fater, inti fon nu forstantet ir inan inti ir gisehet inan.

Jn 14 8

Dicit ei Philippus: domine, ostende nobis patrem, et sufficit nobis.

Philip saith to him: Lord, shew us the Father; and it is enough for us.

163  
1

Tho quad imo Philippus: trohtin, erougi uns then fater, inti uns ist ginuog.

Jn 14 9a

Dicit ei Ihesus: tanto tempore vobiscum sum, et non cognovistis me.

Jesus saith to him: Have I been so long a time with you and have you not known me?

163  
2

Tho quad imo ther heilant: so mihila zit bin ih mit íu, inti ir ni forstuontut mih.

Jn 14 9b  
10a.

Philippe, qui vidit me vidit et patrem: quomodo tu dicis: ostende nobis patrem? Non credis quia ego in patre et pater in me est?

Philip, he that seeth me seeth the Father also. How sayest thou: Shew us the Father? Do you not believe that I am in the Father and the Father in me?

163  
3

Philippus, therde mih gisihit gisihit then fater: vvuo quidistu: erougi uns then fater? Ni giloubis thaz ih in themo fater inti ther fater in mir ist?

Jn 14 10b

Verba quę ego loquor vobis

The words that I speak to you,

163  
4a

Thiu wort thiu ih sprihu íu

Jn 14 10c 11. 12a.	a me ipso non loquor, pater autem in me manens, ipse facit opera. <b>Non creditis quia ego in patre et pater in me est?</b> Alioquin propter opera ipsa credite.	I speak not of myself. But the Father who abideth in me, he doth the works. <b>Believe you not that I am in the Father and the Father in me?</b> Otherwise believe for the very works' sake.	163 4b	fon mir selbemo ni sprihu: ther fater in mir wonenti, her tuot thiu wer. Ni giloubet ir thaz ih in themo fater inti ther fater in mir ist? Alles thurah thiu selbun wer. giloubet.
Jn 14 12b 13.	Amen amen dico vobis, qui credit in me, opera quæ ego facio et ipse faciet, quia ego ad patrem vado, <b>et quodcumque petieritis in nomine meo hoc faciam, ut glorificetur pater in filio.</b>	Amen, amen, I say to you, he that believeth in me, the works that I do, he also shall do: and greater than these shall he do. Because I go to the Father: <b>and whatsoever you shall ask the Father in my name, that will I do: that the Father may be glorified in the Son.</b>	164 1	War war quidihi fú, thie dar in mih giloubet, thiu wer. thiu ih duon inti her duot, bithiu wanta ih zi themo fater faru, inti so waz so ir bitit in minemo naman thaz duon ih, thaz si gidiurisot ther fater in themo sune.
Jn 14 15 16.	Si diligitis me, mandata mea servate, <b>et ego rogabo patrem, et alium paracletum dabit vobis, ut maneat vobiscum in æternum,</b>	If you love me, keep my commandments, <b>and I will ask the Father: and he shall give you another Paraclete, that he may abide with you for ever:</b>	164 2	Ob ir mih minnot, thanne haltet ir min bibot, inti ih bitu then fater, inti anderan fluobreru gibit her fú, thaz her wone mit iu zi ewidu,
Jn 14 17	Spiritus veritatis, quem mundus accipere non potest, quia non videt eum nec scit eum: vos autem cognoscitis eum, quia apud vos manebit et in vobis erit.	The spirit of truth, whom the world cannot receive, because it seeth him not, nor knoweth him. But you shall know him; because he shall abide with you and shall be in you.	164 3	Geist wares, then thisu weralt intfahan ni mac, wanta her inan ni gisihit noh ni weiz inan: ir wizzut inan, wanta her mit fú wonet inti in fú ist.
Jn 14 18 19a.	Non relinquam vos orphanos: veniam ad vos. <b>Adhuc modicum et mundus me iam non videt,</b>	I will not leave you orphans: I will come to you. <b>Yet a little while and the world seeth me no more.</b>	164 4a	Ni forlazzu iuwih weison: ih quimu zi fú. Noh nu ein luzil inti thisu weralt mih iu ni gisihit:

(280)

Jn 14 19b.	vos autem videtis me, quia ego vivo et vos vivetis.	But you see me: because I live, and you shall live.	164 4b	ir gisehet mih, wanta ih leben inti ir lebet.
Jn 14 20	In illo die vos cognoscetis quia ego sum in patre meo et vos in me et ego in vobis.	In that day you shall know that I am in my Father: and you in me, and I in you.	154 5	In themo tage forstantet ir thaz ih bin in minemo fater inti ir in mir inti ih in íu.
Jn 14 21	Qui habet mandata mea et servat ea ille est qui diligit me, qui autem diligit me diligitur a patre meo, et ego diligam eum et manifestabo ei me ipsum.	He that hath my commandments and keepeth them; he it is that loveth me. And he that loveth me shall be loved of my Father: and I will love him and will manifest myself to him.	164 6	Therde habet min bibot inti heltit thiú ther ist therde mih minnot: therde mih minnot ther ist giminnot fon minemo fater, inti ih minnon inan inti ougozorhton imo mih selbon.
Jn 14 22	Dicit ei Iudas, non ille Scariothis: domine, quid est factum, quia nobis manifestaturus es te ipsum et non mundo?	Judas saith to him, not the Iscariot: Lord, how is it that thou wilt manifest thyself to us, and not to the world?	165 1	Tho quad imo Iudas, nalles therde Scariothis heizzit: trohtin, waz ist gitan, bithiu wanta uns gioffanonti bist thih selbon, nalles thesemo mittilgarte?
Jn 14 23	Respondit Ihesus et dixit ei: si quis diligit me, sermonem meum servavit, et pater meus diligit eum, et ad eum veniemus, et mansiones apud eum faciemus.	Jesus answered and said to him: If any one love me, he will keep my word. And my Father will love him and we will come to him and will make our abode with him.	165 2	Tho antlingita ther heilant inti quad imo: oba wer mih minnot, wort min heltit, inti min fater minnot inan, inti zi imo comenmes inti wonunga tuomes mit imo.
Jn 14 24	Qui non diligit me sermones meos non servat, et sermonem quem audistis non est meus, sed eius qui me misit, patris.	He that loveth me not keepeth not my words. And the word which you have heard is not mine; but the Father's who sent me.	165 3	Therde mih ni minnot minu wort ni heltit, inti wort thaz ir gihortut nist min, oh thes ther mih santa, fater.
Jn 14 25	Hæc locutus sum vobis apud vos manens.	These things have I spoken to you, abiding with you.	165 4a	Thisu sprah ih íu mit iu wonenti.



Jn 14 26.	Paracletus autem spiritus sanctus, quem mittet pater in nomine meo, ille vos docebit omnia et suggerit vobis omnia quecumque dixero vobis.	But the Paraclete, the Holy Ghost, whom the Father will send in my name, he will teach you all things and bring all things to your mind, whatsoever I shall have said to you.	165 4b	Ther fluobareri heilac geist, then der fater sentit in minemo namen, her lerit íuwih allu inti spenit íuwih alles, so welihiu so ih íu giquidu.
Jn 14 27a	Pacem relinquo vobis: pacem meam do vobis, non quomodo mundus dat ego do vobis.	Peace I leave with you: my peace I give unto you: not as the world giveth, do I give unto you.	165 5	Ih forlazzu íu sibba: mina sibba gibu ih íu, nalles soso thisu weralt gibit gibu ib íu.
Jn 14 27b 28a.	Non turbetur cor vestrum neque formidet. Audistis quia ego dixi vobis: vado et venio ad vos.	Let not your heart be troubled: nor let it be afraid. You have heard that I said to you: I go away, and I come unto you.	165 6	Ni si gitruobit íuwer herza noh ni forhte. Gihortut ir thiú ih íu quad: ih faru inti quimu zi íu.
Jn 14 28b 29. 30. 31a,b.	Si diligeretis me, gauderetis utique, quia vado ad patrem, quia pater maior me est. Et nunc dixi vobis priusquam fiat, ut cum factum fuerit credatis. Iam non multa loquar vobiscum, venit enim princeps mundi huius et in me non habet quicquam, sed ut cognoscat mundus quia diligo patrem, et sicut mandatum dedit mihi pater sic facio.	If you loved me you would indeed be glad, because I go to the Father: for the Father is greater than I. And now I have told you before it come to pass: that when it shall come to pass, you may believe. I will not now speak many things with you. For the prince of this world: cometh: and in me he hath not any thing, but that the world may know that I love the Father: and as the Father hath given me commandments, so do I.	165 7	Ob ir mih minnotit, thanne gifahit ir, wanta ih faru zi themo fater, wanta ther fater mero mir ist. Inti nu quidu ih íu er thannez werde, thannez gitán werde, thaz ir iz giloubet. Iu ni managiu sprihu mit íu: cumit ther herosto thesses mittilgartes inti in mir ni habet niowiht, oh thaz forstante these mittilgart thaz ih minnon then fater, inti so mir bibot gab ther fater so tuon ih.

**CLVIII. UBI IHESUS DICIT DISCIPULIS SUIS: QUI QUOD HABET, BAIULET.**

Lc 22 35a	Et dixit eis:	And he said to them:	166 1a	Inti quad in:
-----------	---------------	----------------------	-----------	---------------

(282)

Lc 22 35b

quando misi vos sine sacco  
et pera et calciamentis,  
numquid aliquid defuit vobis?  
At illi dixerunt: nihil.

When I sent you without purse  
and scrip and shoes, did you want  
anything? **They said**<sup>1</sup>: Nothing.

166  
1b

thanne ih iuwih santa uzzan  
seckil inti burdref inti giscuohi,  
eno was íu iowiht thes wan? Sie  
quadun imo: niowiht.

Lc 22 36

Dixit ergo eis: sed nunc  
qui habet sacculum tollat,  
similiter et peram, et qui non  
habet vendat tunicam suam et  
emat gladium.

Then said he unto them: But  
now he that hath a purse, let him  
take it, and likewise a scrip: and  
he that hath not, let him sell his  
coat and buy a sword.

166  
2

Tho quad her in: oh nu  
therde habe seckil neme, sama  
sin burdref, inti therde ni habe  
forcoufe sina tunihun inti coufe  
swert.

Lc 22 37

Dico autem vobis,  
quoniam adhuc hoc quod  
scriptum est oportet impleri in  
me,  
*et quod cum iniustus deputatus*  
*est.*

For I say to you that this that  
is written must yet be fulfilled in  
me.

166  
3

Ih quidu íu, bithiu wanta  
noh nu thaz dar giscriban ist  
gilimpfit gifullit werdan in mir,  
*inti thaz dar mit unrehten bizelit*  
*ist.*

Etenim ea quæ sunt de me  
finem habent.

*And with the wicked was he reckoned.*  
For the things concerning me  
have an end.

Thiu dar fon mir sint enti  
habent.

Lc 22 38  
Jn 14 31c.

At illi dixerunt: domine,  
ecce gladii duo hic. At ille  
dixit eis: satis est: **surgite,**  
**eamus hinc.**

But they said: Lord, behold,  
here are two swords. And he said  
to them: It is enough: **arise, let us**  
**go hence.**

166  
4

Sie tho quadun: trohtin,  
senu nu zuei swert hier. Her  
quad in tho: ginuog ist:  
erstantet, inti games hina.

Mt 26 30a  
Lc 22 39b

Et ymno dicto exierunt  
**secundum consuetudinem in**  
**montem Oliveti.**

And a hymn being said, they  
went out, **according to his custom,**  
**to the Mount of Olives.**

166  
5

Inti immine giquetanemo  
uzgiengun tho after giwonun in  
berc oliboumo.

### CLVIII. UBI IHESUS DICIT: EGO SUM VITIS ET VOS PALMITES.

Jn 1 39  
Jn 15 1.  
2.

Dicit eis: **ego sum vitis**  
**vera, et pater meus agricola**  
**est.** Omnem palmitem in me  
non ferentem fructum tollet  
eum, et omnem qui fert  
fructum purgabit eum, ut  
fructum plus afferat.

He saith to them: **I am the true**  
**vine: and my Father is the**  
**husbandman.** Every branch in me  
that beareth not fruit, he will take  
away: and every one that beareth  
fruit, he will purge it, that it may  
bring forth more fruit.

167  
1

Tho quad her in: ih bin war  
winreba, inti min fater  
acarbigengiri ist. Iogiwelih  
winloub in mir ni tragenti  
wahsmon, nimit iz thana, inti  
iogiwelihaz thaz wahsmon  
tregit, reinit iz, thaz iz wahsmon  
mer bere.

<sup>1</sup> ‘**But they said**’ – ‘But’ here is an encumbrance, and best omitted, leaving ‘**They said**’

Jn 15 3 4a.	Iam vos mundi estis propter sermonem quem locutus sum vobis: <b>manete in me et ego in vobis.</b>	Now you are clean, by reason of the word which I have spoken to you. <b>Abide in me: and I in you.</b>	167 2	Ir birut iu reine thurah thaz wort thaz ih íu sprah: wonet in mir inti ih in íu.
Jn 15 4b	Sicut palmes non potest ferre fructum a semetipso, nisi manserit in vite, sic nec vos nisi in me manseritis.	As the branch cannot bear fruit of itself, unless it abide in the vine, so neither can you, unless you abide in me.	167 3	So thaz winloub ni mac beran wahsmon fon imo selbemo, nibiz wone in theru winrebun, so ir nibi ir in mir wonet.
Jn 15 5	Ego sum vitis, vos palmites: qui manet in me et ego in eo, hic fert fructum multum, quia sine me nihil potestis facere.	I am the vine: you the branches. He that abideth in me, and I in him, the same beareth much fruit: for without me you can do nothing.	167 4	Ih bin winreba, inti ir birut winbletir: ther der in mir wonet inti ih in imo, ther birit mihilan wahsmon, wanta uzzan mih ni mugut ir niowiht duon.
Jn 15 6	Si quis in me non manserit, mittetur foras sicut palmes et aruit, et colligent eos et in ignem mittunt, et ardent.	If any one abide not in me, he shall be cast forth as a branch and shall wither: and they shall gather him up and cast him into the fire: and he burneth.	167 5	Oba wer in mir ni wonet, wirdit uzgisentit samaso winloub inti thorret, inti lesent siu inti werpfent in fuir, inti brinnent.
Jn 15 7	Si manseritis in me et verba mea in vobis manserint, quodcumque volueritis petietis, et fiet vobis.	If you abide in me and my words abide in you, you shall ask whatever you will: and it shall be done unto you.	167 6	Ob ir wonet in mir inti minu wort in íu wonent, so waz so ir wollet bittet, inti wirdit íu.
Jn 15 8	In hoc clarificatus est pater meus ut fructum plurimum afferatis et efficiamini mei discipuli.	In this is my Father glorified: that you bring forth very much fruit and become my disciples.	167 7	In thiu giberehtot ist min fater thaz ir mihilan wahsmon bringet inti sit gifremite mine iungiron.
Jn 15 9	Sicut dilexit me pater, et ego dilexi vos: manete in dilectione mea.	As the Father hath loved me, I also have loved you. Abide in my love.	167 8	Soso mih min fater minnota, inti ih minnota íuwih: wonet in mineru minnu.
Jn 15 10a	Si precepta mea servaveritis,	If you keep my commandments,	167 9a	Ob ir min bibot haltet,

(284)

Jn 15 10b	manebitis in dilectione mea, sicut et ego patris mei precepta servavi et maneo in eius dilectione.	you shall abide in my love: as I also have kept my Father's commandments and do abide in his love.	167 9b	thanne wonet ir in mineru minnu, sosih mines fater bibot bihielt inti wonen in sineru minnu.
Jn 15 11 12.	Hæc locutus sum vobis, ut gaudium meum impleatur. Hoc est preceptum meum ut diligatis invicem, sicut dilexi vos.	These things I have spoken to you, that my joy may be in you, and your joy may be filled. This is my commandment, that you love one another, as I have loved you.	168 1	Thiz sprah ih íu, thaz min gifeho si gifullit. Thaz ist min bibot thaz ir íuwih minnot untar zwisgen so ih íuwih minnota.
Jn 15 13 14.	Maiorem hanc dilectionem nemo habet quam ut animam suam quis ponat pro amicis suis. Vos amici mei estis, si feceritis quæ ego præcipio vobis.	Greater love than this no man hath, that a man lay down his life for his friends. You are my friends, if you do the things that I command you.	168 2	Merun therra minna nioman habet thanne thaz wer sin ferah seze furi sina friunta. Ir birut mine friunta, ob ir thaz duot thaz ih íu gibiutu.
Jn 15 15	Iam non dico vos servos, quia servus nescit quid faciat dominus eius. Vos autem dixi amicos, quia omnia quæcumque audiavi a patre meo nota feci vobis.	I will not now call you servants: for the servant knoweth not what his lord doth. But I have called you friends. because all things, whatsoever I have heard of my Father, I have made known to you.	168 3	Ih ni quidu íu iu scalca, wanta scalc ni weiz waz duot sin hérró. Ih quidu iuwih friunta, wanta allu thiú ih gihorta fon minemo fater tetih íu cundiu.
Jn 15 16	Non vos me elegistis, sed ego elegi vos, et posui vos ut eatis et fructum afferatis, et fructus vester maneat, ut quodcumque petieritis patrem in nomine meo, det vobis.	You have not chosen me: but I have chosen you; and have appointed you, that you should go and should bring forth fruit; and your fruit should remain: that whatsoever you shall ask of the Father in my name, he may give it you.	168 4	Noh ir mih gicurut, uz ih gicos iuwih, inti sazta iuwih thaz ir fuorit, thaz ir fruht brahtit inti iuwer fruht wone, thaz so waz so ir bitet then fater in minemo namen, gebe íu.
Jn 15 17	Hæc mando vobis, ut diligatis invicem.	These things I command you, that you love one another.	169 1	Thiz gibiutu ih íu, thaz ir minnot iuwih untar zwisgen.
Jn 15 18a	Si mundus vos odit,	If the world hate you,	169 2a	Oba thisu weralt íuwih hazzot,

Jn 15 18b	scitote quia me priorem vobis odio habuit.	know ye that it hath hated me before you.	169 2b	wizzit thanne thaz siu mih er íu in hazze habeta.
Jn 15 19	Si de mundo fuissetis, mundus quod suum erat diligeret: quia vero de mundo non estis, sed ego elegi vos de mundo, propterea odit vos mundus.	If you had been of the world, the world would love its own: but because you are not of the world, but I have chosen you out of the world, therefore the world hateth you.	169 3	Ob ir fon therru weralti warit, thisu weralt thaz ira was minnoti: bithiu wanta ir fon weralti ni birut, oh ih ercos iuwih fon weralti, bithiu hazzot iuwih weralt.
Jn 15 20a	Mementote sermonis mei quem ego dixi vobis: non est servus maior domino suo.	Remember my word that I said to you: The servant is not greater than his master.	170 1	Gihuget mines wortes thaz ih íu quad: nist scalc mero sinemo hérren.
Jn 15 20b	Si me persecuti sunt, et vos persequentur, si sermonem meum servaverunt, et vestrum servabunt.	If they have persecuted me, they will also persecute you. If they have kept my word, they will keep yours also.	170 2	Oba sie min ahtitun, thanne ahtent sie ouh iuwer, oba sie min wort hieltun, thanne haltent sie iuwer.
Jn 15 21	Sed hæc omnia facient vobis propter nomen meum, quia nesciunt eum qui misit me.	But all these things they will do to you for my name's sake: because they know not him that sent me.	170 3	Oh thisu allu duont sie iu thuruh minan namon, wanta sie ni wizzun then ther mih santa.
Jn 15 22	Si non venissem et locutus fuisset eis, peccatum non haberent: nunc autem excusationem non habent de peccato suo.	If I had not come and spoken to them, they would not have sin: but now they have no excuse for their sin.	170 4	Ob ih ni quami inti sprahi zi in, thanne ni habetin sie sunta: nu sihhura ni habent fon iro sunton.
Jn 15 23 24a.	Qui me odit et patrem meum odit. Si opera non fecissem in eis quæ nemo alius fecit, peccatum non haberent.	He that hateth me hateth my Father also. If I had not done among them the works that no other man hath done, they would not have sin:	170 5	Therde mih hazzot minan fater hazzot. Ob ih werc ni tati in in thiudu nioman ander ni duot, sunta ni habetin.
Jn 15 24b 25a.	Nunc autem et viderunt et oderunt et me et patrem meum. Sed ut impleatur sermo	but now they have both seen and hated both me and my Father. But that the word may be fulfilled	170 6a	Nu gisahun inti hazzotun ioh mih ioh minan fater. Oh thaz gifullit werde wort

(286)

Jn 15 25b.

qui in lege eorum scriptus est:  
*quia odio me habuerunt gratias.*

which is written in their law:  
*They hated me without cause.*

Jn 15 26

Cum autem venerit  
paracletus quem ego mittam  
vobis a patre, spiritum  
veritatis qui a patre procedit,  
ille testimonium perhibebit de  
me.

But when the Paraclete  
cometh, whom I will send you  
from the Father, the Spirit of  
truth, who proceedeth from the  
Father, he shall give testimony of  
me.

Jn 15 27

Et vos testimonium  
perhibetis, quia ab initio  
mecum estis.

And you shall give testimony,  
because you are with me from the  
beginning.

Jn 16 1  
2.  
3.

Hæc locutus sum vobis, ut  
non scandalizemini. *Absque  
synagogis facient vos: sed  
venit hora ut omnis qui  
interficit vos arbitretur  
obsequium prestare deo*, et  
hæc facient, quia non noverunt  
patrem neque me.

These things have I spoken to  
you things have I spoken to you  
that you may not be scandalized.  
*They will put you out of the  
synagogues: yea, the hour  
cometh, that whosoever killeth  
you will think that he doth a  
service to God.* And these things  
will they do; because they have  
not known the Father nor me.

Jn 16 4

Sed hæc locutus sum  
vobis, ut cum venerit hora  
eorum, reminiscamini quia  
ego dixi vobis.

But these things I have told  
you, that when the hour shall  
come, you may remember that I  
told you of them.

Jn 16 5

Hæc autem vobis ab initio  
non dixi, quia vobiscum eram:  
at nunc vado ad eum qui me  
misit, et nemo ex vobis  
interrogat me: quo vadis?

But I told you not these things  
from the beginning, because I was  
with you. And now I go to him  
that sent me, and none of you  
asketh me: Whither goest thou?

Jn 16 6

Sed quia hæc locutus sum  
vobis, tristitia implevit cor  
vestrum.

But because I have spoken  
these things to you, sorrow hath  
filled your heart.

Jn 16 7a

Sed ego veritatem dico  
vobis: expedit vobis ut ego  
vadam: si enim non abiero,

But I tell you the truth: it is  
expedient to you that I go. For if I  
go not,

170  
6b

thaz in iro ew giscriban ist:  
wanta sie in hazze mih habetun  
ungifergot.

171  
1

Thanne cumit ther  
fluobargeist then ih íu sentu fon  
themo fater, then geist thes  
wares ther fon themo fater  
framgengit, her giwiznessi fon  
mir saget.

171  
2

Inti ir saget ouh giwiznessi,  
wanta ir fon anaginne mit mir  
warut.

171  
3

Thiz sprah ih íu, thaz ir ni  
sit biswihan. Uz fon iro  
samanungu duont sie íuwih: oh  
cumit zít thaz íogiwelih ther  
íuwih erslehit wanit sih ambaht  
bringan gote, inti thisu duont  
sie, wanta sie ni westun minan  
fater noh mih.

171  
4

Oh thisu sprah ih íu, thanne  
cumit therro zít, thaz ir es  
gihuget thaz ih iz iu foraquad.

172  
1

Thisu ni quad ih íu fon  
anaginne, wanta ih mit íu was:  
senu faru zi themo ther mih  
santa, inti nioman fon iu fraget  
mih: wara feris?

172  
2

Oh bithiu wanta ih íu thisu  
sprah, gitruobnessi gifulta  
iuwer herza.

172  
3a

Oh ih quidu íu war: iz  
bitherbisot íu thaz ih fare: ob ih  
ni faru,

Jn 16 7b	paracletus non veniet ad vos, si autem abiero, mittam eum ad vos.	the Paraclete will not come to you: but if I go, I will send him to you.	172 3b	thanne ni cumit ther fluobrero ziu, ob ih faru, thanne sentih inan zi íu.
Jn 16 8	Et cum venerit ille, arguet mundum de peccato et de iustitia et de iudicio.	And when he is come, he will convince the world of sin and of justice and of judgment.	172 4	Inti thanne her cumit, thanne thuingit her weralt fon sunton inti fon rehte inti fon duome.
Jn 16 9 10. 11.	De peccato quidem, quia non credunt in me, <i>de iustitia vero, quia ad patrem vado et iam non videbitis me</i> , de iudicio autem, quia princeps mundi huius iudicatus est.	Of sin: because they believed not in me, <i>and of justice: because I go to the Father: and you shall see me no longer</i> , and of judgment: because the prince of this world is already judged.	172 5	Fon sunton giwesso, wanta ni giloubent in mih, fon rehte warliho, wanta ih zi themo fater faru inti iu ni gisehet mih, fon duome, wanta herosto thesses mittilgartes erduompt ist.
Jn 16 12 13a.	Adhuc multa habeo vobis dicere, sed non potestis portare modo: <i>cum autem venerit ille spiritus veritatis, docebit vos omnem veritatem.</i>	I have yet many things to say to you: but you cannot bear them now: <i>but when he, the Spirit of Truth, is come, he will teach you all truth.</i>	173 1	Noh nu haben ih íu managu zi quedanne, uz ir ni mugut iz fortragan: mit diu cumit ther geist wares, lerit iuwih al war.
Jn 16 13b	Non enim loquitur a semetipso, sed quaecumque audiet loquitur, et quæ ventura sunt adnuntiabit vobis.	For he shall not speak of himself: but what things soever he shall hear, he shall speak. And the things that are to come, he shall shew you.	173 2	Ni sprihhit her fon imo selbemo, oh so welihu so her gihorit sprihhit, inti thiú dar zuowertu sint thiú saget her íu.
Jn 16 14	Ille me clarificabit, quia de meo accipiet et adnuntiabit vobis.	He shall glorify me: because he shall receive of mine and shall shew it to you.	173 3	Her mih giberehtot, wanta fon minemo intfieng inti saget íu.
Jn 16 15	Omnia quecumque habet pater mea sunt, propterea dixi quia de meo accipiet et adnuntiabit vobis.	All things whatsoever the Father hath are mine. Therefore I said that he shall receive of me and shew it to you.	173 4	Allu so welihu habet ther fater thiú sint min, bithiú quad ih thaz her fon minemo intfahit inti saget íu.
Jn 16 16	Modicum et iam non videbitis me, et iterum modicum et videbitis me, quia vado ad patrem.	A little while, and now you shall not see me: and again a little while, and you shall see me: because I go to the Father.	174 1	Luzila stunta ni gisehet ir mih, abur luzila stunta gisehet ir mih, wanta ih faru zi minemo fater.
Jn 16 17a	Dixerunt ergo ex discipulis eius	Then some of his disciples said	174 2a	Tho quadun sume fon sinen iungiron

(288)

Jn 16 17b  
18.

ad invicem: quid est hoc quod  
dicet nobis: modicum et non  
videbitis me, et iterum  
modicum et videbitis me, et  
quia vado ad patrem?

Dicebant ergo: quid est hoc  
quod dicit: modicum?  
nescimus quid loquitur.

Jn 16 19

Cognovit autem Ihesus  
quia volebant eum interrogare,  
et dixit eis: de hoc queritis  
inter vos quia dixi: modicum  
et non videbitis me, et iterum  
modicum et videbitis me.

Jn 16 20

Amen amen dico vobis,  
quia plorabitis et flebitis vos,  
mundus autem gaudebit: vos  
autem contristabimini, sed  
tristitia vestra vertetur in  
gaudium.

Jn 16 21

Mulier cum parit tristitiam  
habet, quia venit ora eius: cum  
autem pepererit puerum, iam  
non meminit presure propter  
gaudium, quia natus est homo  
in mundum.

Jn 16 22  
23a.

Et vos igitur nunc quidem  
tristitiam habetis; iterum  
autem videbo vos, et gaudebit  
cor vestrum, et gaudium  
vestrum nemo tollet a vobis, **et  
in illo die me non rogabitis  
quicquam.**

one to another: What is this that  
he saith to us: A little while, and  
you shall not see me: and again a  
little while, and you shall see me,  
and, Because I go to the Father?

**They said therefore: What is this  
that he saith, A little while? We  
know not what he speaketh.**

And Jesus knew that they had  
a mind to ask him. And he said to  
them: Of this do you inquire  
among yourselves, because I said:  
A little while, and you shall not  
see me; and again a little while,  
and you shall see me?

Amen, amen, I say to you, that  
you shall lament and weep, but  
the world shall rejoice: and you  
shall be made sorrowful, but your  
sorrow shall be turned into joy.

A woman, when she is in  
labour, hath sorrow, because her  
hour is come; but when she hath  
brought forth the child, she  
remembereth no more the  
anguish, for joy that a man is born  
into the world.

So also you now indeed have  
sorrow: but I will see you again  
and your heart shall rejoice. And  
your joy no man shall take from  
you, **and in that day you shall not  
ask me any thing.**

174  
2b

untar in zwisgen: waz ist thaz  
her quidit uns: luzila stunta ni  
gisehet ir mih, abur luzila stunta  
gisehet ir mih, inti ih faru zi  
themo fater? Tho quadun sie:  
waz ist thaz thaz her quidit:  
luzila stunta? wir ni wizun waz  
er quidit.

174  
3

Tho forstuont ther heilant  
thaz sie woltun inan fragen, inti  
quad in: fon thi u suohet ir nu  
untar íu wantih quad: luzila  
stunta ni gisehet ir mih inti abur  
luzila stunta gisehet ir mih.

174  
4

War war quidi íu, wanta ir  
vвуofet inti riozet, thisu weralt  
gifihit: ir birut abur gitruobte,  
oh iuwer gitruobnessi wirdit  
giwentit in gifehon.

174  
5

Thaz wib thannez birit  
gitruobnessi habet, wanta quam  
ira zít: thanne siu gibirit then  
kneht, iu ni gihugit thera arbei  
thuruh gifehon, wanta giboran  
ist man in mittilgart.

174  
6

Inti ir warliho nu habet ir  
gitruobnessi: abur gisihih  
íuwih, inti gifihit íuwer herza,  
inti iuweran gifehon nioman ni  
nimit fon íu, inti in themo tage  
mih íowihtes ni fraget.



Jn 16 23b	Amen amen dico vobis, si quid petieritis patrem in nomine meo, dabit vobis.	Amen, amen, I say to you: if you ask the Father any thing in my name, he will give it you.	175 1	War war quidiĥ íu, ob ir waz bittet then fater in minemo namen, gíbit iz íu.
Jn 16 24	Usque modo non petistis quicquam in nomine meo: petite, et accipietis, ut gaudium vestrum plenum sit.	Hitherto, you have not asked any thing in my name. Ask, and you shall receive; that your joy may be full.	175 2	Unzan nu ni batut ir niowihthes in minemo namen: bittet, inti infahet, thaz iuwer gifeho si fol.
Jn 16 25	Hæc in proverbii locutus sum vobis; venit hora cum iam non in proverbii loquar vobis, sed palam de patre adnuntiabo vobis.	These things I have spoken to you in proverbs. The hour cometh when I will no longer speak to you in proverbs, but will shew you plainly of the Father.	175 3	Thisu in wortbilidu sprah ih íu: cumit zít mit diu ih iu in wortbilidin ni sprihhu íu, oh ofano fon themo fater sagen íu.
Jn 16 26	Illo die in nomine meo petitis, et non dico vobis quia ego rogabo patrem de vobis.	In that day, you shall ask in my name: and I say not to you that I will ask the Father for you.	175 4	In themo tage in minemo namen bitet ir, inti ih ni quidu íu thaz ih bite then fater fon íu.
Jn 16 27	Ipse enim pater amat vos, quia vos me amastis et credidistis quia ego a deo exivi.	For the Father himself loveth you, because you have loved me and have believed that I came out from God.	175 5	Ther selbo fater minnot íuwih, wantir mih minnotut inti giloubtut thaz ih fon gote uzgieng.
Jn 16 28	Exivi a patre et veni in mundum, iterum relinquo mundum et vado ad patrem.	I came forth from the Father and am come into the world: again I leave the world and I go to the Father.	175 6	Uzgieng fon fater, quam in weralt, abur forlazu weralt inti faru zi themo fater.
Jn 16 29	Dicunt ei discipuli eius: ecce nunc palam loqueris et proverbium nullum dicis.	His disciples say to him: Behold, now thou speakest plainly and speakest no proverb.	176 1	Tho quadun imo sine iungiron: senu nu ofano sprihis inti bivurti nohhein ni quidist.
Jn 16 30	Nunc scimus quia scis omnia et non opus est tibi ut quis te interroget: in hoc credimus quia a deo existi.	Now we know that thou knowest all things and thou needest not that any man should ask thee. By this we believe that thou camest forth from God.	176 2	Nu wizumes thaz thu allu weist inti nist dir thurft thaz thih íoman frage: in thiuh giloubemes thaz thu fon gote uzgiengi.
Jn 16 31	Respondit eis Ihesus: a modo creditis?	Jesus answered them: Do you now believe?	176 3a	Tho antlingita in ther heilant: fon nu giloubet ir?

(290)

Jn 16 32.

Ecce venit hora et iam venit,  
ut dispergamini unusquisque  
in propria, et me solum  
relinquitis, et non sum solus,  
quia pater mecum est.

Behold, the hour cometh, and it is  
now come, that you shall be  
scattered every man to his own  
and shall leave me alone. And yet  
I am not alone, because the Father  
is with me.

176  
3b

Senu cumit zit, inti nu iu cumit,  
thaz ir werdet zispreite einero  
giwelih in eiganu, inti mih  
einon forlazzet, inti ih ni bin  
eino, wanta ther fater mit mir  
ist.

Jn 16 33a

Hæc locutus sum vobis, ut  
in me pacem habeatis.

These things I have spoken to  
you, that in me you may have  
peace.

176  
4

Thisu sprah ih íu, thaz in  
mir habet sibba.

Jn 16 33b

In mundo presuram  
habebitis, sed confidite: ego  
vici mundum.

In the world you shall have  
distress. But have confidence. I  
have overcome the world.

176  
5

In therru weralti habet ir  
thrucnessi, oh gitruwet: ih  
ubarwan thesa weralt.

Jn 17 1  
2.

Hæc locutus est Ihesus, et  
sublevatis oculis in cælum ad  
patrem dixit: venit hora,  
clarifica filium tuum, ut filius  
tuus clarificet te, sicut dedisti  
ei potestatem omnis carnis, ut  
omne quod dedisti ei, det eis  
vitam æternam.

These things Jesus spoke: and  
lifting up his eyes to heaven, he  
said: the hour is come. Glorify thy  
Son, that thy Son may glorify  
thee, as thou hast given him  
power over all flesh, that he may  
give eternal life to all whom thou  
hast given him.

177  
1

Thisu sprah ther heilant, inti  
uferhabanen ougon in himil zi  
themo fater quad: quam zít,  
giberehto thinan sun, thaz thin  
sun thih giberehto, soso thu imo  
gabi giwalt íogiwelihs fleisges,  
thaz allen then du imo gabi  
gebe in ewin líb.

Jn 17 3

Hæc est autem vita æterna,  
ut cognoscant te solum deum  
verum, et quem misisti,  
Ihesum Christum.

Now this is eternal life: That  
they may know thee, the only true  
God, and Jesus Christ, whom thou  
hast sent.

177  
2

Thiz ist ewin lib, thaz sie  
thih forstanten einan got waran,  
inti then du santos, heilant  
Crist.

Jn 17 4  
5.

Ego te clarificavi super  
terram, opus consummavi  
quod dedisti mihi ut faciam, et  
nunc clarifica me, tu pater,  
apud temetipsum claritate,  
quam habui priusquam  
mundus esset apud te.

I have glorified thee on the  
earth; I have finished the work  
which thou gavest me to do, and  
now glorify thou me, O Father,  
with thyself, with the glory which  
I had, before the world was, with  
thee.

177  
3

Ih thih giberehtota obar  
erdu, werc gientota thaz du mir  
gabi thaz ih iz tati, inti nu  
giberehto mih, fater, mit dir  
selbemo in theru fagarnessi thih  
habeta er thanne weralt wari  
mit thir.

Jn 17 6a

Manifestavi nomen tuum

I have manifested thy name

177  
4a

Ih giougozorhtota thinan  
namon

Jn 17 6b	hominibus quos dedisti mihi de mundo; tui erant et mihi eos dedisti, et sermonem tuum servaverunt.	to the men whom thou hast given me out of the world. Thine they were: and to me thou gavest them. And they have kept thy word.	177 4b	mannon thie du mir gabi fon weralti: thine warun inti mir sie gabi, inti thin wort bihieltun.
Jn 17 7 8.	Nunc cognoverunt quia omnia quæ dedisti mihi abs te sunt, quia verba quæ dedisti mihi dedi eis, et ipsi acceperunt et cognoverunt vere quia a te exivi, et crediderunt quia tu me misisti.	Now they have known that all things which thou hast given me are from thee, because the words which thou gavest me, I have given to them. And they have received them and have known in very deed that I came out from thee: and they have believed that thou didst send me.	177 5	Nu forstuontun wanta allu thiu du mir gabi fon thir sint, wanta wort thiu du mir gabi gab ih in, inti sie intfiengun inti forstuontun zi ware thaz ih fon thir úzgieng, inti giloubtun thaz du mih santos.
Jn 17 9 10a.	Et ego pro eis rogo: non pro mundo rogo, sed pro his quos dedisti mihi, quia tui sunt, et mea omnia tua sunt et tua mea sunt.	I pray for them. I pray not for the world, but for them whom thou hast given me: because they are thine, and all my things are thine, and thine are mine:	178 1	Inti ih furi sie bittu: nalles furi weralt bittu, nibi furi thie thie du mir gabi, wanta sie thine sint, inti minu allu thinu sint inti thinu minu sint.
Jn 17 10b 11a.	Et clarificatus sum in eis, et iam non sum in mundo, et hi in mundo sunt, et ego ad te venio, pater sanctæ.	And I am glorified in them, and now I am not in the world, and these are in the world, and I come to thee. Holy Father,	178 2	Inti bin giberehtot in then, inti iu ni bin in mittilgarte, inti these sint in mittilgarte, inti ih zi thir cumu, fater heilago.
Jn 17 11b	Serva eos in nomine tuo, quos dedisti mihi, ut sint unum sicut et nos.	Keep them in thy name whom thou hast given me: that they may be one, as we also are.	178 3	Halt sie in thinemo namen thie du mir gabi, thaz sie sin ein soso wir birumes.
Jn 17 12	Cum essem cum eis, ego servabam eos in nomine tuo: quos dedisti mihi custodivi, et nemo ex his peribit nisi filius perditionis, ut scriptura impleatur.	While I was with them, I kept them in thy name. Those whom thou gavest me have I kept: and none of them is lost, but the son of perdition: that the scripture may be fulfilled.	178 4	Mit diu ih was mit in, ih hielt sie in thinemo namen: thie du mir gabi thie gihielt ih, inti nioman fon in ni forwirdit, ni si sun forlores, thaz daz giscrib werde gifullit.
Jn 17 13a	Nunc autem ad te venio, et hæc loquor in mundo,	And now I come to thee: and these things I speak in the world,	178 5a	Nu quimih zi thir, inti thisu sprihhu ih in mittilgarte,

(292)

Jn 17 13b	ut habeant gaudium meum impletum in semetipsis.	that they may have my joy filled in themselves.	178 5b	thaz sie haben minan gifehon giwltan in in selben.
Jn 17 14	Ego dedi eis sermonem tuum, et mundus eos odio habuit, quia non sunt de mundo, sicut et ego non sum de mundo.	I have given them thy word, and the world hath hated them: because they are not of the world, as I also am not of the world.	178 6	Ih gab in thin wort, inti mittilgart sie in hazze habeta, wanta sie ni sint fon mittilgarte, soso ih ni bin fon mittilgarte.
Jn 17 15 16.	Non rogo ut tollas eos de mundo, sed ut serves eos ex malo. <i>De mundo non sunt, sicut et ego non sum de mundo.</i>	I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from evil. <i>They are not of the world, as I also am not of the world.</i>	178 7	Ni bittih thaz du sie nemes fon mittilgarte, uzoh thaz du sie haltes fon ubile. Fon mittilgarte ni sint sie, sosih ni bin fon mittilgarte.
Jn 17 17	Sanctifica eos in veritate: sermo tuus veritas est.	Sanctify them in truth. Thy word is truth.	178 8	Giheilago sie in ware: thin wort ist war.
Jn 17 18 19.	Sicut me misisti in mundum, et ego misi eos in mundum, <i>et pro eis ego sanctifico me ipsum, ut sint et ipsi sanctificati in veritate.</i>	As thou hast sent me into the world, I also have sent them into the world. <i>And for them do I sanctify myself, that they also may be sanctified in truth.</i>	178 9	So thu mih santos in mittilgart, inti ih santa sie in mittilgart, inti furi sie giheilagon mih selbon, thaz sie selbon sin ouh giheilagot in ware.
Jn 17 20 21.	Non pro his autem rogo tantum, sed et pro eis qui credituri sunt per verbum eorum in me, <i>ut omnes unum sint, sicut tu pater in me et ego in te, ut et ipsi in nobis unum sint, ut mundus credat quia tu me misisti.</i>	And not for them only do I pray, but for them also who through their word shall believe in me, <i>that they all may be one, as thou, Father, in me, and I in thee; that they also may be one in us: that the world may believe that thou hast sent me.</i>	179 1	Nalles furi thie bittih eccrodo, nibi furi thiethe giloubenti sint thurah iro wort in mih, thaz sie alle ein sin, so thu fater in mir inti ih in thir, thaz thie in uns ein sin, thaz mittilgart giloube thaz thu mih santos.
Jn 17 22 23a.	Et ego claritatem quam dedisti mihi dedi eis, ut sint unum, sicut nos unum sumus, <i>ego in eis et tu in me, ut sint consummati in unum, et cognoscat mundus quia tu me misisti</i>	And the glory which thou hast given me, I have given to them: that, they may be one, as we also are one, <i>I in them, and thou in me: that they may be made perfect in one: and the world may know that thou hast sent me</i>	179 2a	Inti ih thia fagari thia du mir gabi gab in, thaz sie sin ein, soso wir ein birumes, ih in in in thu in mir, thaz sie sin thuruhfremi in ein, inti forstante mittilgart thaz du mih santos

Jn 17 23b.	et dilexisti eos, sicut et me dilexisti.	and hast loved them, as thou hast also loved me.	179 2b	inti minnotos sie, so thu mih minnotos.
Jn 17 24	Pater, quos dedisti mihi, volo ut ubi ego sum et illi sint mecum, ut videant claritatem meam quam dedisti mihi, quia dilexisti me ante constitutionem mundi.	Father, I will that where I am, they also whom thou hast given me may be with me: that they may see my glory which thou hast given me, because thou hast loved me before the creation of the world.	179 3	Fater, thie du mir gabi, ih willa thaz dar ih bin thaz sie sin mit mir, thaz sie gisehen mina fagarnessi thia du mir gabi, wanta thu mih minnotos er mittilgartes gitati.
Jn 17 25 26.	Pater iuste, et mundus te non cognovit: ego autem te cognovi, et hi cognoverunt quia tu me misisti, et notum feci eis nomen tuum et notum faciam, ut dilectio qua dilexisti me in ipsis sit et ego in ipsis.	Just Father, the world hath not known thee: but I have known thee. And these have known that thou hast sent me. And I have made known thy name to them and will make it known: that the love wherewith thou hast loved me may be in them, and I in them.	179 4	Fater rehto, inti mittilgart thih ni forstuont: ih forstuont thih, inti these forstuontun thaz du mih santos, inti cundan teta in thinan namon inti cundan duon, thaz thiu minna in theru du mih minnotos in in si inti ih ouh in in.

# CLX. UBI IHESUS VENIT IN GESAMANI ET ORAT, UT TRANSFERAT CALICEM ISTUM.

Mt 26 36a Jn 18 1b.	Tunc venit Ihesus in villam quæ dicitur Gethsemani, trans torrentem Cedron, ubi erat hortus, in quem introivit ipse et discipuli eius.	Then Jesus came with them into a country place which is called Gethsemani, over the brook Cedron, where there was a garden, into which he entered with his disciples.	180 1	Tho quam ther heilant in thaz thorf thaz dar giquetan ist Gethsemani, ubar thaz wazzar Cedron: thar was garto, in then gieng her in inti sine iungiron.
Jn 18 2	Sciebat autem et Iudas qui tradebat eum locum, quia frequenter Ihesus convenerat illuc cum discipulis suis.	And Judas also, who betrayed him, knew the place: because Jesus had often resorted thither together with his disciples.	180 2	Westa Iudas ther inan salta thia stat, thaz ofta ther heilant quam thara mit sinen iungiron.
Lc 22 40a Mt 26 36b	Et cum pervenisset ad locum, dixit discipulis suis:	And when he was come to the place, he said to his disciples:	180 3a	Mit diu her quam zi theru steti, tho quad her zi sinen iungiron:

(294)

Mt 26 36c  
Lc 22 40b  
Mt 26 36d

**sedete hic** et orate, ne intretis  
in temptationem, **donec vadam**  
**illuc et orem.**

**Sit you here** and pray, lest ye  
enter into temptation, **till I go**  
**yonder and pray.**

180  
3b

sizzet hier inti betot, thaz ir ni  
get in costunga, unz ih thara  
faru inti beton.

Mt 26 37

Et adsumto Petro et  
duobus filiis Zebedæi  
Iacobum et Iohannem, coepit  
contristari et mestus esse.

And taking with him Peter and  
the two sons of Zebedee, he began  
to grow sorrowful and to be sad.

180  
4

Inti ginomanemo Petro inti  
zuein sunin Zebedeen Iacobum  
inti Iohannem bigonda sih  
truoben inti mornenti wesane.

Mt 26 38

Tunc ait illis: tristis est  
anima mea usque ad mortem:  
sustinete hic et vigilate  
mecum.

Then he saith to them: My  
soul is sorrowful even unto death.  
Stay you here and watch with me.

180  
5

Tho quad her in: gitruobit  
ist min sela io unzin tod: beito  
hier inti wahhet mit mir.

Lc 22 41a  
Mt 26 39b  
Lc 22 41c  
Mt 26 39d  
Mc 14 35b  
Mt 26 39f

Et ipse **progressus** est ab  
eis quantum iactus est lapidis,  
et positus genibus **procidit in**  
**faciem suam** et orabat, ut, si  
fieri posset, transiret ab eo ora,  
**dicens:**

And he, **went a little further**  
away from them, about a stone's  
cast, And kneeling down, **he fell**  
**upon his face** and he prayed, that,  
if it might be, the hour might pass  
from him. **And he saith:**

181  
1

Inti her tho ergieng fon in so  
steines vvurf ist, inti  
nidargilegiten knewon fiel in  
sin annuzi inti betota, ob iz  
wesane mohti, erfuori fon imo  
thiu zit, quedeni:

Mt 26 39h  
Mc 14 36b  
Mt 26 39g,h  
Mc 14 36c  
Mt 26 39j  
Mc 14 36e

Pater, si possibile est, **abba**  
**pater, omnia tibi possibilia**  
**sunt**, mi pater, si possibile est,  
**transfer calicem hunc a me!**  
Verumtamen **non quod ego**  
**volo, sed quod tu.**

Father, if it be possible, **Abba,**  
**Father, all things are possible to**  
**thee**, my Father, if it be possible,  
**remove this chalice from me!**  
Nevertheless, **not what I will, but**  
**what thou wilt.**

181  
2

Fater, ob iz odi ist, fater,  
fater, allu sint thir odu, min  
fater, ob iz odi si, erfuori thesan  
kelih fon mir! Thoh widuru  
nalles thaz ih wili, nibi thaz thu.

Lc 22 45a  
Mt 26 40a

Et cum surrexisset ab  
oratione, **venit ad discipulos**  
**suos et invenit eos dormientes**

And when he rose up from  
prayer, **he cometh to his disciples**  
**and findeth them asleep.**

181  
3

Inti mit diu her stuont fon  
themo gibete, quam zi sinen  
iungiron inti fant sie slafente

Lc 22 46a  
Mt 26 40c

Et ait eis: quid dormitis?  
**sic non potuistis una hora**

And he said to them: Why  
sleep you? **Could you not watch**

181  
4a

Inti quad in: ziu slafet ir? so  
ni mohtut ir eina zit

Mt 26 40d	vigilare mecum?	one hour with me?	181	wahhen mit mir?
Mt 26 41a	Vigilate et orate, ut non intretis in temptationem.	Watch ye: and pray that ye enter not into temptation.	4b	
Mt 26 41b	Spiritus quidem prumptus est, caro autem infirma.	The spirit indeed is willing, but the flesh is weak.	181 5	Wahhet inti betot, thaz ir in ni get in costunga.
Mt 26 42a Lc 22 43a	Iterum secundo abiit et oravit. <i>Aparuit autem angelus de caelo confortans eum. Et factus est in agonia</i>	Again the second time, he went and prayed. <i>And there appeared to him an angel from heaven, strengthening him. And he was in an agony,</i>	181 6 182 1	Ther geist giwesso funs ist, thaz fleisc ist abur ummahtic. Abur andera stunt gieng inti betota. Tho eroucta sih engil fon himile inan strengisonti. Ward tho giwentit in guota ernust
Lc 22 43b Mt 26 42b,c	Et prolixius orabat <i>dicens: pater mi, si non potest calix hic transire, nisi bibam illum, fiat voluntas tua.</i>	And he prayed the longer, saying: <i>My Father, if this chalice may not pass away, but I must drink it, thy will be done.</i>	182 2	Inti langor betota quedeni: min fater, oba ni mag these kelih furifaran nibih in trinke, wese thin willo.
Lc 22 44	Et factus est sudor eius sicut gutte sanguinis decurrentis in terram.	And his sweat became as drops of blood, trickling down upon the ground.	182 3	Wart tho sin sueiz samaso tropfo bluotes rinnenti in erda.
Lc 22 45a Mt 26 43a Lc 22 45c	Et cum surrexisset <i>venit iterum</i> ad discipulos suos et invenit eos dormientes pre tristitia.	And when he rose up <i>he cometh again</i> to the disciples, he found them sleeping for sorrow.	182 4	Inti mit diu her stuont, quam abur zi sinen iungiron inti fand sie slafente thurah gitruobnessi.
Mc 14 40b	Erant enim oculi eorum gravati, et ignorabant quid responderent ei.	For their eyes were heavy, and they knew not what to answer him.	182 5	Warun tho iro ougun gisuaretiu, inti ni westun waz sie imo antvurtitin.
Mt 26 44	Et relictis illis iterum abiit et oravit tertio eundem sermonem dicens.	And leaving them, he went again: and he prayed the third time, saying the selfsame word.	182 6	Inti in forlazzanen gieng abur inti betota thritun stunt thaz selba wort quedeni.
Mt 26 45a	Tunc venit ad discipulos suos et ait illis: dormite et requiescite: adpropinquavit hora, et filius hominis traditur	Then he cometh to his disciples and said to them: Sleep ye now and take your rest. Behold the hour is at hand: and the Son of man shall be betrayed	182 7a	Tho quam her zi sinen iungiron inti quad in: slafet inti restet: nu nahlihot thiu zit, inti mannes sun wirdit giselit

(296)

Mt 26 45b	in manus peccatorum.	into the hands of sinners.	182 7b	in hant suntigero.
Mt 26 46	Surgite, eamus: ecce adpropinquavit qui me tradet.	Rise: let us go. Behold he is at hand that will betray me.	182 8	Erstét inti gemes: senu nu nahlihhot therde mih selit.

**CLXI. UBI IUDAS VENIT CUM TURBIS CONPRÆHENDERE IHESUM.**

Mt 26 47a Jn 18 3b. Mt 26 47b Jn 18 3d. Mt 26 47c Mc 14 43c Mt 26 47d	Et adhuc ipso loquente, ecce Iudas, unus de duodecim, <b>cum accepisset cohortem,</b> venit et cum eo turba multa <b>cum lanternis et facibus et</b> <b>armis</b> et gladiis et fustibus a principibus sacerdotum <b>et</b> <b>scribis</b> et senioribus populi.	As he yet spoke, behold Judas, one of the twelve, <b>having received</b> <b>a band of soldiers</b> came, and with him a great multitude <b>with</b> <b>lanterns and torches and weapons</b> with swords and clubs, sent from the chief priests <b>and the scribes</b> and the ancients of the people.	183 1	Inti imo noh thanne sprehhentemo, senu tho Iudas, ein fon then zuelifin, mit diu her tho intfieng thia samanunga, quam inti mit imo mihil menigi mit lihtfazzon inti mit faccalon inti mit giwafanin inti mit suerton inti mit stangon fon then heroston thero bisgofo inti fon then buoherin inti fon then altoston thes folkes.
Mt 26 48 Mc 14 44d	Qui autem tradebat eum dederat illis signum dicens: quemcumque osculatus fuero ipse est: tenete eum <b>et ducite</b> <b>eum.</b>	And he that betrayed him gave them a sign, saying: Whomsoever I shall kiss, that is he. Hold him fast <b>and lead him away carefully.</b>	183 2	Ther inan salta gab in thiz zeihan sus quedenti: so wenan so ih cusse ther ist iz: fahet inan inti leitet inan.
Mt 26 49a Lc 22 47b	Et confestim accedens ad Ihesum dixit: have, rabbi! <b>et</b> <b>adpropinquavit Ihesu, ut</b> <b>oscularetur eum.</b>	And forthwith coming to Jesus, he said: Hail, Rabbi! <b>and</b> <b>drew near to Jesus, for to kiss</b> <b>him.</b>	183 3	Inti sliumo gangenti zi themo heilante quad: heil, meister! inti nahlihota themo heilante, thaz her inan custi.
Lc 22 48 Mt 26 50b 49b.	Ihesus autem dixit ei: Iuda, osculo filium hominis tradis? <b>amice, ad quod venisti?</b> et osculatus est eum.	And Jesus said to him: Judas, dost thou betray the Son of man with a kiss? <b>Friend, whereto art</b> <b>thou come?</b> and he kissed him.	183 4	Ther heilant quad imo: Iudas, mit cussu selist then mannes sun? friunt, zi hiu quami? inti custa inan.
Jn 18 4 5a.	Ihesus itaque sciens omnia quæ ventura erant super eum, processit et dicit eis: quem queritis? <b>Responderunt ei:</b> <b>Ihesum Nazarenum.</b>	Jesus therefore, knowing all things that should come upon him, went forth and said to them: Whom seek ye? <b>They answered</b> <b>him: Jesus the Nazarene<sup>1</sup>.</b>	184 1a	Ther heilant warlihho westa allu thiu dar warun zuowert ubar inan, framgieng inti quad in: wenan suohet ir? Tho antlingitun sie imo: then heilant Nazarenisgon.

<sup>1</sup> Nazarenum is in the same case as Ihesum, hence is in apposition, not genitive. Therefore Jesus **the Nazarene**



Jn 18 5b.	Dicit eis Ihesus: ego sum.	Jesus saith to them: I am he.	184 1b	Tho quad in ther heilant: ih bin iz.
Jn 18 5c	Stabat autem et Iudas qui tradebat eum cum ipsis.	And Judas also, who betrayed him, stood with them.	184 2	Inti stuont Iudas ther inan salta mit in.
Jn 18 6	Ut ergo dixit eis: ego sum, abierunt retrorsum et ceciderunt in terram.	As soon therefore as he had said to them: I am he; they went backward and fell to the ground.	184 3	So her in quad: ih bin iz, giengun widarortes inti fielun tho in erda.
Jn 18 7 8a.	Iterum ergo eos interrogavit: quem quæritis? Illi autem dixerunt: Ihesum Nazarenum. Respondit Ihesus: dixi vobis quia ego sum.	Again therefore he asked them: Whom seek ye? And they said: Jesus <i>the Nazarene</i> <sup>1</sup> . Jesus answered: I have told you that I am he.	184 4	Abur frageta sie: wenan suohet ir? Sie quadun: then heilant Nazarenisgon. Tho antlingita ther heilant: ih quad íu thaz ih iz bin.
Jn 18 8b 9.	Si ergo me queritis, sinite hos abire. Ut impleretur sermo quem dixit: quia quos dedisti mihi, non perdidí ex ipsis quicquam.	If therefore you seek me, let these go their way, <i>That the word might be fulfilled which he said: Of them whom thou hast given me, I have not lost any one.</i>	184 5	Ob ir mih suohet, lázzet these hina gangan. Thaz vurdi gifullit thaz wort thaz her quad: <i>wanta thie du mir gabí, ní forlos íh fon then íowíht.</i>
Mt 26 50b	Tunc accesserunt et manus iniecerunt in Ihesum et tenuerunt eum.	Then they came up and laid hands on Jesus and held him.	184 6	Tho zuogiengun inti legitun iro hant in then heilant ana inti habetun inan.
Lc 22 49	Videntes autem hii qui circa ipsum erant quod futurum erat, dixerunt ei: domine, si percutimus in gladio?	And they that were about him, seeing what would follow, said to him: Lord, shall we strike with the sword?	185 1	Gisahun thie tho thie dar umbi inan warun thaz dar zuowert was, quadun imo: trohtin, oba wir slahemes in suerte?
Jn 18 10	Simon ergo Petrus habens gladium eduxit eum et percussit pontificis servum et amputavit auriculam eius dextram; erat autem nomen servo Malchus.	Then Simon Peter, having a sword, drew it and struck the servant of the high priest and cut off his right ear. And the name of the servant was Malchus.	185 2	Simon Petrus habenti suert nam iz uz inti sluoc thes bisgoffes scalc inti abahio sin ora thaz zesewa; was namo thes scalkes Malchus.

<sup>1</sup> Nazarenum is in apposition to Ihesum, not genitive, hence Jesus *the Nazarene*

(298)

Jn 18 11c,b	<b>Tunc ait Ihesus Petro:</b> calicem quem dedit mihi pater non bibam illum? mitte gladium tuum in vaginam.	<b>Then said Jesus to Peter<sup>1</sup>:</b> The chalice which my father hath given me, shall I not drink it? <sup>2</sup> Put up thy sword into the scabbard. <sup>3</sup>	185 3	Tho quad ther heilant Petro: then kelih then mir gab ther fater ni trinku inan? senti thin suert in sceidun.
Mt 26 52b	Omnis enim qui acceperint gladium gladio peribunt.	For all that take the sword shall perish with the sword.	185 4	Alle thie dar intfahent suert forwerdent in suerte.
Mt 26 53 54.	An putas quia non possum rogare patrem meum, et exhibebit mihi modo plus quam duodecim milia legiones angelorum? <b>Quomodo ergo implebuntur scripture, quia sic oportet fieri?</b>	Thinkest thou that I cannot ask my Father, and he will give me presently more than twelve legions of angels? <b>How then shall the scriptures be fulfilled, that so it must be done?</b>	185 5	Oda ni wanis thaz ih ni mugi bittan minan fater, inti her gigarawit mir nuwa mer thanne zuelif thusunta engilo heriscefi? Wio werdent gifultiu thiū giscrip, wantiz so gilimplit zi wesanne?
Lc 22 51b,c	Sinite usque huc. Et cum tetigisset auriculam eius, sanavit eum.	Suffer ye thus far. And when he had touched his ear, he healed him.	185 6	Lazzet unzan nu! Inti mit diu her rein sin ora, heiltaz.
Mt 26 55a	In illa hora dixit Ihesus turbis: tamquam ad latronem existis cum gladiis et fustibus comprehendere me.	In that same hour, Jesus said to the multitudes: You are come out, as it were to a robber, with swords and clubs to apprehend me.	185 7	In theru ziti quad ther heilant then menigin: samaso zi thiobe giengut ir mit suerton inti mit stangon mih zi fahanne.
Mc 14 49a Lc 22 53b	Cotidie apud vos eram docens in templo, et non me tenuistis: <b>sed hæc est hora vestra et potestas tenebrarum.</b>	I was daily with you in the temple teaching: and you did not lay hands on me: <b>but this is your hour and the power of darkness.</b>	185 8	Gitago was ih mit íu lerenti in themo temple, inti ir ni fiengut mih: oh thiz ist íuwer zít inti giwalt finstarnesso.
Mt 26 56a	Hoc autem factum est, ut implerentur scripture prophetarum.	Now all this was done that the scriptures of the prophets might be fulfilled.	185 9	Thaz was zi thiū giwortan thaz warin gifultiu thiū giscrip thero wizzagono.
Mt 26 56b Jn 18 12a	Tunc discipuli omnes relicto eo fugerunt. <b>Cohors et tribunus</b>	Then the disciples, all leaving him, fled. <b>The band and the tribune</b>	185 10a	Tho sine iungiron alle imo forlazzanemo fluhun. Thiū samanunga inti ther herosto

<sup>1</sup> ‘**Tunc ait Ihesus Petro**’ – this phrase is not in the Vulgate. I have translated it thus: ‘**Then said Jesus to Peter**’

<sup>2</sup> This phrase is actually at the end of the Vulgate verse.

<sup>3</sup> This phrase is actually in the middle of the Vulgate verse.

Jn 18 12b. 13a.	et ministri Iudæorum conprehenderunt Ihesum et ligaverunt eum et adduxerunt eum ad Annam primum.	and the servants of the Jews took Jesus and bound him and they led him away to Annas first,	185 10b	inti thie ambahta thero Iudeono fiengun then heilant inti buntun inan inti leittun inan zi Annase zi eristen.
Jn 18 13b. 14.	Erat enim socer Caiphe, qui erat pontifex anni illius. Erat autem Caiphas qui consilium dederat Iudæis, quia expedit unum hominem mori pro populo.	for he was father-in-law to Caiphas, who was the high priest of that year. Now Caiphas was he who had given the counsel to the Jews: That it was expedient that one man should die for the people.	185 11	Her was suehur Caiphases, ther was bisgof thes iares. Thaz was Caiphas thie dar girati gab then Iudein, wantaz bitherbi ist thaz ein man sterbe furi thaz folc.

## CLXII. UBI ADULESCENS QUIDAM INDUTUS SINDONE SEQUEBATUR IHESUM.

Mc 14 51 52.	Adolescens autem quidam sequebatur eum amictus sindone super nudo, et tenuerunt eum. At ille reiecta sindone nudus profugit ab eis.	And a certain young man followed him, having a linen cloth cast about his naked body. And they laid hold on him. But he, casting off the linen cloth, fled from them naked.	185 12	Sum iungo folgeta imo, was giwatit mit sabanu ubar naccot, inti fiengun inan. Her tho forworpanemo sabane naccot floh fon in.
Jn 18 15a Mt 26 58b Jn 18 15b. Mt 26 58d	Sequebatur autem Ihesum Simon Petrus a longe et alius discipulus usque in atrium principis sacerdotum.	And Simon Peter followed Jesus afar off and so did another disciple even to the court of the high priest	186 1	Tho folgeta themo heilante Simon Petrus ferrano inti ander iungiro unzan anan then hóf thes herosten bisgofo.
Jn 18 15c 16a.	Discipulus autem ille erat notus pontifici, et introivit cum Ihesu in atrium pontificis. Petrus autem stabat ad ostium foris.	And that disciple was known to the high priest and went in with Jesus into the court of the high priest. But Peter stood at the door without.	186 2	Ther iungiro her was cund themo bisgoffe, inti ingieng mit themo heilante in then hof thes bisgoffes. Petrus stuont uze zi then duron.
Jn 18 16b	Exivit ergo discipulus alius, qui erat notus pontifici, et dixit ostiariæ et introduxit Petrum.	The other disciple therefore, who was known to the high priest, went out and spoke to the portress <sup>1</sup> and brought in Peter.	186 3	Uzgieng ther ander iungiro, thie dar was cund themo bisgoffe, inti quad theru duriwartun inti inleitta Petrusan.
Lc 22 56a Jn 18 17b.	Quem cum vidisset ancilla ostiaria	When the portress had seen him <sup>2</sup>	186 4a	Then mit diu inan gisah thiū duriwarta

<sup>1</sup> ‘ostiariæ’ – ‘portress’ – ‘doorkeeper’ cum ‘maidservant’

<sup>2</sup> ‘Whom when a certain portress had seen’ :: Gross Latinism. Better: ‘When the portress had seen him’

(300)

Lc 22 56c  
Jn 18 17c.  
Lc 22 57b  
Mc 14 68b

et eum fuisset intuita, dixit:  
**numquid et tu ex discipulis es  
istius hominis? Dicit ille**  
mulieri: non novi illum **neque  
scio quid dicas.**

and had earnestly beheld him, she  
said: **Art not thou also one of this  
man's disciples? He saith**  
Woman, I know him not. **neither  
know what thou sayest**

186  
4b

inti inan was anascowonti,  
quad: eno bistu fon then  
iungiron thesses mannes? Her  
quad themo wibe: ni weiz ih  
inan noh ih ni weiz waz thu  
quidis.

Jn 18 18  
Mt 26 58d

Stabant autem servi et  
ministri ad prunas, quia frigus  
erat, et calefiebant; erat autem  
cum eis et Petrus stans et  
calefaciens se, **ut videret  
finem.**

Now the servants and  
ministers stood at a fire of coals,  
because it was cold, and warmed  
themselves. And with them was  
Peter also, standing and warming  
himself. **that he might see the end.**

186  
5

Stuontun scalca inti thie  
ambahta zi theru gluoti, bithiu  
wanta frost was, inti wermitun  
sih: was mit in Petrus stantenti  
inti sih wermenti, thaz her  
gisahi thaz enti.

### CLXIII. UBI INTERROGAT PRINCEPS SACERDOTUM IHESUM DE DISCIPULIS ET DE DOCTRINA EIUS.

Jn 18 19

Pontifex ergo interrogavit  
Ihesum de discipulis et  
doctrina eius.

The high priest therefore  
asked Jesus of his disciples and of  
his doctrine.

187  
1

Ther bisgof frageta then  
heilant fon sinen iungiron inti  
fon sineru leru.

Jn 18 20

Respondit ei Ihesus: ego  
palam locutus sum mundo,  
ego semper docui in synagoga  
et in templo, quo omnes Iudei  
conveniunt, et in occulto  
locutus sum nihil:

Jesus answered him: I have  
spoken openly to the world. I  
have always taught in the  
synagogue and in the temple,  
whither all the Jews resort: and in  
secret I have spoken nothing.

187  
2

Tho antlingita imo ther  
heilant: ih offano sprah thesemo  
mittilgarte, ih simblun lerta in  
samanungu inti in temple, thara  
alle Iudei zisamane coment, inti  
in dougli ni sprah ih niowiht:

Jn 18 21

Quid me interrogas?  
interroga eos qui audierunt,  
quid locutus sum ipsis: ecce  
hii sciunt quæ dixerim ego.

Why askest thou me? Ask  
them who have heard what I have  
spoken unto them. Behold they  
know what things I have said.

187  
3

Waz frages mih? frage  
thiediz gihortun, waz ih in  
sprahi: senu thie wizzun thiuh ih  
in quad.

Jn 18 22

Hæc autem cum dixisset,  
unus assistens ministrorum  
dedit alapam Ihesu dicens: sic  
respondes pontifici?

And when he had said these  
things, one of the servants  
standing by gave Jesus a blow,  
saying: Answerest thou the high  
priest so?

187  
4

Thisu mit diu her quad, ein  
azstantenti thero ambahto gab  
hantslac themo heilante  
quedenti: so antlingis themo  
bisgoffe?

Jn 18 23

Respondit ei Ihesus: si  
male locutus sum,  
testimonium perhibe de malo,  
si autem bene, quid me cedis?

Jesus answered him: If I have  
spoken evil, give testimony of the  
evil; but if well, why strikest thou  
me?

187  
5

Tho antlingita imo ther  
heilant: ob ih ubilo sprah, sage  
thanne quiti fon ubile, ob ih  
wola sprah, ziu slehis mih?

Jn 18 24	Et misit eum Annas ligatum ad Caiphan pontificem.	And Annas sent him bound to Caiphas the high priest.	187 6	Santan tho Annas gibuntanan zi Caiphase themo bisgoffe.
Jn 18 25a Mt 26 69b Jn 18 25b. Mc 14 69a Mt 26 71b Mc 14 69c Mt 26 71c	Erat autem Simon Petrus foris in atrio stans et calefaciens se. Rursum vidit eum alia ancilla, et ait circumstantibus: et hic erat cum Ihesu Nazareno.	And Simon Peter, <b>outside<sup>1</sup> in the court</b> , was standing and warming himself. <b>And again</b> another maid saw him; and she saith <b>to the standers by</b> : This man also was with Jesus <b>the Nazarene<sup>2</sup></b> .	188 1	Was tho Simon Petrus úzze in themo fríthoue stantenti inti sih wermenti. Abur gisah in ander thiu, inti quad then dar umbistuontun: inti these was mit themo heilante themo Nazarenisgen.
Mt 26 73b,c	Accesserunt qui stabant et dixerunt Petro: vere et tu ex illis es, nam et loquela tua manifestum te facit, <b>quod sis Galileus<sup>3</sup></b> .	They came that stood by and said to Peter: Surely thou also art one of them. For even thy speech doth discover thee, <b>that thou art Gallilean<sup>3</sup></b> .	188 2	Zuogiengun tho thie dar stuontun inti quadun Petro: zi ware thu bist fon then: thin spraha offanot thih, thaz sis Galileus.
Mt 26 72	Et iterum negavit cum iuramento: quia non novi hominem.	And again he denied with an oath: I know not the man.	188 3	Abur tho loughnita suerento: wanta ih ni weiz then man.
Mt 26 73a Lc 22 59b Jn 18 26a,b. Lc 22 59d	Et post pusillum <b>quasi hore unius</b> dicit unus e servis pontificis, cognatus eius cuius abscidit Petrus auriculam: <b>vere et hic cum illo erat, nam et Galileus est</b> .	And after a little while, <b>as it were of one hour</b> , one of the servants of the high priest, a kinsman to him whose ear Peter cut off, saith to him: <b>Of a truth, this man was also with him: for he is also a Galilean</b> .	188 4	Inti after thiu luzilu samaso eineru ziti quad ein fon scalcon thes bisgoffes, thes mág themode abahio Petrus thaz ora: zi ware theser was mit imo, wanta her ist Galileus.
Jn 18 26c Mt 26 74a Mc 14 71b Lc 22 57c Mt 26 70c Mc 14 71c Jn 18 27b.	Nonne ego te vidi in horto cum illo? <b>Tunc coepit detestari et</b> anathematizare et iurare: <b>neque novi eum</b> , nescio quid dicis, <b>non novi hominem istum quem dicitis</b> . Et statim gallus cantavit.	Did not I see thee in the garden with him? <b>Then he began to execrate<sup>4</sup> and</b> to curse and to swear: <b>I know him not</b> , I know not what thou sayest, <b>I know not this man of whom you speak</b> . And immediately the cock crew.	188 5	Eno ni gisah ih thih in themo garte mit imo? Bigonda tho leidezen inti forsahhan inti sueren quedenti: ni weiz ih inan, ni weiz waz thu sages, ni weiz ih then man then ir quedet. Inti sliumo ther hano crata.
Lc 22 61a	Et conversus dominus respexit Petrum,	And the Lord turning looked on Peter,	188 6a	Inti giwentit trohtin giscowota Petrum,

<sup>1</sup> 'without' — archaic :: better 'outside'.<sup>2</sup> 'Nazareno' — apposite noun, not genitive adjective, hence 'the Nazarene'.<sup>3</sup> 'quod sis Galileus' — 'that thou art Gallilean' :: my translation.<sup>4</sup> 'detestari' — 'curse' as translated by Douay, but that word is already in the list, so the alternative from the dictionary is chosen: 'execrate'

(302)

Mt 26 75a,b  
Lc 22 34b  
62.

et recordatus est Petrus verbi  
domini quod dixerat ei:  
priusquam gallus cantet, ter  
me negabis hodie. Et egressus  
foras Petrus flevit amare.

and Peter remembered the word  
of Jesus which he had said:  
Before the cock crow, thou wilt  
deny me thrice this day. And  
going forth, he wept bitterly.

188  
6b

inti gihugita tho Petrus trohtines  
wortes thaz er imo quad: er  
thanne hano cræ, driio stunt  
forsehhis mih hiutu. Inti  
uzzangenti Petrus wiof bittaro.

### CLXIII. UBI FALSI TESTES ADVERSUS IHESUM QUÆREBANTUR.

Mt 27 1a  
<sup>1</sup>Lc 22 66  
<sup>1</sup>Mc. 15, 1.  
Mt 26 59b

Mane autem facto  
<sup>1</sup>convenerunt omnes principes  
sacerdotum cum senioribus  
plebis et scribis concilium  
facientes, querebant<sup>2</sup> falsum  
testimonium contra Ihesum, ut  
eum morti traderent,

And when morning was come,  
<sup>1</sup>all the chief priests with the  
ancients of the people and the  
scribes came together holding a  
consultation, seeking<sup>2</sup> false  
witness against Jesus, that they  
might put him to death.

189  
1

Morgane giwortanemo  
quamun alle thie heroston thero  
bisgoffo mit then altoston thes  
folkes inti mit then buocherin  
thinc wirkenti, suohtun luggu  
urcundi widar themo heilante,  
thaz sien tode saltin,

Mt 26 60a  
Mc 14 55d  
56.

Et non invenerunt, cum  
multi falsi testes accessissent,  
nec inveniebant, et  
convenientia testimonia  
illorum non erant.

And they found not, whereas  
many false witnesses had come  
in, and yet<sup>3</sup> finding none, for<sup>4</sup>  
their evidences were not agreeing.

189  
2

Inti ni fundun, mit diu  
manage lugge urcundon  
zuogiengun, noh ni fundun, inti  
gizumftigu iro giwizscefi ni  
warun.

Mt 26 60d  
61a.  
Mc 14 58a  
Mt 26 61b  
Mc 14 58b

Novissime autem venerunt  
duo falsi testes et dixerunt:  
nos audivimus eum dicentem:  
possum destruere templum dei  
hoc manu factum et post  
triduum aliud non manu  
factum ædificare.

And last of all there came two  
false witnesses: And they said:  
We heard him say, I am able to  
destroy the temple of God made  
with hands and within three days I  
will build another not made with  
hands.

189  
3

Zi iungisten quamun zuene  
lugge urcundon inti quadun: wir  
gihortun inan quudentan,  
mugan ziwerfan gotes tempal  
thaz mit henti giworhtaz inti  
after thrin tagon anderaz nalles  
mit henti gitanaz zimbron.

Mt 26 63a  
62a.  
Mc 14 60b  
Mt 26 62b

Ihesus autem tacebat. Et  
surgens princeps sacerdotum  
in medium interrogavit  
Ihesum dicens: nihil respondis  
ad ea quæ isti adversum te  
testificantur?

But Jesus held his peace. And  
the high priest rising up in the  
midst, asked Jesus, saying:  
Answerest thou nothing to the  
things which these witness against  
thee?

189  
4a

Ther heilant suigeta.  
Erstuont ther herosto thero  
heithaftono in mittamen, frageta  
then heilant quudenti: niowiht  
ni antvurtis zi then thiū these  
wirdar thir redinont?

<sup>1</sup> What we have in the verses referred is:-

Lc 22 66 et ut factus est dies convenerunt seniores plebis et principes sacerdotum et scribæ et duxerunt illum in concilium suum

And as soon as it was day, the ancients of the people and the chief priests and scribes came together. And they brought him into their council

Mc 15 1. et confestim mane consilium facientes summi sacerdotes cum senioribus et scribis et universo concilio....

And straightway in the morning, the chief priests holding a consultation with the ancients and the scribes and the whole council,....

What we need to translate is:-

convenerunt omnes principes sacerdotum cum senioribus plebis et scribis concilium facientes,

The raw translation from the pattern is:-

came together all the chief priests with the ancients of the people and the scribes holding a consultation

Anglicising the above gives:-

all the chief priests with the ancients of the people and the scribes came together holding a consultation

<sup>2</sup> 'querebant' is the present participle, so 'seeking' is correct, and 'sought' is perverse.

<sup>3</sup> 'yet finding' in place of 'found' present participle is correct, and 'nec' = 'neque' implies 'yet'

<sup>4</sup> 'for' is required here to make logical sense of the joined phrases.

Mc 14 62a Ihesus autem **nihil respondit.** **But<sup>1</sup>** he answered nothing. 189  
 61b Ther heilant ni antlingita  
 4b niowiht.

# CLXV. UBI PRINCIPES SACERDOTUM ADIURAT IHESUM: SI TU ES CHRISTUS, DIC NOBIS.

Mc 14 61c Mt 26 63b Mc 14 61a	Et rursum summus sacerdos ait illi: adiuro te per deum vivum, ut dicas nobis si tu es Christus filius dei benedicti?	Again the high priest asked him and said to him: I adjure thee by the living God, that thou tell us if thou be the Christ the Son of the Blessed God?	190 1	Inti abur ther furisto bisgof quad imo: ih bisueru thih bi themo lebenten gote, thaz du uns quedes oba thu sis Crist gotes sun giseگانoten?
Mt 26 64a Lc 22 67 68.	Dicit illi Ihesus: tu dixisti. Et ait illis: si vobis dixero, non creditis mihi, si autem et interrogavero, non respondebitis mihi neque dimittetis.	Jesus saith to him: Thou hast said it. And he saith to them: If I shall tell you, you will not believe me, and if I shall also ask you, you will not answer me, nor let me go.	190 2	Tho quad imo ther heilant: thu quadi. Inti quad in: ob ih iz íu quidu, ni giloubet mir, ob ih fragen, thanne ni antvvurtet ir mir noh ni forlazzet.
Mt 26 64b	Verumtamen dico vobis: a modo videbitis filium hominis sedentem a dextris virtutis dei et venientem in nubibus celi.	Nevertheless I say to you, hereafter you shall see the Son of man sitting on the right hand of the power of God and coming in the clouds of heaven.	190 3	War thoh widaru quidi íu: fon nu gisehet ir mannes sun sizzentan in zesawn gotes megines inti comentan in himiles wolcanon.
Mt 26 65a	Tunc princeps sacerdotum scidit vestimenta sua dicens: blasphemavit.	Then the high priest rent his garments, saying: He hath blasphemed:	191 1	Tho ther herosto thero heithaftono sleiz sin giwati quedenti: bismarota.
Mt 26 65b Lc 22 71d Mt 26 66a	Quid adhuc egemus testibus? ecce nunc audistis blasphemiam de ore eius: quid vobis videtur?	What further need have we of witnesses? Behold, now you have heard the blasphemy. from his own mouth. What think you?	191 2	Waz thurfun wir noh nu urcundono? senu nu gihortut ir bismarunga fon sinemo munde: waz thunkit íuwih?
Mt 26 66b	At illi respondentes omnes dixerunt: reus est mortis.	But they answering, said: He is guilty of death.	191 3	Sie tho antvvurtenti alle quadun: sculdic ist todes.
Mt 26 67a Lc 22 63a,b 64a Mc 14 65b Mt 26 67b	Tunc expuerunt in faciem eius, et qui tenebant eum inludebant ei et velaverunt faciem eius et colafis eum ceciderunt.	Then did they spit in his face, and they that held him mocked him and they blindfolded his face and rained blows on <sup>2</sup> him.	192 1	Tho spuwn sie sin annuzi, thiede inan habetun scimfitun inan inti thactun iro annuzi inti mit fustin sluogun inan.

<sup>1</sup> Douay gives 'And', but 'But' is also correct, and in this context, better.

<sup>2</sup> 'buffeted' – correct, but archaic. better: 'rained blows on'

(304)

Mt 26 67c  
68.  
Lc 22 65

Alii autem palmas in  
faciem eius dederunt **dicentes:**  
**prophetiza nobis, Christe, quis**  
**est iste qui te percussit?** Et  
alia multa blasphemantes  
dicebant in eum.

And others struck his face  
with the palms of their hands,  
**saying: Prophesy unto us, O**  
**Christ. Who is he that struck thee?**  
And blaspheming, many other  
things they said against him.

192  
2

Andere mit flahheru henti in  
sin annuzzi sluogun quedeni:  
wizzago uns, Crist, wer ist ther  
ther dih slehit? Inti anderu  
managu bismaronti quadun in  
inan.

Mt 27 2a  
Jn 18 28b.  
Mt 27 2b  
Jn 18 28d.

Et adduxerunt eum  
vinctum **in prætório** et  
tradiderunt Pontio Pilato  
præsidi, **et ipsi non introierunt**  
**in prætorium, ut non**  
**contaminarentur, sed**  
**manducarent pascha.**

And they brought him bound  
**to the governor's hall** and  
delivered him to Pontius Pilate the  
governor, **and they went not into**  
**the hall, that they might not be**  
**defiled, but that they might eat the**  
**pasch.**

192  
3

Inti leittun inan gibuntanan  
in frithof inti saltun themo  
Pontisgen grauen Pilate, inti sie  
ni giengun in then frithof, thaz  
sie ni warin biunsubrite, oh  
ázzin ostrun.

## CLXVI. UBI TRADITUR PILATO IHESUS ET PENITETUR IUDAS.

Mt 27 3  
4a.

Tunc videns Iudas qui eum  
tradidit quod damnatus esset,  
poenitentia ductus retulit  
·XXX· argenteos principibus  
sacerdotum et senioribus  
**dicens: peccavi tradens**  
**sanguinem iustum.**

Then Judas, who betrayed  
him, seeing that he was  
condemned, repenting himself,  
brought back the thirty pieces of  
silver to the chief priests and  
ancients, **saying: I have sinned in**  
**betraying innocent blood.**

193  
1

Tho gisah Iudas ther inan  
salta thaz her fornidirit was,  
riuwa gileitit widarbrahta thie  
drízzug pfenningo then  
heroston thero heithaftono inti  
then alton quedeni: suntota  
selenti reht bluot.

Mt 27 4b

At illi dixerunt: quid ad  
nos? tu videris.

But they said: What is that to  
us? Look thou to it.

193  
2

Sie quadun tho: waz zi uns?  
thu gisehes.

Mt 27 5

Et proiecitis argenteis in  
templo recessit, abiens laqueo  
se suspendit.

And casting down the pieces  
of silver in the temple, he  
departed and went and hanged  
himself with an halter.

193  
3

Inti uorworpfanen  
silabarlingon in thaz tempal  
thana fuor, gangenti erhieng sih  
mit stricu.

Mt 27 6

Principes autem  
sacerdotum acceptis argenteis  
dixerunt: non licet mittere eos  
in corbonan, quia pretium  
sanguinis est.

But the chief priests having  
taken the pieces of silver, said: It  
is not lawful to put them into the  
corbona, because it is the price of  
blood.

193  
4

Thie heroston thero  
heithaftono intfanganen  
silabarlingon quadun: nist  
erloubit thaz man sie sente in  
thaz tresofaz, wanta iz ist werd  
bluotes.

Mt 27 7  
8a.

Consilio autem inito  
emerunt ex illis agrum figuli  
in sepulturam peregrinorum.  
**Propter hoc vocatus**

And after they had consulted  
together, they bought with them  
the potter's field, to be a burying  
place for strangers. **For this cause**

193  
5a

Girate giganganemo couftun  
fon then accar leimvurhten in  
grabasteti elilentero. Bithiu was  
giheizzan



Mt 27 8b.	est ager ille Acheldemach, ager sanguinis, usque in hodiernum diem.	that field was called Haceldama, that is, the field of blood, even to this day.	193 5b	ther accar Acheldemach, accar bluotes, ío unzan hiutlihhan tag.
Mt 27 9 10.	Tunc impletum est quod dictum est per Hieremiam prophetam dicentem: et acceperunt XXX argenteos, pretium adpretiati quem adpretiaverunt a filiis Israhel, et dederunt eos in agrum figuli, sicut constituit mihi dominus.	Then was fulfilled that which was spoken by Jeremias the prophet, saying: <i>And they took the thirty pieces of silver, the price of him that was prized, whom they prized of the children of Israel, and they gave them unto the potter's field, as the Lord appointed to me.</i>	193 6	Tho was gifullit thaz dar giquetan was thuruh Hieremiam then wizzagon quedentan: <i>sie intfiengun tho drizzug silabarlingo, werd werdonti thaz sie werdoton fon kindon Israhelo, I nti gabun sie in accar leimvurhten, so mir trohtin gisazta.</i>

**CLXVII. UBI PILATUS AUDIT INTER IUDÆOS ET DOMINUM ET MITTIT EUM AD HERODEM.**

Jn 18 29	Exiit ergo Pilatus ad eos foras et dixit: quam accusationem affertis adversus hominem hunc?	Pilate therefore went out to them, and said: What accusation bring you against this man?	194 1	Gieng tho Pilatus úz zi in inti quad: welihhan ruogstab bringet ir widar thesan man?
Jn 18 30 Lc 23 2b,c	Responderunt et dixerunt ei: si non esset hic malefactor, non tibi tradidissemus eum. <i>Hunc invenimus subvertentem gentem nostram et prohibentem tributa dari Cæsari et dicentem se Christum regem esse.</i>	They answered and said to him: If he were not a malefactor, we would not have delivered him up to thee. <i>We have found this man perverting our nation and forbidding to give tribute to Cæsar and saying that he is Christ the king.</i>	194 2	Tho antlingitun sie inti quadun imo: oba theser ni wari ubilvurhto, thanne ni saltin wir inan thir. Thesan fundumes erwerbenti unsera thiota inti werentan then tribuz geban themo keisure inti quedan sih Crist cuning wesane.
Jn 18 31 32a.	Dixit ergo eis Pilatus: accipite eum vos et secundum legem vestram iudicate eum. Dixerunt ergo Iudæi: nobis non licet interficere quemquam. <i>Ut sermo domini impleretur quem dixit</i>	Pilate therefore said to them: Take him you, and judge him according to your law. The Jews therefore said to him: It is not lawful for us to put any man to death. <i>That the word of Jesus might be fulfilled, which he said,</i>	194 3a	Tho quad in Pilatus: intfahet ir inan inti after íuweru evvu duomet inan. Tho quadun thie Iudei: uns nist erloubit zi slahanne einingan. Thaz trohtines wort gifullit vurdi thaz her quad

(306)

Jn 18 32b.	significans qua esset morte moriturus.	signifying what death he should die.	194 3b	gizeihanonti welihhemo tode was sterbenti.
Jn 18 33	Introivit ergo iterum in pretorium Pilatus et vocavit Ihesum et dixit ei: tu es rex Iudeorum?	Pilate therefore went into the hall again and called Jesus and said to him: Art thou the king of the Jews?	195 1	Ingieng tho abur in thaz thinchus Pilatus inti gihalota then heilant inti quad imo: thu bis cuning Iudeono?
Jn 18 34	Et respondit Ihesus: a temetipso hoc dicis an alii tibi dixerunt de me?	Jesus answered: Sayest thou this thing of thyself, or have others told it thee of me?	195 2	Tho antlingita ther heilant: fon thir selbemo quidistu thaz oda andere thir iz quadun fon mir?
Jn 18 35	Respondit Pilatus: numquid ego Iudeus sum? Gens tua et pontifices tradiderunt te mihi: quid fecisti?	Pilate answered: Am I a Jew? Thy own nation and the chief priests have delivered thee up to me. What hast thou done?	195 3	Tho antlingita Pilatus: eno bin ih Iudeus? Thin thiota inti bisgoffa saltun thih mir: waz tati thu?
Jn 18 36	Respondit Ihesus: regnum meum non est de mundo hoc: si ex hoc mundo esset regnum meum, ministri mei decertarent, ut non traderer Iudeis: nunc autem regnum meum non est hinc.	Jesus answered: My kingdom is not of this world. If my kingdom were of this world, my servants would certainly strive that I should not be delivered to the Jews: but now my kingdom is not from hence.	195 4	Tho antlingita ther heilant: min rihhi nist fon thesemo mittilgarte: oba fon thesemo mittilgarte wari min rihhi, mine ambahta wnnin, thaz ih ni vurdi giselit Iudein: nu giwesso nist min rihhi hinan.
Jn 18 37a	Dixit itaque ei Pilatus: ergo rex es tu? Respondit Ihesus: tu dicis, quia rex sum ego.	Pilate therefore said to him: Art thou a king then? Jesus answered: Thou sayest that I am a king.	195 5	Tho quad imo Pilatus: bisttu cuning? Tho antlingita ther heilant: thu quidis, wanta ih cuning bin.
Jn 18 37b	Ego in hoc natus sum, et ad hoc veni in mundum ut testimonium perhibeam veritati.	For this was I born, and for this came I into the world; that I should give testimony to the truth.	195 6	Ih bin in thiu giboran, inti zi thiu quam ih in mittilgart thaz ih sageti giwizscaf ware.
Jn 18 37c 38a.	Omnis qui est ex veritate audit meam vocem. Dixit ei Pilatus: quid est veritas?	Every one that is of the truth heareth my voice. Pilate saith to him: What is truth?	195 7	Giwelih thie dar ist fon ware ther horit mina stemma. Tho quad imo Pilatus: waz ist war?
Jn 18 38b	Et cum hoc dixisset,	And when he said this,	196 1a	Mit diu her thaz quad,

Jn 18 38c Lc 23 4b,c	iterum exivit ad Iudeos et ait ad principes sacerdotum et turbas: nullam causam invenio in hoc homine.	he went out again to the Jews and saith to the chief priests and to the multitudes: I find no cause in this man.	196 1b	abur gieng uz zi then Iudein inti quad zi then heroston thero bisgoffo inti zi theru menigi: niheininga sahha ni fant ih in thesemo manne.
Lc 23 5	At illi invalescebant dicentes: conmovet populum docens per universam Iudæam et incipiens a Galilea usque huc.	But they were more earnest, saying: He stirreth up the people, teaching throughout all Judea, beginning from Galilee to this place.	196 2	Sie tho gimagetun quedente: giuorrit folc lerenti thurah alle Iudea inti biginnenti fon Galileu unzan hera.
Lc 23 6 7.	Pilatus autem audiens Galileam interrogavit si homo Galileus esset? Et ut cognovit quod de Herodis potestate esset, remisit eum ad Herodem, qui et ipse Hierosolimis erat illis diebus.	But Pilate hearing Galilee, asked if the man were of Galilee? And when he understood that he was of Herod's jurisdiction, he sent him away to Herod, who was also himself at Jerusalem in those days.	196 3	Pilatus gihorenti Galileam frageta oba ther man wari Galileus? Inti so her tho forstuont thaz her was fon Erodeses giwelti, santan widar zi Herode: ther selbo was in Hierusalem in then tagon.
Lc 23 8	Herodes autem viso Ihesu gavisus est valde, erat enim cupiens ex multo tempore videre eum, eo quod audiret multa de illo et sperabat signum aliquod videre ab eo fieri.	And Herod seeing Jesus, was very glad: for he was desirous of a long time to see him, because he had heard many things of him; and he hoped to see some sign wrought by him.	196 4	Herodes gisehanemo themo heilante was thrato giuehenti: her was iu geronti fon manageru ziti inan gisehan, bithiu her gihorta managiu fon imo inti uúanta sihwelih zeihan gisehan fon imo wesan.
Lc 23 9	Interrogabat autem illum multis sermonibus, at ipse nihil illi respondebat.	And he questioned him in many words. But he answered him nothing.	196 5	Frageta inan managen worton, inti her tho niowiht antlingita imo.
Lc 23 10	Stabant etiam principes sacerdotum et scribe constanter accussantes eum.	And the chief priests and the scribes stood by, earnestly accusing him.	196 6	Stuontun thie heroston thero bisgoffo inti thie buohera einratlihho ruogenti inan.
Lc 23 11a	Sprevit autem illum Herodes cum exercitu suo et inludit indutum	And Herod with his army set him at nought and mocked him, putting on him	196 7a	Uozzirnita inan Herodes mit sinemo herige inti bismarota giwatitan

(308)

Lc 23 11b	veste alba, et remisit ad Pilatum.	a white garment: and sent him back to Pilate.	196 7b	mit wizzu giwatu, inti widarsantanana zi Pilatuse.
Lc 23 12	Et facti sunt amici Herodes et Pilatus in ipsa die, nam antea inimici erant ad invicem.	And Herod and Pilate were made friends, that same day: for before they were enemies one to another.	196 8	Inti warun tho giwortan friunta Herodes inti Pilatus in themo tage: sie warun er untar zwisgen fianta.
Lc 23 13 Jn 18 29a. Jn 19 4b Lc 23 14b	Pilatus autem convocatis principibus sacerdotum et magistratibus et plebe <b>exivit ad eos</b> foras et dixit eis: <b>obtulistis mihi hunc hominem quasi avertentem populum:</b>	And Pilate, calling together the chief priests and the magistrates and the people, <b>he went out, to them</b> outside, and said to them: <b>You have presented unto me this man as one that perverteth the people.</b>	197 1	Pilatus gihalota thie heroston thero bisgoffo inti themo meistarduome inti themo folke, gieng zi in uz inti quad in: brahtut mir thesan man samaso widarwentantan folc:
Jn 19 4c Lc 23 14d	Ecce adduco vobis eum foras, ut cognoscatis quia in eo nullam causam invenio <b>ex his in quibus eum accusatis,</b>	Behold, I bring him forth unto you, that you may know that I find no cause in him <b>in those things wherein you accuse him.</b>	197 2	Senu ih leitu inan íu uz, thaz ir forstantet thaz ih in imo ni fand niheininga sahha fon then in thendir inan ruoget,
Lc 23 15 16.	Sed neque Herodes: nam remisit vos ad illum, et ecce nihil dignum morte actum est ei: <b>emendatum ergo illum dimittam.</b>	No, nor Herod neither. For, I sent you to him: and behold, nothing worthy of death is done to him. <b>I will chastise him therefore and release him.</b>	197 3	Noh Herodes: ih santa íuwih widar zi imo, inti senu nu niowiht wirdic tode ist imo gitan: inan gibuoztan forlazzu.
Lc 23 18a Jn 19 6b.	Exclamavit autem universa turba dicens: tolle hunc, <b>crucifige, crucifige!</b>	But the whole multitude together cried out, saying: Away with this man, <b>Crucify him, Crucify him!</b>	197 4	Riof tho al thiu menigi queden: nim thesan, háh, háh!
Jn 19 6c	Dicit eis Pilatus: accipite eum vos et crucifigite, ego enim non invenio in eo causam.	Pilate saith to them: Take him you, and crucify him: for I find no cause in him.	197 5	Tho quad in Pilatus: intfahet inan íu inti hahet inan: ih ni findu in imo niheininga sahha.
Jn 19 7a	Responderunt ei Iudei: nos legem habemus, et secundum legem debet mori,	The Jews answered him: We have a law; and according to the law he ought to die,	197 6a	Tho antlingitun imo thie Iudei: wir habemes ewa, inti after ew sal her sterban,

Jn 19 7b	quia filium dei se fecit.	because he made himself the Son of God.	197 6b	wanta her sih gotes sun teta.
Jn 19 8 9.	Cum ergo audisset Pilatus hunc sermonem, magis timuit, et ingressus est pretorium iterum et dicit ad Ihesum: unde es tu? Ihesus autem responsum non dedit ei.	When Pilate therefore had heard this saying, he feared the more. And he entered into the hall again; and he said to Jesus: Whence art thou? But Jesus gave him no answer.	197 7	Mit diu tho gihorta Pilatus thiz wort, mer forhta, inti ingieng abur in thaz thinchus inti quad zi themo heilante: wanan bistu? Ther heilant ni gab imo nohhein antvurti.
Jn 19 10a,b	Dicit ergo ei Pilatus: mihi non loqueris? nescis quia potestatem habeo crucifigere te et potestatem dimittere?	Pilate therefore saith to him: Speakest thou not to me? Knowest thou not that I have power to crucify thee, and I have power to release?	197 8	Tho quad imo Pilatus: mir ni sprihhis? ni weist thaz ih haben giwalt thih zi erhahanne inti giwalt zi forlázanne?
Jn 19 11	Respondit Ihesus: non haberes potestatem adversum me ullam, nisi tibi esset datum desuper: propterea qui tradidit me tibi maius peccatum habet.	Jesus answered: Thou shouldst not have any power against me, unless it were given thee from above. Therefore, he that hath delivered me to thee hath the greater sin.	197 9	Tho antlingita ther heilant: ni habetos giwalt widar mir eininga, nibiz thir gige ban wari fon ufana: bithiu therde mih salta thir mer sunta habet.
Jn 19 12	Exinde querebat Pilatus dimittere eum. Iudei autem clamabant dicentes: si hunc dimittis, non es amicus Cæsaris: omnis qui se regem facit contradicit Cæsari.	And from henceforth Pilate sought to release him. But the Jews cried out, saying: If thou release this man, thou art not Cæsar's friend. For whosoever maketh himself a king speaketh against Cæsar.	198 1	Fon thanan suohta Pilatus inan zi forlazzanne. Iudei riofun tho quedenti: ob thu desan forlazzis, thanne ni bistu friunt thes keisures: allero giwelih ther sih cuning tuot ther wirdarquidit sih themo keisure.
Jn 19 13	Pilatus ergo cum audisset hos sermones, adduxit foras Ihesum et sedit pro tribunali in loco qui dicitur Lithostrotus, ebraice autem Gabatha.	Now when Pilate had heard these words, he brought Jesus forth and sat down in the judgment seat, in the place that is called Lithostrotos, and in Hebrew Gabbatha.	198 2	Pilatus mit diu her gihorta thisu wort, leitta uz then heilant inti saz in sinemo duomsedale in theru steti thiu dar ist giquetan Lithostrotus, in ebreisgon Gabatha.
Jn 19 14a	Erat autem parasceve pasche, hora quasi sexta,	And it was the parasceve of the pasch, about the sixth hour:	198 3a	Was tho garotag fora ostron, samaso sehsta zít,

(310)

Jn 19 14b  
15a.

et dicit Iudeis: ecce rex vester!  
Illi autem clamaverunt: tolle,  
tolle, crucifige eum!

and he saith to the Jews: Behold  
your king. But they cried out:  
Away with him: Away with him:  
Crucify him.

198  
3b

inti quad then Iudein: senu  
íuwer cuning! Sie tho riofun:  
nim, nim inti háh inan!

Jn 19 15b  
Mc 15 3  
Mt 19 14a  
Mt 27 12d

Dixit eis Pilatus: regem  
vestrum crucifigam?  
Responderunt pontifices: non  
habemus regem nisi Cesarem.  
Et accusabant eum summi  
sacerdotes in multis. Ihesus  
vero nihil respondit.

Pilate saith to them: shall I  
crucify your king? The chief  
priests answered: We have no  
king but Cæsar. And the chief  
priests accused him in many  
things. But Jesus answered  
nothing.

198  
4

Tho quad in Pilatus:  
iuweran cuning hahu? Tho  
antlingitun thie bisgoffa: wir ni  
habemes cuning ni si then  
keisur. Inti ruogtun inan thie  
furiston bisgoffa in managen.  
Ther heilant ni antvurtita  
niowiht.

Mt 27 13  
14.

Tunc dicit illi Pilatus: non  
audis quanta adversum te  
dicant testimonia? Et non  
respondit ei ad ullum verbum,  
ita ut miraretur preses  
vehementer.

Then Pilate saith to him: Dost  
not thou hear how great  
testimonies they allege against  
thee? And he answered him to  
never a word, so that the governor  
wondered exceedingly.

198  
5

Tho quad imo Pilatus: ni  
gihoris vvuo managu  
giwiznessu sie widar thir  
quedent? Inti ni antlingita imo  
zi noheiningemo worte, so thaz  
wntarota ther grauou thrato.

Mc 15 6a  
Mt 27 15  
Mc 15 6c

Per diem autem festum  
consuerat præses dimittere  
populo unum ex vinctis,  
quemcumque petissent.

Now on the festival day the  
governor was accustomed to  
release to the people one of the  
prisoners, whomsoever they  
demanded.

199  
1

Thuruh then itmalon tag  
was giwon ther grauou zi  
forlazzanne einan themo folke  
fon then notbentigon, so wenan  
sie batin.

Mt 27 16

Habebat autem tunc  
vinctum insignem, qui  
dicebatur Barabbas.

And he had then a notorious  
prisoner that was called Barabbas.

199  
2

Habeta tho einan nothaft  
uúitmaran, therde was ginennit  
Barabbas.

Mt 27 17a  
Jn 18 39a.  
Mt 27 17b

Congregatis ergo illis dixit  
Pilatus: est consuetudo vobis  
ut unum dimittam vobis in  
pascha: quem ergo vultis  
dimittam vobis, Barabban an  
Ihesum qui dicitur Christus?

They therefore being gathered  
together, Pilate said: You have a  
custom that I should release one  
unto you at the Pasch<sup>1</sup>. Whom  
therefore<sup>2</sup> will you that I release  
to You: Barabbas, or Jesus that is  
called Christ?

199  
3

In tho gisamanoten quad  
Pilatus: ist mit íu giwona thaz  
ih íu einan forlázze in ostron:  
wenan wollet ir thaz ih íu  
forlázze, Barrabban oda then  
heilant thie dar ist ginennit  
Christ?

<sup>1</sup> Note: this was not a Jewish custom, but a Roman practice to demonstrate the absolute authority of Rome, (Tacitus).

<sup>2</sup> ‘ergo’ — ‘therefore’ :: my translation.

Mt 27 18	Sciebat enim quod per invidiam tradissent eum.	For he knew that for envy they had delivered him.	199 4	Her westa thaz sie thuruh abunst inan saltun.
<b>CLXVIII. UBI UXOR PILATI MISIT AD EUM DICENS: NIHIL TIBI SIT ET IUSTO ILLI.</b>				
Mt 27 19	Sedente autem illo pro tribunali misit ad illum uxor eius dicens: nihil tibi et iusto illi: multa enim passa sum hodie per visum propter eum.	And as he was sitting in the place of judgment, his wife sent to him, saying: Have thou nothing to do with that just man; for I have suffered many things this day in a dream because of him.	199 5	Imo sizzentemo in themo duomsedale santa zi imo sin quena quedenti: niowiht thir inti themo rehten: managu bin ih thruenti hiutu in gisiune thuruh inan.
Mt 27 20	Princeps autem sacerdotum et seniores persuaserunt populis ut peterent Barabban, Ihesum vero perderent.	But the chief priests and ancients persuaded the people that they should ask Barabbas and make Jesus away.	199 6	Ther herosto thero bisgoffo inti thie alton spuonun thaz folc thaz sie batin Barabbanes, thaz sie then heilant flurin.
Mt 27 21	Respondens autem preses ait illis: quem vultis vobis de duobus dimitti? Ait illi dixerunt: Barabban.	And the governor answering, said to them: <b>Which<sup>1</sup></b> will you of the two to be released unto you? But they said: Barabbas.	199 7	Tho antlingita ther grafo, quad in: wenan wollet ir íu fon thesen zwein forlázzan? Sie tho quadun: Barabban.
Jn 18 40c Lc 23 19a Mc 15 7b Lc 23 19c	Erat autem Barabbas latro, qui erat propter seditionem quandam factam in civitatem et homicidium vinctus in carcere.	Now Barabbas was a robber. <b>Who, for a certain sedition made in the city and for a murder, was confined<sup>2</sup> in prison.</b>	199 8	Was ther Barabbas landeri, ther was thuruh gistriti welihaz gitanaz in burgi inti thuruh manslaht gibuntan in karkere.
Mt 27 22 23a.	Dicit illis Pilatus: quid ergo faciam de Ihesu qui dicitur Christus? <b>Dicunt omnes: crucifigatur!</b>	Pilate saith to them: What shall I do then with Jesus that is called Christ? <b>They all say<sup>3</sup>: Let him be crucified.</b>	199 9	Tho quad in Pilatus: waz duon ih fon themo heilante thie dar ist giquetan Crist? Quadun alle: hahe man inan!
Mt 27 23b	Ait illis præses: quid enim mali fecit? At illi magis clamabant dicentes: crucifigatur!	The governor said to them: Why, what evil hath he done? But they cried out the more, saying: Let him be crucified.	199 10	Tho quad in ther grauo: waz ubiles teta her? Sie riofun tho mer quedenti: hahe man inan!
Mt 27 24a	Videns autem Pilatus quia nihil proficeret, sed magis tumultus fieret,	And Pilate seeing that he prevailed nothing, but that rather a tumult was made,	199 11a	Tho gisah Pilatus thaz es niowiht ni theh, oh was mer ungireh,

<sup>1</sup> 'quem' – 'Whether' :: also '**Which**', and seems better.

<sup>2</sup> Lc 23 19 'qui erat propter seditionem quandam factam in civitate et homicidium missus in carcerem' Who, for a certain sedition made in the city and for a murder, was cast into prison.

Mc 15 7 'erat autem qui dicebatur Barabbas qui cum seditiosis erat vinctus qui in seditione fecerant homicidium' And there was one called Barabbas, who was put in prison with some seditious men, who in the sedition had committed murder.

'vincio' – 'bind', 'fetter', 'encircle', 'confine', 'restrain', 'envelop', 'attach'.

The difference in translation between Lc and Mc found in Douay, is not significant, however, in the Latin, the compiler found a significant difference. For this reason, I have made a specific translation myself of the chosen verb 'vincio', and chosen the meaning 'confine' from the given choices. This required the change of 'into' to 'in'.

<sup>3</sup> '**They say all**' – Latinism :: better '**They all say**'

(312)

Mt 27 24b

accepta aqua lavit manus  
coram populo dicens:  
innocens ego sum a sanguine  
iusti huius: vos videritis.

taking water washed his hands  
before the people, saying: I am  
innocent of the blood of this just  
man. Look you to it.

199  
11b

intfanganemo wazzare wosc  
sino henti fora themo folke  
quedenti: untaronti bin ih fon  
bluote thesses rehten: ir gisehet.

Mt 27 25

Et respondens universus  
populus dixit: sanguis eius  
super nos et super filios  
nostros!

And the whole people  
answering, said: His blood be  
upon us and upon our children.

199  
12

Tho antlingita thaz folc al,  
quad: sin bluot ubar unsih inti  
ubar unseru kind!

### CLXVIII. UBI PILATUS DIMISIT BARABBAN ET TRADIDIT CHRISTUM AD CRUCIFIGENDUM.

Mt 27 26

Tunc dimisit illis  
Barabban, Ihesum autem  
flagellis cesum tradidit eis, ut  
crucifigeretur.

Then he released to them  
Barabbas: and having scourged  
Jesus, delivered him unto them to  
be crucified.

199  
13

Tho forliez her in Barabban;  
then heilant tho bifiltan saltan  
in, thaz her wari erhangan.

Mt 27 27

28a.

Mc 15 17a

Jn 19 2b.

Mt 27 28d

Milites presidis  
suscipientes Ihesum in  
pretorio congregaverunt ad  
eum universam cohortem, **et**  
**exuentes eum** induunt eum  
**tunicam purpuream et**  
clamidem coccineam  
circumdederunt ei.

The soldiers of the governor,  
taking Jesus into the hall,  
gathered together unto him the  
whole band, **and stripping him,**  
they clothed him with **a purple**  
**garment** **and** they put a scarlet  
cloak about him.

200  
1

Thie kenphon thes grauen  
intfiengun then heilant in themo  
thinchus, gisamanotun zi imo  
alla thia hansa, inti inan  
intwatenti giwatitun inan mit  
gotowebbineru tunihun inti rôt  
lahhan umbibigabun inan.

Mt 27 29

Et plectentes coronam de  
spinis posuerunt super caput  
eius, et harundinem in  
dexteram eius, et genu flexo  
ante eum inludebant dicentes:  
have, rex Iudeorum!

And platting a crown of  
thorns, they put it upon his head,  
and a reed in his right hand. And  
bowing the knee before him, they  
mocked him, saying: Hail, King  
of the Jews.

200  
2

Inti flehtenti corona fon  
thornon saztun ubar sin houbit,  
inti rora in sina zesawn, inti  
giboganemo knewe fora imo  
bismarotun inan sus quedenti:  
heil, cuning Iudeono!

Mt 27 30

Et expuentes eum  
acceperunt harundinem et  
percutiebant caput eius.

And spitting upon him, they  
took the reed and struck his head.

200  
3

Inti inan spiwenti intfiengun  
rorun inti sluogun sin houbit.

Mt 27 31a

Mc 15 20b

Mt 27 31b

Jn 19 17a.

Et postquam inluserunt ei,  
exuerunt eum clamidem **et**  
**purpuram** et induerunt eum  
vestimentis eius et duxerunt  
eum ut crucifigerent,  
**baiulantem sibi crucem.**

And after they had mocked  
him, they took off the cloak from  
him **and the purple** and put on him  
his own garments and led him  
away to crucify him, **bearing his**  
**own cross.**

200  
4

Inti after thi u bismarotun  
inan, intwatitun inan lahhanes  
inti gotowebbes inti giwatitun  
inan sinen giwatin inti leittun  
inan thaz sien hiengin,  
tragentan imo cruci.



Mt 27 32a Lc 23 26b Mt 27 32b Mc 15 21b Mt 27 32c Lc 23 26d	Exuentes autem invenerunt hominem Cireneum venientem de villa, nomine Simon, patrem Alexandri et Rufi: hunc angariaverunt portare crucem post Ihesum.	And going out, they found a man of Cyrene, <b>coming from the country</b> , named Simon, <b>the father of Alexander and of Rufus</b> : him they forced to <b>carry the cross after Jesus</b> .	200 5	Inan intwatenti fundun man Cireneum quementan fon thorf, in namen Simon hiez, fater Alexandres inti Rufuses: then thwngun sie daz her truogi cruci after themo heilante.
Lc 23 27	Sequebatur autem illum multa turba populi et mulierum, quæ plangebant et lamentabantur eum.	And there followed him a great multitude of people and of women, who bewailed and lamented him.	201 1	Folgeta inan mihil menigi folkes inti wibo, this dar ruzzun inti wiofun inan.
Lc 23 28	Conversus autem ad illas Ihesus dixit: filiæ Hierusalem, nolite flere super me, sed super vos ipsas flete et super filios vestros.	But Jesus turning to them, said: Daughters of Jerusalem, weep not over me; but weep for yourselves and for your children.	201 2	Tho wanta sih zi in ther heilant, quad: kind Hierusalem, ni curit vvuofen ubar mih, oh ubar fuwih selbon vvuofet inti ubar fuweru kind.
Lc 23 29	Quoniam ecce venient dies in quibus dicent: beate steriles et ventres qui non genuerunt et ubera quæ non lactaverunt.	For behold, the days shall come, wherein they will say: Blessed are the barren and the wombs that have not borne and the paps that have not given suck.	201 3	Wanta nu coment taga in thendir quedet: salige sint umberente inti wambun thiede ni barun inti brusti thiode ni sougitun.
Lc 23 30	Tunc incipient dicere montibus: cadete super nos! et collibus: operite nos!	Then shall they begin to say to the mountains: Fall upon us. And to the hills: Cover us.	201 4	Thanne biginnent sie quedan bergon: fallet ubar unsih! inti nollon: bithecket unsih!
Lc 23 31	Quia si in viridi ligno hæc faciunt, in arido quid fiet?	For if in the green wood they do these things, what shall be done in the dry?	201 5	Bithiu oba sie in gruonemo boume thisiu tuont, waz ist in themo thurren?

**CLXX. UBI DUO LATRONES CUM CHRISTO CRUCIFIGI DUCUNTUR ET UBI IHESUS DE CRUCE DE MATRÆ SUA DIXIT AD DISCIPULUM QUEM DILIGEBAT: ECCE MATER TUA.**

Lc 23 32	Ducebantur autem et alii duo nequam cum eo, ut interficerentur.	And there were also two other malefactors led with him to be put to death.	202 1	Warun gileittit andre zuene ubile mit imo, thaz sie warin erslagan.
Lc 23 33a Mc 15 22b,d	Et postquam venerunt in locum qui dicitur <b>Golgotha</b> , quod est interpretatum calvarie locus,	And when they were come to the place which is called <b>Golgotha</b> , which being interpreted is, <b>The place of Calvary</b> .	202 2	Inti after thiu sie quamun in stat thiu dar ist giheizan Golgotha, thaz ist erreckit hamalstat,

(314)

Mt 27 34	Et dederunt ei vinum murratum bibere cum felle mixtum, et cum gustasset, noluit bibere.	And they gave him wine to drink mingled with gall. And when he had tasted, he would not drink.	202 3	Gabun imo gimirroto win trinkan mit gallun gimisgitan, inti mit diu her es corota, ni wolta trinkan.
Lc 23 34a	Ihesus autem dicebat: pater, dimitte illis, non enim sciunt quid faciunt.	And Jesus said: Father, forgive them, for they know not what they do.	202 4	Ther heilant quad: fater, forláz in iz: sie ni wizzun waz sie duont.
Mt 27 35a Jn 19 23b.	Postquam autem crucifixerunt eum, <b>acceperunt vestimenta eius et fecerunt IIII partes, unicuique militi partem, et tunicam.</b>	And after they had crucified him, <b>took his garments, and they made four parts, to every soldier a part, and also his coat.</b>	203 1	After thiu sie inan erhiengun, intfiengun sin giwati inti tatun fior deil, einero giwelihemo kempfen teil, inti tunichun.
Jn 19 23c	Erat autem tunica inconsutulis desuper contexta per totum.	Now the coat was without seam, woven from the top throughout.	203 2	Was thiu tuniha unginait fon obanentigi ubar al giweban.
Jn 19 24a	Dixerunt ergo ad invicem: non scindamus eam, sed sortiamur de illa, cuius sit.	They said then one to another: Let us not cut it but let us cast lots for it, whose it shall be;	203 3	Tho quadun untar in zuigen: ni slizenmes sia, oh liozemes fon iru, wes siu si.
Jn 19 24b	Ut scriptura impleatur dicens: <i>partiti sunt vestimenta mea sibi et super vestem meam miserunt sortem.</i> Et milites quidem hæc fecerunt	that the scripture might be fulfilled, saying: <i>They have parted my garments among them, and upon my vesture they have cast lots.</i> And the soldiers indeed did these things.	203 4	Thaz giscrib werde gifullit quedenti: <i>teiltun min giwati in inti ubar min giwati santtun lóz.</i> Inti thie kempfon tatun thisu
Mt 27 36	Et sedentes servabant eum.	And they sat and watched him.	203 5	Inti sizenti hieltun inan.
Jn 19 19a Mc 15 26b Jn 19 19b Mt. 27 37b. Jn 19 19d	Scriptis autem et titulum Pilatus <b>causæ eius et</b> inposuit super <b>caput eius:</b>  <b>HIC EST IHESUS NAZARENUS, REX IUDÆORUM.</b>	And Pilate wrote a title also <b>of his cause</b> and he put it <b>over his head:</b>  <b>THIS IS JESUS THE NAZARENE<sup>1</sup>, THE KING OF THE JEWS.</b>	204 1	Inti screib titul Pilatus sineru sahhu inti sazta obar sin houbit:  <b>THIZ IST THER HEILANT NAZARENISGO, CUNING IUDEONO.</b>
Jn 19 20a	Hunc ergo titulum multi legerunt Iudæorum, quia prope civitatem erat locus	This title therefore many of the Jews did read: because the place where	204 2a	Thesan titul manage lasun thero Iudeono, wanta nah theru burgi was thiu stat

<sup>1</sup> Nazarenus is apposite to Ihesus, not genitive, hence, not ‘of Nazareth’, but ‘the Nazarene’.

Jn 19 20b	ubi crucifixus est Ihesus, et erat scriptum hebraice, grece et latine.	Jesus was crucified was nigh to the city. And it was written in Hebrew, in Greek, and in Latin.	204 2b	thar der heilant erhangen was, inti was giscriban in ebraisgon inti in crie hisgon inti in latinisgon.
Jn 19 21	Dicebant ergo Pilato pontifices Iudeorum: noli scribere: rex Iudæorum.	Then the chief priests of the Jews said to Pilate: Write not: The King of the Jews. But that he said: I am the King of the Jews.	204 3	Quadun tho Pilatuse thie bisgoffa Iudono: ni curi scriban: Iudono cuning.
Jn 19 22	Respondit Pilatus: quod scripsi scripsi.	Pilate answered: What I have written, I have written.	204 4	Tho antlingita Pilatus: thaz ih screib thaz screib ih.
*Mt 27 38	Tunc crucifixerunt cum eo duos latrones, unum a dextris et alterum a sinistris eius.	Then were crucified with him two thieves: one on the right hand and one on the left.	205 1	Tho warun erhangen mit imo zuene thioba, ein zeso inti ander in sina winistra.
Mt 27 39 40.	Pretereuntes autem blasphemabant eum moventes capita sua et dicentes: <b>va<sup>1</sup></b> qui destruit templum et in triduo illud reædificat: salva temetipsum: si filius dei es, descende de cruce.	And they that passed by blasphemed him, wagging their heads, and saying: <b>Bah<sup>1</sup></b> , thou that destroyest the temple of God and in three days dost rebuild it: save thy own self. If thou be the Son of God, come down from the cross.	205 2	Thie furiuarenton bismarotun inan, ruortun iro houbit inti quedeniti: <b>wah<sup>1</sup></b> thie dar ziwirpfit tempal inti in thrin tagon iz abur gizimbrot: heili thih selbon: oba thu gotes sun sís, stíg nidar fon themo cruce.
Mt 27 41 42a,b. Mc 15 32b Mt 27 43	Similiter et principes sacerdotum inludentes cum scribis et senioribus dicebant: alios salvos fecit, se ipsum non potest salvum facere: si rex Israhel est, descendat nunc de cruce, et videamus et credamus ei. Confidet in deum, ideo liberet nunc eum, si vult eum: dixit enim: quia dei filius sum.	In like manner also the chief priests, with the scribes and ancients, mocking said: <b>He saved others: himself he cannot save. If he be the king of Israel, let him now come down from the cross, and we may see and believe. He trusted in God: let him now deliver him if he will have him. For he said: I am the Son of God.</b>	205 3	Sama thie heroston thero bisgofo bismaronti mit then buoherin inti mit then alton quadun: andre teta her heilæ, sih selbon ni mac heil tuon: ob iz Israhelo cuning si, er stige nidar fon themo cruce, inti gisehemes inti giloubemes imo. Her gitruwet in got, bithiu erlosit her inan nu, ob her inan wili: her quad: wantih gotes sun bin.
Mt 27 44a Lc 23 39a	Id ipsum autem <b>unus de his</b>	And the selfsame thing: <b>one of those</b>	205 4a	Thaz selba ein fon then

<sup>1</sup> ‘va’, ‘Vah’, ‘wah’: This word is unique to this one place in the threefold text. From context, it appears to be a mild expletive, expressing contempt. Nearest modern usage would be ‘Bah’

(316)

Lc 23 39b	qui pendebat latronibus blasphemabat eum dicens: si tu es Christus, salvum fac temetipsum et nos.	robbers who were hanged blasphemed him, saying: If thou be Christ, save thyself and us.	205 4b	thie dar hangetun thero thiobo bismarota inan quedenti: ob thu sis Crist, tuo dih selbon heilan inti unsih.
Lc 23 40 41.	Respondens autem alter increpabat illum dicens: neque tu times deum, quod in eadem damnatione es? <b>et nos quidem iuste: nam digna factis recepimus, hic vero nihil mali gessit.</b>	But the other answering, rebuked him, saying: Neither dost thou fear God, seeing; thou art under the same condemnation? <b>And we indeed justly: for we receive the due reward of our deeds. But this man hath done no evil.</b>	205 5	Tho antlingita ther ander, increbota inan sus quedenti: noh thu ni forhtis got, thaz thu in theru selbun nidarungu bist? inti wir giwesso rehto: wir wirdigu tatin intfahemes, theser warliho niowiht ubiles teta.
Lc 23 42	Et dicebat ad Ihesum: domine, memento mei cum veneris in regnum tuum.	And he said to Jesus: Lord, remember me when thou shalt come into thy kingdom.	205 6	Inti quad zi themo heilante: trohtin, gihugi min mit diu thu cumist in thin rihhi.
Lc 23 43	Et dixit illi Ihesus: amen dico tibi, hodie mecum eris in paradiso.	And Jesus said to him: Amen I say to thee: This day thou shalt be with me in paradise.	205 7	Tho quad imo ther heilant: war quiduh thir, hiutu bistu mit mir in paradiso.
Jn 19 25	Stabant autem iuxta crucem Ihesu mater eius et soror matris eius, Maria Cleope, et Maria Magdalene.	Now there stood by the cross of Jesus, his mother and his mother's sister, Mary of Cleophas, and Mary Magdalen.	206 1	Stuontun nah themo cruce thes heilantes sin muoter inti suester sinera muoter, Maria Cleopases, inti Maria Magdalenisgu.
Jn 19 26	Cum vidisset ergo Ihesus matrem et discipulum stantem quem diligebat, dicit matri suæ: mulier, ecce filius tuus!	When Jesus therefore had seen his mother and the disciple standing whom he loved, he saith to his mother: Woman, behold thy son.	206 2	Mit diu gisah ther heilant thia muoter inti iungiron stantentan thende her minnota, quad sineru muoter: wib, senu thin sun!
Jn 19 27	Deinde dicit discipulo: ecce mater tua! Et ex illa hora accepit eam discipulus in sua.	After that, he saith to the disciple: Behold thy mother. And from that hour, the disciple took her to his own.	206 3	After thiu quad sinen iungiron: senu thin muoter! Inti fon theru ziti intfieng sia ther iungiro in sina.
Mt 27 45a	A sexta autem hora tenebre facte sunt super universam terram	Now from the sixth hour, there was darkness over the whole earth,	207 1a	Fon theru sehstun ziti finstarnessu warun ubar alla erda

Mt 27 45b	usque ad horam nonam.	until the ninth hour.	207	zunzan niuntun zít.
Mt 27 46	Et circa horam nonam clamavit Ihesus voce magna dicens: heli heli lama sabacthani? quod est interpretatum: deus meus, deus meus, utquid dereliquisti me?	And about the ninth hour, Jesus cried with a loud voice, saying: Eli, Eli, lamma sabacthani? That is, My God, My God, why hast thou forsaken me?	1b 207 2	Inti umbi thia niuntun zít riof ther heilant mihileru stemmu sus quedenti: heli heli lama sabacthani? thaz ist erreckit: got min, got min, ziu forliezi thu mih?
Mt 27 47	Quidam autem illic stantes et audientes dicebant: Heliam vocat iste.	And some that stood there and heard said: This man calleth Elias.	207 3	Sume warliho thar stantente inti gihorente quadun: Heliase ruofit theser.
Jn 19 28	Postea sciens Ihesus quia iam omnia consummata sunt, ut consummaretur scriptura, dicit: sitio.	Afterwards, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, said: I thirst.	208 1	After thiu westa ther heilant thaz thiu allu iu gientotu warun, thaz thuruhfremi vurdi thaz giscrib, quad: ih thurstu.
Jn 19 29a	Vas ergo positum erat aceto plenum.	Now there was a vessel set there, full of vinegar	208 2	Faz was thar gisezzit fol ezziches,
Mt 27 48	Et continuo currens unus ex eis acceptam spongiam implevit aceto et inposuit harundini et dabat ei bibere.	And immediately one of them running took a sponge and filled it with vinegar and put it on a reed and gave him to drink.	208 3	Inti sliumo liof ein fon in, intfagana spunga fulta sia ezzihes inti sazta anan rora inti gab imo trinkan.
Jn 19 30a	Cum ergo accepisset	Jesus therefore,	208 4a	Thode intfieng

(318)

Jn 19 30b	Ihesus acetum, dixit: consummatum est.	when he had taken the vinegar, said: It is consummated.	208 4b	ther heilant then ezzih, quad: gientot ist.
Mt 27 49	Ceteri vero dicebant: sine, videamus an veniat Helias liberans eum.	And the others said: Let be. Let us see whether Elias will come to deliver him.	208 5	Thie andre quadun: láz nu, gisehemes oba come Helias losenti inan.
Mt 27 50a Lc 23 46b Jn 19 30c. Mt 27 50b	Ihesus autem iterum clamans voce magna: <b>pater, in manus tuas commendo spiritum meum!</b> et inclinato capite <b>emisit spiritum.</b>	And Jesus again crying with a loud voice, <b>Father, into thy hands I commend my spirit!</b> And bowing his head, <b>yielded up the ghost.</b>	208 6	Ther heilant abur ruofenti mihileru stemmu: fater, in thino henti biuiluhu ih minan geist! inti nidargihelditemo houbite santa then geist.
Mt 27 51a	Et ecce velum templi scissum est in duas partes a summo usque deorsum.	And behold the veil of the temple was rent in two from the top even to the bottom:	209 1	Senu tho lahan thes tempales zislizzan was in zuei teil fon obanentic zunzan nidar.
Mt 27 51b 52a.	Et terra mota est, et petre scissæ sunt, <b>et monumenta aperta sunt.</b>	and the earth quaked and the rocks were rent, <b>and the graves were opened.</b>	209 2	Inti erda giruorit was, inti steina gislizane warun, inti grebir vurdun giofanotu.
Mt 27 52b	Et multa corpora sanctorum qui dormierant surrexerunt.	And many bodies of the saints that had slept arose,	209 3	Inti manage lihamon heilagero thie dar sliefun erstuontun.
Mt 27 53	Et exeuntes de monumentis post resurrectionem eius venerunt in sanctam civitatem et aparuerunt multis.	And coming out of the tombs after his resurrection, came into the holy city and appeared to many.	209 4	Inti uzgangenti fon grebiron after iro urresti quamun in thia heilagon burc inti erougtun sih managen.

Mt 27 54a	Centurio autem et qui cum eo erant custodientes Ihesum, viso terre motu et his quæ fiebant, timuere valde,	Now the centurion and they that were with him watching Jesus, having seen the earthquake and the things that were done, were sore afraid,	210 1	Ther hunteri inti thie imo warun bihaltenti then heilant, gisehenemo erdgiruornessi inti then dar warun, forhtun in thrato,
Lc 23 47b Jn 7 40c Mc. 15, 39c.	Glorificantes deum et dicentes: hic homo iustus <b>est vere</b> filius dei.	glorified God, saying: this just man <b>is indeed</b> the son of God.	210 2	Got diurisonti inti quedeni: theser man rehtliho ist warliho gotes sun.
Lc 23 48	Et omnis turba eorum qui simul aderant ad spectaculum istum et videbant quæ fiebant, percutientes pectora sua revertebantur <b>a longe</b> <sup>1</sup> .	And all the multitude of them that were come together to that sight and saw the things that were done returned, striking their breasts <b>much</b> <sup>1</sup> .	210 3	Inti al iro menigi thie dar saman warun zi thesemo wabarsiune inti gisahun thiu dar warun, slahenti iro brusti widarvurbun fer.
Mt 27 55b Mc 15 41b Mt 27 55d Mc 15 41c	Et mulieres multe, <b>quæ simul cum eo ascenderant</b> a Galilea <b>Hierosolimis</b> ,	And many women, <b>that came up with him</b> from Galilee <b>to Jerusalem</b> .	210 4	Inti managu wib, thiu dar mit imo saman ufstigun fon Galileu zi Hierusalem,
Mt 27 56a Mc 15 40 Mt 27 56c Mc 15 41a Lc 23 49d	Inter quas erat Maria Magdalene et Maria Iacobi <b>minoris et Ioseph mater et Salome</b> mater filiorum Cebethei, <b>et cum esset in Galilea sequebantur eum</b> , hæc videntes.	Among whom was Mary Magdalen and Mary the mother of James <b>the Less and of Joseph and Salome</b> , the mother of the sons of Zebedee, <b>who also when he was in Galilee followed him</b> , beholding these things.	210 5	Untar then was Maria Magdalenisgu inti Maria Iacobes thes minniren inti Iosebes muoter inti Salome muoter kindo Zebetheen, mit diu her was in Galileu, folgetun imo thisu gisehenti.
Jn 19 31a	Iudei ergo,	Then the Jews	211 1a	Iudei warlicho,

<sup>1</sup> 'a longe' — 'much' :: my translation

(320)

Jn 19 31b

quoniam parascheve erat, ut non remanerent in cruce corpora sabbato (erat enim magnus dies ille sabbati), rogaverunt Pilatum, ut frangerentur eorum crura et tollerentur.

Jn 19 32

Venerunt ergo milites et primi quidem fregerunt crura et alterius qui crucifixus est cum eo.

Jn 19 33

Ad Ihesum autem cum venissent, ut viderunt eum iam mortuum, non fregerunt eius crura.

Jn 19 34  
36b  
37.

Sed unus militum lancea latus eius aperuit, et continuo exivit sanguis et aqua. *Ut scriptura impleatur: os non comminuetis ex eo.*

Iterum alia scriptura dicit: *videbunt in quem transfixerunt.*

because it was the parasceve, that the bodies might not remain upon the cross on the Sabbath-day (for that was *The Great Sabbath*<sup>1</sup>), besought Pilate that their legs might be broken: and that they might be taken away.

The soldiers therefore came: and they broke the legs of the first, and of the other that was crucified with him.

But after they were come to Jesus, when they saw that he was already dead, they did not break his legs.

But one of the soldiers with a spear opened his side: and immediately there came out blood and water. *That the scripture might be fulfilled: You shall not break a bone of him.*

Again another scripture saith: *They shall look on him whom they pierced.*

211  
1b

wantaz friietag was, thaz ni bilibin in themo cruce thie lihamon in sambaztag (was giwesso mihil ther sambaztag), batun Pilatum thaz sie brachin iro gibeiniu, inti vurdin thana ginomane.

211  
2

Quamun thie kempfon inti thes eristen giwesso brahun gibeinu in thes andres thie dar mit imo erhangen was.

211  
3

Tho sie zi themo heilante quamun, sose inan gisahun iu totan, ni brachun sinu gibeinu.

211  
4

Oh ein thero kemphono mit speru sina sita giofanota, inti sliumo uzgieng bluot inti wazzar. Thaz giscrib wari gifullit: *bein ni brehet ir fon imo.*

Abur ander giscrib quidit: *gisahun in thende sie anastahun.*

<sup>1</sup> 'a great sabbath day' :: This is clearly a reference to the *First Great Sabbath*, ie, the Great Sabbath following Pessach, commonly called '*The Great Sabbath*'



**CLXXI. UBI IOSEPH PETIT CORPUS IHESU A PILATO ET SEPELIVIT UNA CUM NICODEMO.**

Mt 27 57a Mc 15 43b Lc 23 51b Mt 27 57b	Cum sero autem factum esset, venit quidam homo dives, <b>nobilis decurio</b> ab Arimathea civitate Iudæ, <b>nomine Ioseph</b> ,	And when it was evening, there came a certain rich man, <b>a noble counsellor</b> of Arimathea, a city of Judea, <b>named Joseph</b> .	212 1	Tho iz aband wortan uúard, quam sum man otag, edili ambaht, fon Arimathiu burgi Iudono, in namen Ioseph,
Lc 23 50c Mt 27 57b Jn 19 38b Lc 23 51c	Vir bonus et iustus, <b>qui et ipse</b> <sup>1</sup> occultus <b>discipulus erat Ihesu</b> propter metum Iudæorum, <b>qui expectabat et ipse regnum dei</b> .	A good and a just man, <b>who also himself was a disciple of Jesus</b> , but secretly for fear of the Jews, <b>who also himself looked for the kingdom of God</b> .	212 2	Guot man inti reht, ther selbo tóugli iungoro was thes heilantes thuruh forohta Iudono, ther selbo beitota gotes riches.
Lc 23 51a	Hic non consenserat concilio et actibus eorum.	The same had not consented to their counsel and doings	212 3	Ther selbo ni gihengita themo unrehte inti iro tatin.
Mt 27 58a	Hic accessit ad Pilatum et petit corpus Ihesu.	He went to Pilate and asked the body of Jesus.	212 4	Ther gieng zi Pilate inti bat thes heilantes lichamen.
Mc 15 44 45a. Mt 27 58c	Pilatus autem mirabatur, si iam obisset, et accersito centurione interrogavit eum si iam mortuus esset? <b>Et cum cognovisset</b> , iussit reddi corpus.	But Pilate wondered that he should be already dead. And sending for the centurion, he asked him if he were already dead. <b>And when he had understood it</b> , commanded that the body should be delivered.	212 5	Pilatus wntrota, oba her iu entoti, inti gihalotemo waltambahte frageta inan oba her iu entoti? Inti mittiu her forstuont, gibot zi gebanne then lichamon.
Jn 19 39	Venit autem et Nicodemus, qui venerat ad Ihesum nocte primum, ferens mixturam mirræ et aloes quasi libras centum.	And Nicodemus also came, he who at the first came to Jesus by night, bringing a mixture of myrrh and aloes, about an hundred pound weight.	212 6	Inti quam tho ouh Nicodemus, ther dar quam zi themo heilante nahtes erist, truog thaz gimisgi mirrun inti aloes, so was es zihenzug phúnto.
Jn 19 40a	Acceperunt autem corpus Ihesu et ligaverunt eum linteis cum aromatibus,	They took therefore the body of Jesus and bound it in linen cloths, with the spices,	212 7a	Intfiengun sie tho thes heilantes lichamon inti buntun ínan mit sabonon mit biminzsalbun,

<sup>1</sup> 'occultus' – This word belongs to Jn 19 38. The phraseology in Latin is clumsy in English, so the word in the English has been left in the phrase where it was found, where it reads much better.

(322)

Jn 19 40b	sicut mos Iudæis est sepelire.	as the manner of the Jews is to bury.	212 7b	soso wísa ist Iudon zi bigrabanne.
Jn 19 41	Erat autem in loco ubi crucifixus est hortus, et in horto monumentum novum, in quo nondum quisquam positus fuerat.	Now there was in the place where he was crucified a garden: and in the garden a new sepulchre, wherein no man yet had been laid.	213 1	Uúas thár in thera steti thar her arhangen ward garto, inti in themo garten niwi gráb, in themo noh nu níoman ingisezzit was.
Mt 27 60	Et posuit illud Ioseph et advolvit saxum magnum ad ostium monumenti et abiit.	And Joseph laid it in and he rolled a great stone to the door of the monument and went his way.	213 2	Inti legita thaz thara Ioseph inti zuogiwalzta michilan stéin zi then turon thes graves inti gieng thana.
Mt 27 61 Lc 23 55b,d	Erat autem ibi Maria Magdalene et altera Maria sedentes <b>contra</b> sepulchrum, viderunt quoniam positum erat corpus eius,	And there Mary Magdalen and the other Mary, sitting <b>facing<sup>1</sup></b> the sepulchre. <b>saw how his body was laid.</b>	214 1	Uúas thar Maria Magdalene inti ander Maria sizzenti widar thaz gráb, gisahun wio gilegit uúas sin lichamo,
Lc 23 56a Mc 16 1c	Et revertentes paraverunt aromata et unguenta, <b>ut venientes unguerent eum.</b>	And returning, they prepared spices and ointments: <b>they might anoint Jesus.</b>	214 2	Inti widarwerbenti garawitun piminzun inti thia salbun, thaz sie quáementi salbotin ínan.
Lc 23 56b	Et sabbato quidem siluerunt secundum mandatum.	And on the Sabbath-day they rested, according to the commandment.	214 3	Inti in sambaztag súuigetun after bibote.

## CLXXII. UBI IUDÆI SIGNANT MONUMENTUM.

Mt 27 62	Altera autem die, quæ est parascheve, convenerunt principes sacerdotum et Pharisæi ad Pilatum	And the next day, which followed the day of preparation, the chief priests and the Pharisees came together to Pilate,	215 1	In andremo tage, thie dar ist frigetag, quamun thie heroston thero bisgofo inti thie Farisei zi Pilate
Mt 27 63	Dicentes: domine, recordati sumus quia seductor ille dixit adhuc vivens: post tres dies resurgam.	Saying: Sir, we have remembered, that that seducer said, while he was yet alive: After three days I will rise again.	215 2	Quædente: herro, wir gihúgitumes thaz ther forleiteri quád noh thanne lebenti: after thrin tagon arstantu.
Mt 27 64a	Iube ergo custodiri sepulchrum usque in diem tertium,	Command therefore the sepulchre to be guarded until the third day:	215 3a	Gibiut zi bihaltanne thaz gráb unzan then thrithon tág,

<sup>1</sup> ‘over against’ :: this translation of ‘contra’ common in Douay, reflects a Latin idiom, which can mean many things, including ‘facing’

Mt 27 64b	ne forte veniant discipuli eius et furentur eum et dicant plebi: surrexit a mortuis, et erit novissimus error peior priori.	lest perhaps his disciples come and steal him away and say to the people: He is risen from the dead. And the last error shall be worse than the first.	215 3b	min odowan quæmen sine iungoron inti forstelen inan inti quæden themo folkæ: her arstuont fon tode, inti thanne ist ther iungisto irrido wirsero themo eriren.
Mt 27 65 66.	Ait illis Pilatus: habetis custodiam: ite, custodite sicut scitis. Illi autem abeuntes munierunt sepulchrum signantes lapidem cum custodibus.	Pilate saith to them: You have a guard. Go, guard it as you know. And they departing, made the sepulchre sure, sealing the stone and setting guards.	215 4	Tho quad in Pilatus: ir habet bihalteræ: faret inti bihaltet sosa ir wizzit. Sie tho thana gangenti festinotun thaz grab biinsigilenti then stéin mit bihalterin.
<b>CLXXIII. UBI PRIMA DIÆ SABBATI SUSCITATUR IHESUS A MORTUIS.</b>				
Mt 28 1a Jn 20 1b	Vespere autem sabbati quæ lucescit in prima sabbati, cum adhuc tenebre essent,	And in the end of the Sabbath, when it began to dawn towards the first day of the week, when it was yet dark <sup>1</sup> ,	216 1	In themo abande thes sambaztages ther dar inliuhtit in themo eristen sambaztage, mittiu noh tho finistarnessi wárun,
Mt 28 1a Mc 16 1b Lc 24 1b	Venit Maria Magdalenæ et altera Maria et Salomæ ad monumentum portantes quæ paraverant aromata.	Came Mary Magdalen and the other Mary and Salome to the sepulchre, bringing the spices which they had prepared.	216 2	Quam Maria Magdalenisga inti ander Maria inti Salomæ zi themo grabe, truogun thíu sio gigarawitun thia biminzsalbun.
Mc 16 2c 3. 4b	Et orto iam sole dicebant ad invicem: quis revolvat nobis lapidem ab ostio monumenti? erat quippe magnus valde.	And the sun being now risen, they said one to another: Who shall roll us back the stone from the door of the sepulchre? For it was very great.	216 3	Inti úfgangentera súnnun quadun untar zuúisgen: wer arwelzit úns then stéin fon then turon thés grabe? her was thrato michil.
Mt 28 2a	Et ecce terræ motus factus est magnus, angelus enim domini descendit de cælo et accedens	And behold there was a great earthquake. For an angel of the Lord descended from heaven and coming	217 1a	Inti sinu tho erthbibunga was giwortan michil: gotes engil steig fon hímile inti zuogangenti

<sup>1</sup> This is strange, yet it is plain. It is now the practice among Jews to begin and end the day at sunset, yet here the Sabbath is deemed to end at sunrise. It is known that there were many sectarian disputes concerning the calendar, and here it seems that to play safe, the Sabbath was deemed to run from sunset on Friday to sunrise on Sunday, making the Sabbath a day of 36 hours.

(324)

Mt 28 2b	revolvit lapidem.	rolled back the stone.	217 1b	aruúalzta then stéin.
Mc 16 4a Lc 24 2c Mt 28 2~	Et respicientes vident revolutum lapidem a monumento et angelum sedentem super eum.	And looking, they saw the stone rolled back from the sepulchre and an angel seated on it.	217 2	Inti scóuwonto gisahun arwalztan then stéin fon themo grave inti engil sizzantan ubar ínan.
Mt 28 3	Erat autem aspectus eius sicut fulgur et vestimentum eius sicut nix.	And his countenance was as lightning and his raiment as snow.	217 3	Was sín gísúni samasa blekezunga inti sin giwati samasa snío.
Mt 28 4	Præ timore autem eius exterriti sunt custodes et facti sunt velut mortui.	And for fear of him, the guards were struck with terror and became as dead men.	217 4	Thuruh sina forohta erbruogite warun thie hirta inti vurdun wortan samasa tote.
Mt 28 5	Respondens autem angelus dixit mulieribus: nolite timere vos, scio enim quod Ihesum qui crucifixus est quæritis.	And the angel answering, said to the women: Fear not you: for I know that you seek Jesus who was crucified.	217 5	Tho antalengita ther engil, quad then uúibon: ni curet íu forohtan: ih weiz thaz ir then heilant ther dar arhangan ist suochet.
Mt 28 6	Non est hic, surrexit enim, sicut dixit: venite et vidite locum ubi positus erat dominus.	He is not here. For he is risen, as he said. Come, and see the place where the Lord was laid.	217 6	Nist er hier: her arstúont, sosa her quad: quæmet inti gisehet thia stat war trohtin gilegit was.
Lc 24 4a	Et factum est, dum mente consternate essent de isto,	And it came to pass, as they were astonished in their mind at this,	218 1	Inti ward tho, mittiu sio in muote arforhte warun fon thisiu,
Lc 24 4b	Ecce duo viri steterunt secus illas in veste fulgenti.	behold, two men stood by them, in shining apparel.	218 2	Senu thó zwene man stúontun nah ín in scínentemo giúúate.
Lc 24 5 6a.	Cum timerent autem et declinarent vultum in terram, dixerunt ad illas: quid quæritis viventem cum mortuis? Non est hic, sed surrexit.	And as they were afraid and bowed down their countenance towards the ground, they said unto them: Why seek you the living with the dead? He is not here, but is risen.	218 3	Mittiu sio tho forohtun inti helditun iro annuzi in erda, quadun zi ín: waz suochet ir lebentan mit toten? Nist er hier, oh her arstuont.
Lc 24 6b	Recordamini qualiter locutus est vobis,	Remember how he spoke unto you,	218 4a	Gihuget wio her zi íu spráh,

Lc 24 6c 7.	cum adhuc in Galilea esset, dicens quia oportet filium hominis tradi in manus hominum peccatorum et crucifigi et die tertia resurgere.	when he was yet in Galilee, saying: The Son of man must be delivered into the hands of sinful men and be crucified and the third day rise again.	218 4b	mittiu her noh nu in Galileu uúas, quædenti wanta gilinfít then mannes sun zi selenne in hant suntigero manno inti arhangen werdan inti thríten tages arstantan.
Mt 28 7	Et cito euntes dicite discipulis eius quia surrexit a mortuis, et ecce præcedit vos in Galileam: ibi eum videbitis: ecce prædixit vobis.	And going quickly, tell ye his disciples that he is risen. And behold he will go before you into Galilee. There you shall see him. Lo, I have foretold it to you.	218 5	Inti slúmo gangente quædet sinen iungoron wanta her arstuont fon tode, inti senu her forafuor íuwih in Galileam: thar gisehet ir inan: senu bifora sagata her iz íu.
Lc 24 8 Mt 28 8	Et recordatæ sunt verborum eius, et exierunt cito de monumento cum timore et magno gaudio currentes nunciare discipulis eius.	And they remembered his words, and they went out quickly from the sepulchre with fear and great joy, running to tell his disciples.	219 1	Inti gihugitun thó sinero worto, inti fuorun uz slúmo fon themo grabe mit forohtu inti mit michilemo giúehen loufente sagen sinen iungoron.
Jn 20 2	Cucurrit ergo et venit ad Simonem Petrum et ad alium discipulum quem amabat Ihesus, et dicit eis: tulerunt dominum meum de monumento, et nescio ubi posuerunt eum.	She ran therefore and cometh to Simon Peter and to the other disciple whom Jesus loved and saith to them: They have taken away the Lord out of the sepulchre: and we know not where they have laid him.	219 2	Liof inti quam zi Simone Petre inti zi andremo iungoren, then dar minnota ther heilant, inti quad in: namun minan trohtin fon themo grabe, inti ni weiz wara sie inan tatun.
Jn 20 3	Exiit ergo Petrus et ille alius discipulus, et venerunt ad monumentum.	Peter therefore went out, and the other disciple: and they came to the sepulchre.	220 1	Uzgieng tho Petrus inti ther ander iungoro, inti quamun zi themo grabe.
Jn 20 4a	Currebant autem duo simul,	And they both ran together:	220 2a	Liofun zwene saman,

(326)

Jn 20 4b	et ille alius discipulus præcurrit citius Petro et venit primus ad monumentum.	and that other disciple did outrun Peter and came first to the sepulchre.	220 2b	inti ther ander iungoro furiliof slúmo Petrusan inti quam ér zi themo grabe.
Jn 20 5	Et cum se inclinasset, videt linteamina posita, non tamen introivit.	And when he stooped down, he saw the linen cloths lying: but yet he went not in.	220 3	Inti mittiu her sih nidarheldita, gisah thiú lininun lathan gilegitíu, ni gieng thoh widoro ín.
Jn 20 6 7.	Venit ergo Simon Petrus sequens eum, et introivit in monumentum et vidit linteamina posita, <b>et sudarium quod fuerat supra caput eius non cum linteaminibus positum, sed separatim involutum in unum locum.</b>	Then cometh Simon Peter, following him, and went into the sepulchre: and saw the linen cloths lying, <b>and the napkin that had been about his head, not lying with the linen cloths, but apart, wrapped up into one place.</b>	220 4	Quam tho Simon Petrus folgenti imo, inti ingieng in thaz grab inti gisah thiú lininun lathan ligentíu, inti thaz sweizlathan thaz dar uúas oba sinemo houbite nalles mit then lininen lathanon ligenti, oh suntringon biwntan in eina stat.
Jn 20 8 9. 10.	Tunc ergo introivit et ille discipulus qui venerat prius ad monumentum, et vidit et credidit: <b>nondum enim sciebant scripturam, quia oportet eum a mortuis resurgere.</b> Abierunt iterum ad semetipsos discipuli.	Then that other disciple also went in, who came first to the sepulchre: and he saw and believed: <b>for as yet they knew not the scripture, that he must rise again from the dead.</b> The disciples therefore departed again to their home.	220 5	Tho ingieng ther iungoro the dar er quam zi themo grabe, inti gisah inti giloubta: noh thanne ni westun sie giscrib, thaz inan gilanf fon tode zi arstantanne. Abur giengun tho zi in selben thie iungoron.
Mc 16 9 Jn 20 11b	Maria autem Magdalenæ, de qua eiecerat ·VII· demonia, <b>stabat ad monumentum foris plorans.</b>	But Mary Magdalen; out of whom he had cast seven devils, <b>stood at the sepulchre without, weeping.</b>	221 1	Maria Magdalenisgíu, fon theru her uzwarf sibun diwala, stuont zi themo grabe uzze vвуofanti.
Jn 20 11c	Dum ergo fleret,	Now as she was weeping,	221 2a	Mittiu siu tho wiolf,

Jn 20 13b,c.	<b>dicit illi: mulier, quid ploras?</b> <b>dicit illi: quia tulerunt</b> <b>dominum meum, et nescio ubi</b> <b>posuerunt eum.</b>	<b>a voice<sup>1</sup> saith to her: Woman, why</b> <b>weepest thou? She replied<sup>2</sup>:</b> <b>Because they have taken away my</b> <b>Lord: and I know not where they</b> <b>have laid him.</b>	221 2b	quad iru: uúib, waz vvuofis? Quad imo: wanta sie namun minan trohtin, inti ih ni weiz wara sie inan legitun.
Jn 20 14 15a.	Hæc cum dixisset, conversa est retrorsum et vidit Ihesum stantem, et non sciebat quia Ihesus est. <b>Dicit ei</b> <b>Ihesus: mulier, quid ploras,</b> <b>quem quæris?</b>	When she had thus said, she turned herself back and saw Jesus standing: and she knew not that it was Jesus. <b>Jesus saith to her:</b> <b>Woman, why weepest thou?</b> <b>Whom seekest thou?</b>	221 3	Mittiu siu thisiu quad, giwanta sih widar inti gisah then heilant stantentan, inti ni westa thaz iz ther heilant uúas. Tho quad iru ther heilant: uúib, waz vvuofis, wenan súochis?
Jn 20 15b	Illa existimans quia hortolanus esset, dicit ei: domine, si tu sustulisti eum, dicito mihi ubi posuisti eum, et ego eum tollam.	She, thinking that it was the gardener, saith to him: Sir, if thou hast taken him hence, tell me where thou hast laid him: and I will take him away.	221 4	Siu tho wanenti thaz iz garteri wari, quad imo: trohtin, oba thu inan namis, quid mir wara thú inan legitis, thaz ih inan neme.
Jn 20 16	Dicit ei Ihesus: Maria! Conversa illa dicit ei: rabboni! quod dicitur magister.	Jesus saith to her: Mary. She turning, saith to him: Rabboni (which is to say, Master).	221 5	Tho quad iru ther heilant: Maria! Siu tho giwanta sih, quad imo: rabboni! thaz ist giquætan meistar.
Jn 20 17a	Dicit ei Ihesus: noli me tangere, nondum enim ascendi ad patrem meum.	Jesus saith to her: Do not touch me: for I am not yet ascended to my Father.	221 6	Tho quad iru ther heilant: ni curi mih ruoran: noh nu ni arsteig ih zi minemo fater.
Jn 20 17b	Vade autem ad fratres meos et dic eis: ascendo ad patrem meum et patrem vestrum, deum meum et deum vestrum.	But go to my brethren and say to them: I ascend to my Father and to your Father, to my God and to your God.	221 7	Far zi minen bruodoron inti quid ín: ih stigu zi minemo fater inti zi íuweremo fater, zi minemo gote inti zi íuweremo gote.

<sup>1</sup> 'he saith to her' :: translated from 'dicit illi'. The subject is implied, but not introduced, so is unknown. Hence it would be wrong to use 'he saith'.  
'Someone saith' is a little clumsy. I prefer 'a voice saith'.

<sup>2</sup> Vulgate has 'dicit eis' — 'saith to them'. Here context is wrong in the Douay. The Latin here uses singular, which is what we want, for Mary is here addressing a single person in this context, hence 'replied'

**CLXXIII. UBI CUSTODES MONUMENTI ANNUNTIABERUNT SACERDOTIBUS  
DE RESURRECTIONE CHRISTI.**

Mt 28 11b	Ecce quidam de custodibus venerunt in civitatem et nuntiaverunt principibus sacerdotum omnia quæ facta fuerant.	Behold, some of the guards came into the city and told the chief priests all things that had been done.	222 1	Senu tho sume fon then warton quamun in thia burg inti sagetun then heroston thero heithaftono alliu thiū dar gitan vurdun.
Mt 28 12 13.	Et congregati cum senioribus consilio accepto pecuniam copiosam dederunt militibus <b>dicentes: dicite: quia discipuli eius nocte venerunt et furati sunt eum nobis dormientibus.</b>	And they being assembled together with the ancients, taking counsel, gave a great sum of money to the soldiers, <b>saying: Say you, His disciples came by night and stole him away when we were asleep.</b>	222 2	Inti gisamanote mit then alton girate intfanganemo ginuhtsaman mietscáz gabun then kenfon quædenti: quædet: bidiu wanta sine iungoron quamun nahtes inti forstalun inan úns sláfenten.
Mt 28 14	Et si hoc auditum fuerit a præside, nos suadebimus ei et securos vos faciemus.	And if the governor shall hear of this, we will persuade him and secure you.	222 3	Inti oba thaz gihorit wirdit fon themo grauen, wir spanen ínan inti ursurge tuomes íuwih.
Mt 28 15	At illi accepta pecunia fecerunt sicut erant docti, et divulgatum est verbum istud apud Iudæos usque in hodiernum diem.	So they taking the money, did as they were taught: and this word was spread abroad among the Jews even unto this day.	222 4	Sie tho intfanganemo mietscazze tatun so sie warun gilerte, inti was tho gimarit thaz wort mit then Iudeon unzan hiutlichā tag.
Jn 20 18	Venit Maria Magdalēnæ annuntians discipulis: quia vidi dominum, et hæc dixit mihi.	Mary Magdalen cometh and telleth the disciples: I have seen the Lord; and these things he said to me.	223 1	Quam Maria Magdalēnæ, sageta then iungoron: bidiu wanta ih gisah trohtinan, inti thisu quad her mir.

**CLXXV. UBI IHESUS APPARUIT MULIERIBUS POST RESURRECTIONEM.**

Mt 28 9	Et ecce Ihesus occurrit illis dicens: havete! Ille autem accesserunt et tenuerunt pedes eius et adoraverunt.	And behold, Jesus met them, saying: All hail. But they came up and took hold of his feet and adored him.	223 2	Inti senu tho ther heilant ingegin quam ín quædenti: heile uúeset! Sio giengun tho zuo inti habetun sine fuozi inti betotun.
Mt 28 10a	Tunc ait illis Ihesus:	Then Jesus said to them:	223 3a	Tho quad ín ther heilant:



Mt 28 10b	nolite timere: ite, nuntiate fratribus meis ut eant in Galileam: ibi me videbunt.	Fear not. Go, tell my brethren that they go into Galilee. There they shall see me.	223 3b	ni curet íu forahatan: faret inti saget minen brúoderon thaz gangen in Galileam: thar gisehent sie mih.
Mt 28 11a Lc 24 9b Mc 16 10c Lc 24 9c Mc 16 10b	Quæ cum abissent, nuntiaverunt hæc omnia illis undecim lugentibus et flentibus et ceteris omnibus qui cum eo fuerant.	Who when they were departed, they told all these things to the eleven who were mourning and weeping and to all the rest that had been with him.	223 4	Mittiu sio tho thana giengun, sagetun thisiu alliu then einliuin vvuofenten inti riozenten inti anderen allen thie mit imo warun.
Mc 16 11 Lc 24 11	Et illi audientes quia viveret et visus esset ab eis, non crediderunt eis, et visa sunt ante illos sicut deliramentum verba ista, et non credebant illis.	And they hearing that he was alive and had been seen by her, did not believe her, and these words seemed to them as idle tales: and they did not believe them.	223 5	Inti sie tho gihorenti thaz her lebeta inti gisehan was fon ín, ni giloubtun ín, inti gisehan warun fora ín samasa tobunga thisiu wort, inti ni giloubtun ín.

### CLXXVI. UBI IHESUS DUOBUS EUNTIBUS IN CASTELLUM APPARUIT.

Mc 16 12a,b Lc 24 13b,c	Posthæc autem ex eis duobus ambulantibus ostensus est euntibus hoc <sup>1</sup> ipsa die in castellum, quod erat in spacio stadiorum ·C·LX· ab Hierusalem, nomine Emmaus.	And after that he appeared in another shape to two of them walking, as they were going this <sup>1</sup> same day, to a town which was one hundred and <sup>2</sup> sixty furlongs from Jerusalem, named Emmaus.	224 1	After thiú tho zúueín fon then gangenten arougit was gangenten in themo selben tage in burgilun, thaz was in stuke stadiono zehenzug inti sehzug fon Hierusalem, in namen Emmaus.
Lc 24 14	Et ipsi loquæbantur ad invicem de his omnibus quæ acciderant.	And they talked together of all these things which had happened.	224 2a	Inti sie sprachun untar zuúisgen fon then allen thiú dar giburitun.

<sup>1</sup> 'hoc' — 'this' :: my translation.

<sup>2</sup> The Latin and the Old High German are in agreement against Vulgate and Douay, that the distance is about 20 miles. In the Latin, 160 is written 'CLX'. It is feasible that the 'C' was accidentally obliterated, leaving 'LX' or 60.

Latrun, the site of many famous military battles, is located on a hilltop about half-way along the 40 mile road between Tel Aviv and Jerusalem. This is believed to be the place where Joshua commanded the sun to stand still while he fought the Caananites. The Maccabees, Romans, Crusaders, Arabs and British marched through here on the way to Jerusalem. In Israel's War for Independence in 1948, some of the fiercest fighting of the war took place at Latrun.

At the foot of the hill are the remains of the Emmaus (Nicopolis) Church, first built in the 5th century, over the site believed to be the place where Jesus appeared to two of his disciples after his resurrection (Mark 16:12-13; Luke 24:13-31). The remains of a 12th century Crusader fortress, Le Toron des Chevaliers lie on top of the hill. Saladin wrecked the fortress on his march to stop Richard the Lion-Heart from advancing into Jerusalem. Since the Middle Ages, this place has been known as "Domus Boni Latronis" (Latin for "resting place of the good thief") the traditional burial place of the "good thief" crucified with Jesus. Today three Christian communities have houses of prayer here. The Latrun Monastery, built on the hillside, was founded in 1890 by a group of Trappist monks from France. The Jesus-Bruderschaft, an ecumenical Christian community from Germany, and the French Community of the Beatitudes, run retreat centers here as well.

(330)

Lc 24 15a.	Et factum est, dum fabularentur et secum quærent,	And it came to pass that while they talked and reasoned with themselves,	224 2b	Inti ward thó, mittiu sie sprachun inti mit ín suohtun,
Lc 24 15b 16.	Et ipse Ihesus adpropinquans ibat cum illis, oculi autem eorum tenebantur, ne eum agnoscerent.	Jesus himself also, drawing near, went with them, but their eyes were held, that they should not know him.	224 3	Inti ther selbo heilant nahlichonti gieng mit ín: iro óugun warun bihabetíu, thaz sie inan ni uorstúontin.
Lc 24 17	Et ait ad illos: qui sunt hi sermones quos confertis ad invicem ambulantes, et estis tristes?	And he said to them: What are these discourses that you hold one with another as you walk and are sad?	224 4	Inti quad her zi ín: waz sint thisiu wort thiudir bringet untar zúuisgen gangenti, inti birut gitruobit?
Lc 24 18 19a.	Et respondens unus, cui nomen Cleopas, dixit ei: tu solus peregrinus es in Hierusalem et non cognovisti quæ facta sunt in illa his diebus? Quibus ille dixit: quæ?	And the one of them, whose name was Cleophas, answering, said to him: Art thou only a stranger in Jerusalem, and hast not known the things that have been done there in these days? He responded <sup>1</sup> : What things?	225 1	Inti antalengita tho einer, themo namo was Cleopas, quad imo: bistu eino elilenti in Hierusalem inti ni uorstuonti thiu dar gitan warun in thesen tagon? Then quad her: welichíu?
Lc 24 19b 20.	Et dixerunt: de Ihesu Nazareno, qui fuit vir propheta potens in opere et sermone coram deo et omni populo, et quomodo eum tradiderunt summi sacerdotum et principes nostri in damnationem mortis et crucifixerunt eum.	And they said: Concerning Jesus the Nazarene <sup>2</sup> , who was a prophet, mighty in work and word before God and all the people, and how our chief priests and princes delivered him to be condemned to death and crucified him.	225 2	Inti quadun: fon themo heilante Nazarenisgen, ther dar was gomman uúizogo mahtig in werke inti in worte fora gote inti fora allemo folke, inti wio inan saltun thie hohostun bisgofa inti unsere heroston in nidarnessi todes inti arhiengun ínan.
Lc 24 21a	Nos autem sperabamus quia ipse esset redempturus Israhel,	But we hoped that it was he that should have redeemed Israel.	225 3a	Wir wantumes thaz her wari arlosenti Israhel,

<sup>1</sup> 'To whom he said' :: Gross Latinism. Better: 'He responded'

<sup>2</sup> 'Nazareno' is apposite to 'Ihesu', not genitive, hence not 'of Nazareth', but 'the Nazarene'.

Lc 24 21b	et nunc super hæc omnia tertia dies est hodie quod hæc facta sunt.	And now besides all this, to-day is the third day since these things were done.	225 3b	inti nu ubar thisiu alliu thritto tag ist híutu thaz thisiu gitan sint.
Lc 24 22	Sed et mulieres quædam ex nostris terruerunt nos, quæ ante lucem fuerunt ad monumentum,	Yea and certain women also of our company affrighted us who, before it was light, were at the sepulchre,	226 1	Oh sumiu wib fon unseren bruogitun únsih, thio dar er themo liohte uúarun zi themo grabe,
Lc 24 23	Et non invento corpore eius venerunt dicentes se etiam visionem angelorum vidisse, qui dicunt eum vivere.	And not finding his body, came, saying that they had all seen a vision of angels, who say that he is alive.	226 2	Inti ni fundanemo sinemo líchamen quamun quædenti sih giwesso gisiht engilo gisehan, thio quædent ínan leben.
Lc 24 24	Et abierunt quidam ex nostris ad monumentum et ita invenerunt sicut mulieres dixerunt, ipsum vero non invenerunt.	And some of our people went to the sepulchre and found it so as the women had said: but him they found not.	226 3	Inti giengun sume fon úns zi themo grabe inti so fundun so thio wib quadun: inan giwisso ni fundun.
Lc 24 25	Et ipse dixit ad eos: o stulti et tardi corde ad credendum in omnibus quæ locuti sunt prophetæ!	Then he said to them: O foolish and slow of heart to believe in all things, Which the prophets have spoken.	227 1	Inti her quad zi in: wola tumbe in lazzæ in herzen zi giloubanne in allen then thiú dar sprachun thie wizogon!
Lc 24 26	Nonne hæc oportuit pati Christum et intrare in gloriam suam?	Ought not Christ to have suffered these things and so, to enter into his glory?	227 2	Eno ni gilanf thisiu Christ trúen inti ingangan in sina díurida?
Lc 24 27	Et incipiens a Moyse et omnibus prophetis interpretabatur illis in omnibus scripturis quæ de se ipso erant.	And beginning at Moses and all the prophets, he expounded to them in all the scriptures the things that were concerning him.	227 3	Inti bigonda fon Moyse inti fon allen then wizogon, arrekita ín in allen giscribon thiú dar fon imo uúarun.
Lc 24 28a	Et adpropinquaverunt castello quo ibant, et ipse finxit se	And they drew nigh to the town whither they were going: and he made as though	228 1a	Inti nahlichotun tho thera burgilun thara sie fuorun, inti her lichizita sih

(332)

Lc 24 28b	longius ire.	he would go farther.	228 1b	rumor faran.
Lc 24 29	Et coegerunt illum dicentes: mane nobiscum, quoniam advesperascit et declinata est iam dies. Et intravit cum illis.	But they constrained him, saying: Stay with us, because it is towards evening and the day is now far spent. And he went in with them.	228 2	Inti beitung ínan sus quædenti: uúone mit úns, wanta iz abandet inti intheldit ist iu ther tag. Inti ingieng mit ín.
Lc 24 30	Et factum est, dum recumberet cum illis, accepit panem et benedixit ac fregit, et porrigebat illis.	And it came to pass, whilst he was at table with them, he took bread and blessed and brake and gave to them.	228 3	Inti ward tho, mittiu her saz mit ín, intfieng thaz brót inti giwihita inti brah inti gab ín.
Lc 24 31	Et aperti sunt oculi eorum, et cognoverunt eum, et ipse evanuit ex oculis eorum.	And their eyes were opened: and they knew him. And he vanished out of their sight.	228 4	Inti gioffanot vurdun iro ougun, inti forstuontun ínan, inti her abfuor fon iro ougon.
Lc 24 32	Et dixerunt ad invicem: nonne cor nostrum ardens erat in nobis dum loquæretur in via et aperiret nobis scripturas?	And they said one to the other: Was not our heart burning within us, whilst he spoke in the way and opened to us the scriptures?	229 1	Inti quadun untar zwisgen: eno unser herza ni was iz brinnenti in uns mittiu her sprah in wege inti gioffanota uns thiu giscrip?
Lc 24 33 34.	Et surgentes eadem hora regressi sunt in Hierusalem, et invenerunt congregatos undecim et eos qui cum ipsis erant <b>dicentes quod surrexit dominus vere et apparuit Simoni.</b>	And rising up, the same hour, they went back to Jerusalem: and they found the eleven gathered together, and those that were with them, <b>saying: The Lord is risen indeed and hath appeared to Simon.</b>	229 2	Inti arstantenti in theru selbun ziti widargiengun zi Hierusalem, inti fundun gisamanote thie éinliui inti thie thie dar mit ín warun sus quædenti, thaz trohtin arstuont warlichho inti arougita sih Simone.
Lc 24 35a	Et ipsi narrabant quæ gesta erant in via et quomodo cognoverunt eum	And they told what things were done in the way: and how they knew him	229 3a	Inti sie sagetun thiu dar gitaniu warun in uúege inti wio sie inan forstuontun

#### CLXXVII. UBI IHESUS APPARUIT DISCIPULIS SUIS.

Lc 24 35b	In fractione panis.	In the breaking of bread.	229 3b	In brehchanne thes brotes.
-----------	---------------------	---------------------------	-----------	----------------------------

Mc 16 13b	Nec illis crediderunt.	neither did they believe them.	229	Noh ín ni giloubtun.
Lc 24 36a Jn 20 19a	Dum hæc autem loquuntur, cum esset sero die illo, una sabbatorum, et fores essent clausæ ubi erant discipuli propter metum Iudæorum,	Now, whilst they were speaking these things, <b>when it</b> <b>was late the same day, the first of</b> <b>the week, and the doors were</b> <b>shut, where the disciples were</b> <b>gathered together, for fear of the</b> <b>Jews,</b>	230 3c 1	Mittiu sie thisiu sprachun, mittiu iz spato was thes selben tages, eines sambaztages, inti duri uúarun bislozzan tharda warun thie iungoron thuruh Iudono forohta,
Jn 20 19b Lc 24 36b	Venit Ihesus et stetit in medio <b>discipulorum suorum</b> <sup>1</sup> et dicit eis: <b>pax vobis: ego</b> <b>sum, nolite timere.</b>	Jesus came and stood in the midst <b>of his disciples</b> <sup>1</sup> and said to them: <b>Peace be to you. It is I: Fear</b> <b>not.</b>	230 2	Quam ther heilant inti stuont in mittimen sinero iungorono inti quad ín: sibba si íu: ih bin, ni curet íu forohtan.
Lc 24 37	Conturbati vero et exterriti existimabant se spiritum videre.	But they being troubled and frightened, supposed that they saw a spirit.	230 3	Gitruobte inti arbruogite wantun sih geist gisehan.
Lc 24 38	Et dixit eis: quid turbati estis, et cogitationes ascendunt in corda vestra?	And he said to them: Why are you troubled, and why do thoughts arise in your hearts?	230 4	Tho quad her ín: waz birut ir gitruobte, inti githanka arstigent in íuweriu herzun?
Lc 24 39	Videte manus meas et pedes, quia ipse ego sum, palpate et videte, quia spiritus carnem et ossa non habet, sicut me videtis habere.	See my hands and feet, that it is I myself. Handle, and see: for a spirit hath not flesh and bones, as you see me to have.	230 5	Gisehet mino henti inti fuozi, thaz ih selbo bin, greifot inti gisehet, bidiu wanta geist fleisg inti gibeini ni habet, so ir mih gisehet haben.
Lc 24 40 Jn 20 20b	Et cum hæc dixisset, ostendit eis manus, pedes <b>et</b> <b>latus.</b>	And when he had said this, he shewed them his hands, feet <b>and</b> <b>his side.</b>	230 6	Inti mittiu her thaz quad, aróugta ín henti, fuozi inti síta.
Lc 24 41	Adhuc illis non credentibus et mirantibus præ gaudio, dixit: habetis hic aliquid quod manducetur?	But while they yet believed not and wondered for joy, he said: Have you here any thing to eat?	231 1	In noh tho ni giloubenten inti uúntronten furi giuehen quad: habet ir hier waz thaz man ezzan megi?
Lc 24 42a	At illi optulerunt ei	And they offered him	231 2a	Sie tho bráhtun imo

<sup>1</sup> ‘discipulorum suorum’ – ‘of his disciples’ :: my translation.

(334)

Lc 24 42b  
43.

partem piscis assi et favum mellis. **Et cum manducasset coram eis, sumens reliquias dedit illis.**

a piece of a broiled fish and a honeycomb. **And when he had eaten before them, taking the remains, he gave to them.**

231  
2b

deil girostites físges inti uúaba hónages. Inti mittiu her tho az fora ín, nam tho thia aleibba inti gab ín.

Lc 24 44

Et dixit ad eos: hæc sunt verba quæ locutus sum ad vos, cum adhuc essem vobiscum, quoniam necesse est impleri omnia quæ scripta sunt in lege Moysi et prophetis et psalmis de me.

And he said to them: These are the words which I spoke to you while I was yet with you, that all things must needs be fulfilled which are written in the law of Moses and in the prophets and in the psalms, concerning me.

231  
3

Inti quad zi ín: thiz sint thi u wort thi u ih sprah zi íu, mittiu ih noh thanne was mit íu, bidiu wanta notdurf was zi giffullanne alliu thi u dar giscriban sint in ew Moyseses inti wizogon inti in selmin fon mir.

Lc 24 45

Tunc aperuit illis sensum, ut intellegerent scripturas.

Then he opened their understanding, that they might understand the scriptures.

232  
1

Tho gioffonota her ín sens, thaz sie forstúontin giscrib.

Lc 24 46  
47.

Et dixit eis: quoniam sic scriptum est, et sic oportebat Christum pati et resurgere a mortuis die tertia, **et prædicari in nomine eius pænitentiam et remissionem peccatorum in omnes gentes incipientibus ab Hierosolima.**

And he said to them: Thus it is written, and thus it behoved Christ to suffer and to rise again from the dead, the third day, **and that penance and remission of sins should be preached in his name, unto all nations, beginning at Jerusalem.**

232  
2

Inti quad ín: bidiu so giscriban ist, wanta so gilanf Crist tróen inti arstantan fon tode thritten tages, inti prædigon in sinemo namen ríuwa inti forlaznessi súntono in alla thíota biginnenten fón Hierosolima.

Lc 24 48  
49a.

Vos autem estis testes horum, **et ego mitto promissum patris mei in vos.**

And you are witnesses of these things, **and I send the promise of my Father upon you:**

232  
3

Ir birut úrcundon therero, inti ih sentiu giheiz mines fater in íuwih.

Jn 20 20b

Gavisi sunt ergo discipuli viso domino.

The disciples therefore were glad, when they saw the Lord.

232  
4

Giuahun warlichio thie iungoron gisehenemo trohtine.

Jn 20 21

Dixit ergo eis iterum: pax vobis: sicut misit me pater, et ego mitto vos.

He said therefore to them again: Peace be to you. As the Father hath sent me, I also send you.

232  
5

Tho quad her ín abur: sibba si íu: so mih santa ther fater, so santa ih íuwih.

Jn 20 22a

Hoc cum dixisset, insufflavit et dicit eis:

When he had said this, he breathed on them; and he said to them:

232  
6a

Thaz mittiu her quad, tho anablies inti quad ín:

Jn 20 22b 23.	accipite spiritum sanctum: quorum remiseritis peccata, remittuntur eis, et quorum retinueritis, detenta sunt.	Receive ye the Holy Ghost: whose sins you shall forgive, they are forgiven them: and whose sins you shall retain, they are retained.	232 6b	intfahent then heilagon geist: then ir forlazet sunta, then werdent sio forlazono, inti then ir sio bihabet, bihabeto sint.
<b>CLXXVIII. UBI IHESUS ITERUM APPARUIT THOMÆ.</b>				
Jn 20 24	Thomas autem unus ex duodecim, qui dicitur Didimus, non erat cum eis quando venit Ihesus.	Now Thomas, one of the twelve, who is called Didymus, was not with them when Jesus came.	233 1	Thomas einer fon then zúueliuín, ther dar ist giquætan Didimus, ni was mit ín thanne ther heilant quám.
Jn 20 25a	Dixerunt ergo ei alii discipuli: vidimus dominum.	The other disciples therefore said to him: We have seen the Lord.	233 2	Tho quadun imo andere iungoron: wir gisahumes trohtinan.
Jn 20 25b	Ille autem dixit eis: nisi videro in manibus eius figuram clavorum et mittam digitum meum in locum clavorum et mittam manum meam in latus eius, non credam.	But he said to them: Except I shall see in his hands the print of the nails and put my finger into the place of the nails and put my hand into his side, I will not believe.	233 3	Her tho quad ín: nibih gisehe in sinen hanton thaz bilidi thero nagalo inti sente minan fingar in stát thero nagalo inti sente mina hant in sina sita, ni giloubu.
Jn 20 26a	Et post dies octo iterum erant discipuli eius intus, et Thomas cum eis.	And after eight days, again his disciples were within, and Thomas with them.	233 4	Inti after ahto tagon abur warun sine iungoron inne, inti Thomas mit ín.
Jn 20 26b	Venit Ihesus ianuis clausis et stetit in medio et dixit: pax vobis!	Jesus cometh, the doors being shut, and stood in the midst and said: Peace be to you.	233 5	Quam ther heilant bislozzanen túron inti stuont in mittimen inti quad: sibba si íu!
Jn 20 27a	Deinde dicit Thomæ: infer digitum tuum huc et vide manus meas et affer manum tuam et mitte in latus meum	Then he said to Thomas: Put in thy finger hither and see my hands. And bring hither the hand and put it into my side.	233 6a	Thanan quad tho Thomæ: bring thinan fingar hera inti gisih mino henti inti bring thina hant inti senti in mina sita

(336)

Jn 20 27b	et noli esse incredulus, sed fidelis.	And be not faithless, but believing.	233 6b	inti ni curi wesan ungiloubfol, oh gitriuwi.
Jn 20 28	Respondit Thomas et dixit ei: dominus meus et deus meus!	Thomas answered and said to him: My Lord and my God.	233 7	Tho antvurtita Thomas inti quad imo: min trohtin inti min got!
Jn 20 29	Dicit ei Ihesus: quia vidisti me, credidisti: beati qui non viderunt et crediderunt.	Jesus saith to him: Because thou hast seen me, Thomas, thou hast believed: blessed are they that have not seen and have believed.	233 8	Tho quad imo ther heilant: bidiu wanta thu mih gisahi, giloubtas: salige sint thie ni gisahun inti giloubtun.
Jn 20 30	Multa quidem et alia signa fecit Ihesus in conspectu discipulorum suorum, quæ non sunt scripta in libro hoc.	Many other signs also did Jesus in the sight of his disciples, which are not written in this book.	234 1	Manigiu giwesso inti anderiu zeichan teta ther heilant in gisiuni sinero iungorono, thiun sint giscriban in thesemo buoche.
Jn 20 31	Hæc autem scripta sunt, ut credatis quia Ihesus est Christus filius dei, et ut credentes vitam habeatis in nomine eius.	But these are written, that you may believe that Jesus is the Christ, the Son of God: and that believing, you may have life in his name.	234 2	Thisû sint giscribaniu, thaz ír giloubet thaz ther heilant ist Christ gotes sun, inti thaz ir giloubenti lfb habet sinemo namen.

#### CLXXVIII. UBI ITERUM APPARUIT IHESUS DISCIPULIS SUPER MARE TIBERIADIS.

Jn 21 1	Postea manifestavit se iterum Ihesus ad mare Tiberiadis. Manifestavit autem sic.	After this, Jesus shewed himself to the disciples at the sea of Tiberias. And he shewed himself after this manner.	235 1	After thû giougozorhta sih ther heilant abur zi themo sewe ther Tiberiadis híez. Giougozorhtota sih so.
Jn 21 2	Erant simul Simon Petrus et Thomas qui dicitur Didimus, et Nathanael, qui erat a Chanan Galileæ, et filii Zebedei et alii ex discipulis eius duo.	There were together: Simon Peter and Thomas, who is called Didymus, and Nathanael, who was of Cana of Galilee, and the sons of Zebedee and two others of his disciples.	235 2	Warun saman Simon Petrus inti Thomas ther dar ist giquætan Didimus, inti Nathanael, ther was fon Chanan Galileæ, inti suni Zebedeuses inti andere fon sinen iungoron zuéne.
Jn 21 3a	Dicit eis Simon Petrus: vado piscari. Dicunt ei: venimus et nos tecum. Et exierunt	Simon Peter saith to them: I go a fishing. They say to him: We also come with thee. And they went forth	235 3a	Tho quad ín Simon Petrus: ih faru fisgon. Tho quadun sie imo: quæmemes wir mit thir. Inti uzgiengun tho



Jn 21 3b	et ascenderunt in navem, et illa nocte nihil prendiderunt.	and entered into the ship: and that night they caught nothing.	235 3b	inti arstigun in skéf, inti in therah naht niowiht ni gifíengun.
Jn 21 4	Mane autem iam factostetit Ihesus in littore, non tamen cognoverunt discipuli quia Ihesus est.	But when the morning was come, Jesus stood on the shore: yet the disciples knew not that it was Jesus.	236 1	Morgane íu tho giuúortanemo stuont ther heilant in stedíu, nalles thóh uúidaro ni forstúontun thie iungoron thaz iz ther héilant uúas.
Jn 21 5	Dicit ergo eis Ihesus: pueri, numquid pulmentarium habetis? Responderunt ei: non.	Jesus therefore said to them: Children, have you any meat? They answered him: No.	236 2	Tho quad ín ther heilant: knéhta, eno habet ir waz muoses? Sie tho antalengitun imo: neín.
Jn 21 6a	Dixit eis: mittite in dextram navigii rete, et invenientis.	He saith to them: Cast the net on the right side of the ship; and you shall find.	236 3	Tho quad her ín: sentet in zeso thes skéfes nezi, inti ir findet.
Jn 21 6b	Miserunt ergo et iam non valebant illum trahere a multitudine piscium.	They cast therefore: and now they were not able to draw it, for the multitude of fishes.	236 4	Santun uúarlichio inti iu ni mohtun thaz ziohan fora theramenigi físgo.
Jn 21 7a	Dicit ergo discipulus ille quem diligebat Ihesus Petro: dominus est.	That disciple therefore whom Jesus loved said to Peter: It is the Lord.	236 5	Quad warlichio ther iungoro then ther heilant minnota Petruse: trohtin ist iz.
Jn 21 7b	Simon Petrus cum audisset quia dominus est, tunicam succinxit se (erat enim nudus) et misit se in mare.	Simon Peter, when he heard that it was the Lord, girt his coat about him (for he was naked) and cast himself into the sea.	236 6	Simon Petrus, mittíu her gihorta thaz iz trohtin uúas, mit dunichun bigurta sih (was warlichio nackot) inti santa sih in then séo.
Jn 21 8	Alii autem discipuli navigio venerunt (non enim longe erant a terra, sed quasi cubitis ducentis) trahentes rete piscium.	But the other disciples came in the ship (for they were not far from the land, but as it were two hundred cubits) dragging the net with fishes.	236 7	Thie andere iungoron mit ferennu quamun (ni warun sie ferro fon érdu, oh so zweihunt elinono was) thinsenti thaz nezzi físgo.
Jn 21 9	Ut ergo descenderunt in terram, viderunt prunas positas et piscem superpositum et panem.	As soon then as they came to land they saw hot coals lying, and a fish laid thereon, and bread.	237 1	So sie tho arstigun in erda, gisahun zantron ligente inti físgoba ligentan inti brot.
Jn 21 10a	Dicit eis Ihesus:	Jesus saith to them:	237 2a	Tho quad ín ther helant:

(338)

Jn 21 10b	afferte de piscibus quos prædedistis nunc.	Bring hither of the fishes which you have now caught.	237 2b	bringet fon then fisgon thie ir nu gifiengut.
Jn 21 11	Ascendit Simon Petrus et traxit rete in terram plenum magnis piscibus centum quingenta tribus. Et cum tanti essent, non est scissum rete.	Simon Peter went up and drew the net to land, full of great fishes, one hundred and fifty-three. And although there were so many, the net was not broken.	237 3	Ersteig tho Simon Petrus in zôh thaz nezzi in erda fol michilero fisgo, zehenzug inti finfzug inti thrîn. Inti mittiu sie michile uúarun, nist gislizzan thaz nezzi.
Jn 21 12	Dicit eis Ihesus: venite, prandete. Et nemo audebat discumbentium interrogare eum: tu quis es? scientes quia dominus esset.	Jesus saith to them: Come and dine. And none of them who were at meat, durst ask him: Who art thou? Knowing that it was the Lord.	237 4	Tho quad in ther heilant: quæmet inti ezzet. Inti nioman ni gidorsta thero sizzentero fragen inan: wer bistu? Westun thaz iz trohtin uúas.
Jn 21 13	Et venit Ihesus et accepit panem et dedit eis et piscem similiter.	And Jesus cometh and taketh bread and giveth them: and fish in like manner.	237 5	Inti quam ther heilant inti intfieng brot inti gab ín inti sama then fisg.
Jn 21 14	Hoc iam tertio manifestatus est Ihesus discipulis, cum surrexisset a mortuis.	This is now the third time that Jesus was manifested to his disciples, after he was risen from the dead.	237 6	In thiu iu thrittun stunt giouzorhtot uúas ther heilant then iungoron, mittiu her erstuont fon tode.

#### CLXXX. UBI IHESUS TER DICIT PETRO: DILIGIS ME?

Jn 21 15	Cum ergo prandissent, dicit Simoni Petro Ihesus: Simon Iohannis, diligis me plus his? Dicit ei: etiam, domine: tu scis quia amo te. Dicit ei: pasce agnos meos.	When therefore they had dined, Jesus saith to Simon Peter: Simon, son of John, lovest thou me more than these? He saith to him: Yea, Lord, thou knowest that I love thee. He saith to him: Feed my lambs.	238 1	Mittiu sie tho ázun, quad Simone Petre ther heilant: Simon Iohannis, minnostu mih mer thesen? Quad imo: zisperiu, trohtin: thú weist thaz ih thih minnon. Quad her imo: fuotri miniu lembir.
Jn 21 16a	Dicit ei iterum: Simon Iohannis, diligis me? Ait illi: etiam, domine: tu scis quia amo te.	He saith to him again: Simon, son of John, lovest thou me? He saith to him: yea, Lord, thou knowest that I love thee.	238 2a	Tho quad her imo abur: Simon Iohannis, minnostu mih? Her quad imo: zisperiu, trohtin: thú weist thaz ih thih minnon.

Jn 21 16b	Dicit ei: pasce agnos meos.	He saith to him: Feed my lambs.	238 2b	Tho quad her imo: fuotri miniu lembir.
Jn 21 17	Dicit ei tertio: Simon Iohannis, amas me? Contristatus est Petrus, quia dixit ei tertio: amas me? et dicit ei: domine, tu omnia scis, tu scis quia amo te. Dicit ei: pasce oves meas.	He said to him the third time: Simon, son of John, lovest thou me? Peter was grieved because he had said to him the third time: Lovest thou me? And he said to him: Lord, thou knowest all things: thou knowest that I love thee. He said to him: Feed my sheep.	238 3	Tho quad her imo thrittun stunt: Simon Iohannis, minnostu mih? Gitruobit was tho Petrus, wanta her imo quad thrittun stunt: minnostu mih? inti quad imo: trohtin, thu weist alliu, thu weist thaz ih thih minnon. Tho quad her imo: fuotri miniu scáf.
Jn 21 18	Amen amen dico tibi, cum esses iunior, cingebas te et ambulabas ubi volebas, cum autem senueris, extendes manus tuas, et alius te cinget et ducet quo non vis.	Amen, amen, I say to thee, When thou wast younger, thou didst gird thyself and didst walk where thou wouldst. But when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee and lead thee whither thou wouldst not.	238 4	War war quidu ih thir, mittiu thu iungiro wari, bigurtos thih inti giengi thara thu woltas: mittiu thú altes, thenis thíno henti, inti ander thih gurtit inti leitit thih thara thú nì uúilis.
Jn 21 19a	Hoc autem dixit significans qua morte clarificaturus esset deum.	And this he said, signifying by what death he should glorify God.	238 5	Thaz quad her gizeihnonti in uúelichemo tode her giberohntonti was got.
Jn 21 19b	Et hoc cum dixisset, dicit ei: sequære me.	And when he had said this, he saith to him: Follow me.	239 1	Thaz mittiu her quad, quad imo: folge mir.
Jn 21 20	Conversus Petrus vidit illum discipulum quem diligebat Ihesus sequentem, qui et recubuit in cena super pectus eius et dixit: domine, quis est, qui tradet te?	Peter turning about, saw that disciple whom Jesus loved following, who also leaned on his breast at supper and said: Lord, who is he that shall betray thee?	239 2	Giwentit Petrus gisah then iungoron then ther heilant minnota folgentan, ther dar lineta in themo abandmúose obar sina brust inti quad: trohtin, wer ist ther thih selit?
Jn 21 21 22a.	Hunc ergo cum vidisset Petrus, dicit Ihesu: domine, hic autem quid? Dicit ei Ihesus:	Therefore when Peter had seen him <sup>1</sup> , he saith to Jesus: Lord, and what shall this man do? Jesus saith to him:	239 3a	Then mittiu inan gisah Petrus quad themo heilante: trohtin, waz sal theser? Quad imo ther heilant:

<sup>1</sup> 'Him therefore when Peter had seen' – Latinism :: better: 'Therefore when Peter had seen him'

(340)

Jn 21 22b.

sic eum volo manere donec  
veniam: quid ad te? tu me  
sequere.

So I will have him to remain till I  
come, what is it to thee? Follow  
thou me.

239  
3b

so willih inan uúonen unz ih  
quimu: waz thih thés? thu mir  
folge.

Jn 21 23

Exivit ergo sermo iste inter  
fratres quia discipulus ille non  
moritur. Et non dixit Ihesus:  
non moritur, sed: sic eum volo  
manere donec venio: quid ad  
te?

This saying therefore went  
abroad among the brethren, that  
that disciple should not die. And  
Jesus did not say to him: He  
should not die; but: So I will have  
him to remain till I come, what is  
it to thee?

239  
4

Uzgieng thaz wort untar thie  
bruoder thaz ther iungoro ni  
stúrbi. Inti ni quad imo ther  
heilant nibi her sturbi, oh: willa  
thaz her uúone unz ih quimu,  
waz thih thes?

Jn 21 24

Hic est discipulus ille qui  
testimonium perhibet de his et  
qui scripsit hæc, et scimus  
quia verum est testimonium  
eius.

This is that disciple who  
giveth testimony of these things  
and hath written these things: and  
we know that his testimony is  
true.

239  
5

Thiz ist ther iungoro ther  
dar giwizscaf saget fon then inti  
ther thisiu scréib, inti wizzumes  
thaz war ist sin giwizscaf.

Jn 21 25a

Sunt autem et alia multa  
quæ fecit Ihesus, quæ si  
scribantur per singula,

But there are also many other  
things which Jesus did which, if  
they were written every one,

240  
1

Sint andriu managiu thie  
ther heilant teta: oba thiu alliu  
giscribaniu vvúrdin suntringon  
giwelichiu,

Jn 21 25b

Nec ipsum arbitror  
mundum capere eos qui  
scribendi sunt libros.

The world itself. I think,  
would not be able to contain the  
books that should be written.

240  
2

Noh thaz selba ni uúaniu  
thesan mittilgart bifahan magan  
thio zi scribanne sint buoh.

#### CLXXXI. UBI DISCIPULI EUNTES IN GALILÆAM VIDERUNT ET ADORAUERUNT DOMINUM ET ADSUMPTUS EST IN CÆLIS CORAM EIS.

Mt 28 16  
17.

Undecim discipuli abierunt  
in Galileam in montem ubi  
constituerat illis Ihesus, et  
videntes eum adorauerunt,  
quidam autem dubitauerant.

And the eleven disciples went  
into Galilee, unto the mountain  
where Jesus had appointed them,  
and seeing him they adored: but  
some doubted.

241  
1

Einlif iungoron giengun in  
Galileam in then berg thar ín  
ther heilant gimarcota, inti  
gischenti inan betotun ínan,  
sume giwesso zwehotun.

Mc 16 14

Et exprobravit  
incredulitatem illorum et  
duritiam cordis, quia his qui  
viderant eum resurrexisse non  
crediderant.

And he upbraided them with  
their incredulity and hardness of  
heart, because they did not  
believe them who had seen him  
after he was risen again.

241  
2

Inti itwizzota iro  
ungiloubfulli inti thia hertida  
thes hérzen, wanta then thie  
ínan gisahun erstantan ni  
giloubtun.

Mt 28 18b,c	Et locutus est eis dicens: data est mihi omnis potestas in cælo et in terra.	and spoke to them, saying: All power is given to me in heaven and in earth.	242 1	Inti sprah ín zuo quædenti: gigeban ist al giwalt mir in himile inti in erdu.
Mc 16 15b,c Mt 28 19b,c 20a.	Euntes in mundum universum prædicate evangelium omni creaturæ, docete omnes gentes, baptizantes eos in nomine patris et filii et spiritus sancti, docentes eos servare omnia quæcumque mandavi vobis.	Go ye into the whole world and preach the gospel to every creature, <b>teach ye all nations:</b> <b>baptizing them in the name of the</b> <b>Father and of the Son and of the</b> <b>Holy Ghost,</b> teaching them to observe all things whatsoever I have commanded you.	242 2	Gét in alla weralt, prædigot euangelium allera giscéfti inti leret alle thíota, toufenti sie in namen fater inti súnes inti thes heilagen geistes; leret sie zi bihaltanne alliu so uúelichiu so ih íu gibot.
Mt 28 20b	Et ecce ego vobiscum sum omnibus diebus usque ad consummationem sæculi.	And behold I am with you all days, even to the consummation of the world.	242 3	Inti senu ih bin mit íu allen tagon unzan enti uúeralti.
Mc 16 16	Qui crediderit et baptizatus fuerit salvus erit, qui vero non crediderit condemnabitur.	He that believeth and is baptized shall be saved: but he that believeth not shall he condemned.	242 4	Therde giloubit inti gitoufit wirdit ther uúirdit heil, ther dar abur ni giloubit ther uúirdit fornidirit.
Mc 16 17a	Signa autem eos qui crediderint hæc sequentur:	And these signs shall follow them that believe:	243 1	Zeichan then thie giloubent thisiu folgent:
Mc 16 17b 18a.	In nomine meo demonia eicient, linguis loquentur novis, <b>serpentes tollent,</b>	In my name they shall cast out devils. They shall speak with new tongues, <b>take up serpents,</b>	243 2	In minemo namen díwala uúerfent, niuwen zungon sprehgent, natrun nement,
Mc 16 18b	Et si mortiferum quid biberint, non eos nocebit.	And if they shall drink any deadly thing, it shall not hurt them.	243 3	Inti oba sie todliches waz drínkent, ni terit iz ín.
Mc 16 18c	Super egrotos manus inponent, et bene habebunt.	They shall lay their hand upon the sick: and they shall recover.	243 4	Obar suhtige legent sie henti, inti sie habent uúola.
Lc 24 49b	Vos autem sedete in civitate, quoadusque induamini virtutem ex alto.	But stay you in the city till you be endued with power from on high.	244 1	Ir sizzet in thera burgi, unz ir sit giwatite mit megine fon hóhi.

(342)

Lc 24 50  
51.  
Mc 16 19c  
Lc 24 52

Eduxit autem eos foras in  
Bethaniam, et elevatis  
manibus suis benedixit eis. *Et  
factum est, dum benediceret  
illis, recessit ab eis et ferebatur  
in cælum* et sedit a dextris dei.  
*Et ipsi adorantes regressi sunt  
in Hierusalem cum gaudio  
magno.*

Lc 24 53

Et erant semper in templo  
laudantes et benedicentes  
deum,

Mc 16 20

Et profecti prædicaverunt  
ubique domino cooperante et  
sermonem confirmante et  
sequentibus signis.

And he led them out as far as  
Bethania: and lifting up his hands,  
he blessed them. *And it came to  
pass, whilst he blessed them, he  
departed from them and was  
carried up to heaven* and sitteth on  
the right hand of God. *And they  
adoring went back into Jerusalem  
with great joy.*

And they were always in the  
temple, praising and blessing  
God.

And they going forth preached  
every where: the Lord working  
withal, and confirming the word  
with signs that followed.

244  
2

Tho leita hér sie úz in  
Bethaniam, inti úferhabenen  
sinen héntin uúihita ín. Inti was  
tho giuúortan, mittiu her ín  
uúihita, eruúeiz fon ín inti uúas  
braht in hímil inti saz in ceso  
gotes. Inti sie tho betonti  
widargiengun in Hierusalem  
mit michilemo giúehen.

244  
3

Inti uúarun simbolon in  
themo temple lobonte inti  
uúihente got,

244  
4

Inti farenti predigotun  
íógiwar trohtine  
ebanuúirkentemo inti wort  
festinontemo folgenten  
zéichanon.

## THE END

© Cette page a été composée à partir du livre d'Eduard Sievers "Tatian, Lateinisch und altdeutsch mit ausführlichem Glossar" - Paderborn 1892.:

< [http://www.ling.upenn.edu/%7Ekurisuto/germanic/ohg\\_sievers\\_tatian\\_about.html](http://www.ling.upenn.edu/%7Ekurisuto/germanic/ohg_sievers_tatian_about.html) >

Son contenu n'est donc plus soumis aux droits d'auteur.

© This page has been composed from the book of Eduard Sievers "Tatian, Lateinisch und altdeutsch mit ausführlichem Glossar" - Paderborn 1892.:

< [http://www.ling.upenn.edu/%7Ekurisuto/germanic/ohg\\_sievers\\_tatian\\_about.html](http://www.ling.upenn.edu/%7Ekurisuto/germanic/ohg_sievers_tatian_about.html) >

Its content is no longer under copyrights.

© Copyright 2003 - Jean Léonard:

<webmaster@jean-léonard.tk>

© For the presentation in this format of the data into columns to imitate the manuscript pages, and the addition of the English column, translated from the Latin in column two, using correlation to a two column Vulgate/Douay-Rheims Gospel set, composed from files downloaded from Catholic First: <<http://www.catholicfirst.com/>> and the editing tools embodied in MS Word 98 for Macintosh.

© Copyright 2004 — David R Smith: Bristol, United Kingdom, BS36 2AX, 168.

<DaveAt168@aol.com>

# TABLE OF CONTENTS

<b>CODEx FULDENSIS, SANGALLENSIS.</b>	<b>1</b>
PRÆFATIO VICTORIS CAPUANI.	1
EXPLICIT PRÆFATIO.	4
TRANSLATOR'S NOTES	5
METHOD OF TRANSLATION.	5
MODIFICATION OF SPELLING IS IN THIS WISE:	6
MY KNOWLEDGE OF LATIN AND OLD HIGH GERMAN	6
FRAGMENT SUBSTITUTION	6
QUALITY	6
A FEW RELEVANT DOCUMENTS AND EXTRACTS	6
A POSSIBLE HISTORY.	7
WESTERN INFLUENCE OF THE DIATESSARON IN THE MIDDLE AGES.	8
IX THE COMING OF THE MONKS	10
57	10
58	11
59	11
60	12
61	12
62	13
EXTRACTED FROM: <a href="http://www.concordtx.org/chron2.htm">http://www.concordtx.org/chron2.htm</a>	14
<b>VICTORIAN CAPITA.</b>	<b>19</b>
PROLOGUS.	25
I. IN PRINCIPIO VERBUM. DEUS APUD DEUM PER QUEM FACTA SUNT OMNIA.	25
II. DE SACERDOTIO ZACCHARIÆ.	25
III. UBI ANGELUS GABRIHEL AD MARIAM LOQUITUR.	28
IIII. NATIVITATEM IOHANNIS BAPTISTÆ.	30
V. DE GENERATIONE VEL NATIVITATE CHRISTI.	32
VI. UBI ANGELUS APPARUIT PASTORIBUS.	35
VII. UBI IHESUS DUCTUS EST A PARENTIBUS UT CIRCUMCIDERETUR.	37
VIII. DE MAGIS QUI VENERUNT AB ORIENTE.	39
VIII. UBI FUGATUS IHESUS ET PARENTES EIUS IN ÆGYPTUM TRANSIERUNT.	40
X. UBI HERODES INTERFECIT PUEROS.	41
XI. UBI IHESUS REVOCATUR AB ÆGYPTO.	41
XII. UBI IHESUS REMANSIT IN TEMPLO HEROSOLYMIS.	42
XIII. UBI IOHANNES BAPTISTA APPARUIT IN ISRAHEL.	43
XIII. UBI IHESUS BAPTIZARETUR AB IOHANNE.	48
XV. UBI IHESUS DUCTUS EST AB SPIRITU IN DESERTUM.	49
XVI. UBI DUO DISCIPULI IOHANNIS SECUTI SUNT IHESUM.	50
XVII. DE PHILIPPO ET NATHANAEHEL.	51
XVIII. UBI IHESUS IN SYNAGOGA LEGIT LIBRUM ESALÆ.	53
XVIII. UBI IHESUS VOCAVIT PETRUM ET ANDRÆAM IACOBUM ET IOHANNEM.	54
XX. UBI IHESUS VOCAVIT MATHEUM PUBLICANUM.	56
XXI. UBI IHESUS AUDIENS QUOD IOHANNES TRADITUS ESSET SECESSIT IN FINES ZABULON ET NEPTHALIM.	58
XXII. UBI IHESUS CIRCUMBAT OMNES REGIONES ET SEDENS IN MONTE ELEGIT XII DISCIPULOS ET DOCUIT EOS DE BEATITUDINEM REGNI CÆLORUM ET QUÆ SECUNTUR.	58
XXIII. INCREPATIO DIVITUM.	61
XXIII. UBI DICIT: VOS ESTIS SAL TERRÆ.	61
XXV. UBI AIT: VOS ESTIS LUX HUIUS MUNDI ET ITERUM CONPARATIONES DE PRÆCEPTIS LEGIS.	61
XXVI. IRACUNDIÆ.	62
XXVII. DE RELINQUENDO MUNUS ANTE ALTARE.	62
XXVIII. DE ADULTERIO CONUPISCENTIÆ.	63
XXVIII. DE REPUDIO.	64
XXX. DE IURAMENTO.	64
XXXI. DE OCULUM PRO OCULO.	64
XXXII. DE DILIGENDO PROXIMUM.	65
XXXIII. DE OCCULTA ELEMOSYNA.	66
XXXIII. DE SECRÆTA ORATIONE.	67
XXXV. DE OCCULTO IEIUNIO.	68
XXXVI. DE NON THESAURIZANDO SUPER TERRAM.	69
XXXVII. QUIA NEMO POTEST DUOBUS DOMINIS SERVIRE.	69
XXXVIII. NON DEBERE SOLLICITUM ESSE DE ESCA VEL DE INDUMENTO.	70

XXXVIII. NON DEBERE QUEMQUAM IUDICARE VEL CONDEMNARE. ....	71
XL. PARABOLA DE AMICO VEL DE TRIBUS PANIBUS: PETENDUM QUERENDUM PULSANDUM. ....	72
XLI. DE CAVENDO A FALSIS PROPHETIS .....	73
XLII. NON HI INTRABUNT IN REGNO CÆLORUM QUI TANTUM DICUNT: DOMINE DOMINE! .....	74
XLIII. COMPARATIO IN HIS OMNIBUS DE SAPIENTE ET INSAPIENTE ÆDIFICATORIBUS. ....	75
XLIII. UBI IHESUS MITTIT ·XII· DISCIPULOS SUOS DOCERE ET CURARE OMNES INFIRMITATES. ....	75
XLV. UBI IHESUS IN CHANAN GALILÆ DE AQUA VINUM FECIT. ....	81
XLVI. UBI IHESUS MUNDAT LEPROSUM. ....	82
XLVII. UBI IHESUS PUERUM CENTURIONIS PARALYTICUM CURAVIT. ....	83
XLVIII. UBI SOCUM PETRI A FEBRIBUS SANAVIT IHESUS. ....	84
XLVIII. UBI IHESUS IN CIVITATEM NAIM MORTUUM RESUSCITAT. ....	84
L. UBI OMNES INFIRMITATES CURAT, UT ADINPLERENTUR SCRIPTURÆ PROPHETARUM. ....	85
LI. UBI VOLENTI EUM SEQUI DIXIT: VULPES FOVEAS HABENT. ....	85
LII. UBI NAVIGANS INCREPAVIT TEMPESTATI ET CESSAVIT. ....	86
LIII. UBI CURAVIT TRANS FRETUM DEMONICUM QUI IN MONUMENTIS MANEBAT. ....	86
LIII. UBI CURAVIT PARALYTICUM QUEM DEPOSUERUNT PER TECTUM. ....	89
LV. UBI FILIUM SUBREGULI ABSENTEM CURAVIT. ....	90
LVI. UBI LEVI PUBLICANUS CONVIVIIUM EI FECIT ET DIXERUNT SCRIBÆ ET PHARISÆI DISCIPULIS: QUARE CUM PUBLICANIS ET PECCATORIBUS MANDUCAT MAGISTER VESTER? .....	91
LVII. UBI SCRIBÆ SIGNUM PETUNT AB EO ET EIS MULTA DICIT. ....	92
LVIII. UBI QUÆDAM MULIER DETURBATA CLAMAVIT AD IHESUM: BEATUS VENTER QUI TE PORTAVIT. ....	94
LVIII. UBI NUNTIATUR IHESU, QUIA MATER TUA ET FRATRES TUI VOLUNT TE VIDERE. ....	94
LX. UBI IHESUS MULIEREM QUÆ FLUXUM SANGUINIS PATIEBATUR CURAVIT ET FILIAM IAHIRI PRINCIPIS SYNAGOGÆ MORTUAM SUSCITAT. ....	94
LXI. UBI DUOS CÆCOS CURAVIT ET DEMONIUM SURDUM ET MUTUM EIECIT. ....	97
LXII. UBI PHARISÆI DICUNT DE IHESU: IN BEHEZEBUB HIC EICIT DÆMONIA. ....	97
LXIII. UBI MARTHA SUSCEPIT IHESU IN DOMO SUA. ....	99
LXIII. UBI IOHANNES DE CARCERE MISIT AD IHESUM INTERROGARE EUM. ....	100
LXV. UBI EXPROBRAT CIVITATIBUS IN QUIBUS FACTE SUNT PLURIME VIRTUTES. ....	102
LXVI. UBI APOSTOLI REVERTUNTUR AD IHESUM DE PRÆDICATIONE. ....	102
LXVII. UBI IHESUS ELEGIT ALIOS ·LXXII· DISCIPULOS ET ADIUNGENS PARABOLAM TURREM ÆDIFICANTIS ET REGIS AD PRÆLIUM PARANTIS. ....	103
LXVIII. UBI ACUSABANT DISCIPULOS EIUS. ....	105
LXVIII. UBI DIE SABBATO IN SYNAGOGA CURAVIT MANUM ARIDAM. ....	106
LXX. UBI IHESUS IN MONTEM ORAT ET IUXTA MARE TURBIS ET DISCIPULIS SUIS PLURIMA IN PARABOLIS LOCUTUS EST. ....	107
LXXI. ECCE EXIIT QUI SEMINAT SEMINARE. ....	107
LXXII. DE EO QUI SEMINAVIT BONUM SEMEN IN AGRO SUO ET DE ZIZANIA. ....	108
LXXIII. DE GRANO SINAPIS. ....	109
LXXIII. DE FERMENTO QUOD ABSCONDIT MULIER ET ALIA MULTA DISCIPULIS. ....	109
LXXV. UBI DISCIPULIS DISSERET PARABULAM SEMINANTIS. ....	111
LXXVI. QUI SEMINAT SEMEN ET VADIT DORMITUM VEL SURGIT ET DISCIPULIS PARABULAM ZIZANIORUM AGRI DISSERET. ....	111
LXXVII. DE THESAURO ABSCONDITO IN AGRO ET NEGOTIATIONEM MARGARITARUM, SAGENA MISSA IN MARE ET DE PATRE FAMILIAS QUI PROFERT DE THESAURO SUO NOVA ET VETERA. ....	113
LXXVIII. UBI CONTRA IHESUM CIVES EIUS INDIGNATI SUNT DICENTES: UNDE HUIC TANTA SAPIENTIA? .....	113
LXXVIII. UBI DE HERODI CONVIVIO ET DE IOHANNIS INTERFECTIONE EXPONITUR. ....	115
LXXX. UBI IHESUS IN DESERTO DE QUINQUE PANIBUS ·V· MILIA HOMINUM SATURAVIT. ....	117
LXXXI. UBI IHESUS SUPRA MARE PEDIBUS AMBULAVIT ET PETRUM MERGENTEM LIBERAVIT. ....	119
LXXXII. UBI TRANSFRETANTES VENERUNT IN TERRAM GENNESAR ET TURBÆ SECUTE SUNT TRANS MARE; DE MANNA IN DESERTO. DE MURMURATIONE IUDÆORUM EO QUOD DICIT IHESUS: EGO SUM PANIS VIVUS. ....	120
LXXXIII. UBI QUIDAM PHARISÆUS ROGAVIT IHESUM AD PRANDIUM ET COGITABAT, QUARE NON FUERIT BAPTIZATUS. ....	126
LXXXIII. DE APOSTOLIS, QUARE NON LOTIS MANIBUS MANDUCARENT. ....	128
LXXXV. DE MULIERE SYROPHONISSA QUÆ PRO FILIA SUA PETEBAT. ....	129
LXXXVI. UBI IHESUS SURDUM ET MUTUM SANAT. ....	130
LXXXVII. UBI IHESUS SUPER PUTEUM IACOB MULIERI SAMARITANÆ LOCUTUS EST. ....	130
LXXXVIII. UBI HIEROSOLYMIS INFIRMUM CURAVIT QUI XXXVIII ANNIS IACUIT IN INFIRMITATE ET MULTA CUM IUDÆIS EIUS OCCASIONE DISPUTAVIT. ....	134
LXXXVIII. UBI IHESUS DE ·VII· PANES. ET PAUCOS PISCES ·III· MILIA HOMINUM SATURAVIT. ET PRÆCEPIT APOSTOLIS CAVERE A FERMENTO PHARISÆORUM. ....	140
XC. UBI IHESUS INTERROGAT APOSTolos: QUEM ME DICUNT HOMINES ESSE? ET QUÆ SECUNTUR, ET DICIT PETRO: SCANDALUM MIHI ES. ....	142
XCI. UBI IHESUS DICIT QUIBUSDAM ADSTANTIBUS NON GUSTARE MORTEM, ET IN MONTE TRANSFIGURATUR. ....	145



XCII. UBI PHARISÆI DICUNT AD IHESUM: DISCEDE HINC, QUIA HERODES VULT TE OCCIDERE, ET CURAVIT LUNATICUM.....	147
XCIII. UBI IHESUS DE PASSIONE SUA DISCIPULIS PATEFECIT ET CAPHARNAUM PRO SE ET PETRO DIDRAGMA EXACTORIBUS REDDIT. ....	150
XCIII. UBI IHESUS INTERROGATUS A DISCIPULIS SUIS: QUIS MAIOR ERIT IN REGNO CÆLORUM? INSTRUIT EOS HIS EXEMPLIS, UT HUMILIENT SE SICUT PARVULUS. ....	150
XCV. NON DEBERE PROHIBERE EOS QUI FACIUNT SIGNA IN NOMINE IHESU. ....	151
XCVI. NON DEBERE CONTEMNERE UNUM DE PUSILLIS, ADIUNGENS SIMILITUDINEM DE OVE PERDITA ET DE DRAGMA.....	153
XCVII. DE FILIO QUI SUBSTANTIAM PATRIS DEVORAVIT. ....	154
XCVIII. DE REMITTENDO FRATRIBUS EX CORDE.....	157
XCVIII. SIMILITUDO DE REGE QUI POSUIT RATIONEM CUM SERVIS SUIS. ....	158
C. UBI IHESUS INTERROGATUR A PHARISÆIS, SI LICEAT UXOREM DIMITTERE QUACUMQUÆ EX CAUSA. ....	160
CI. UBI IHESUS IMPOSUIT MANUM INFANTIBUS ET PHARISÆI MURMURANT DE IHESU, QUOD SIC RECIPIT PECCATORES.....	161
CII. UBI IHESUS INSTRUIT EOS QUI ANNUNTIAYERUNT EI DE GALILÆIS QUOS INTERFECIT PILATUS, ADIUNGENS SIMILITUDINEM ARBORIS FICI IN VINEA. ....	162
CIII. UBI IHESUS SANAT IN SINAGOGA MULIEREM ARIDAM ET CURBATAM.....	163
CIII. UBI IHESUS ASCENDIT HIERUSOLYMAM IN DIE FESTO SCENOPEGIÆ. ....	165
CV. DE DIVITE CUIUS UBERES FRUCTUS AGER ATTULIT.....	169
CVI. DE EO QUI MULTAS POSSESSIONES HABENS TRISTIS ABIIT AUDIENS VERBUM: VADE, VENDE OMNIA QUÆ HABES.....	170
CVII. DE DIVITE ET LAZARO.....	173
CVIII. DE VILICO INFIDELE.....	175
CVIII. DE PATRE FAMILIAS QUI EXIIT PRIMO MANE CONDUCERE MERCENARIOS IN VINEAM SUAM.....	177
CX. UBI IN DOMO PHARISÆI SANAT IHESUS HYDROPICUM ET INSTRUIT EOS QUI PRIMOS ACCUBITOS IN CONVIVIIS ELIGEBANT. ....	179
CXI. UBI IHESUS ·X· LEPROSOS MUNDAVIT. ....	181
CXII. UBI IHESUS DE PASSIONE SUA DISCIPULIS SUIS ITERUM INDICAVIT ET MATER FILIORUM ZEBEDÆI ROGAT PRO FILIIS SUIS.....	182
THIS IS A FACSIMILE ILLUSTRATION FROM THE CODEX SANGALLENSIS MANUSCRIPT.....	184
CXIII. UBI IHESUS RESPONSUM DAT DICENTI SIBI: DOMINE, PAUCI SUNT QUI SALVI FIANT. ....	185
CXIII. DE ZACCHEO PUBLICANO. ....	186
CXV. UBI IHESUS ITERUM DUOS CÆCOS CURAVIT.....	187
CXVI. UBI IHESUS ASINUM SEDENS HIEROSOLYMAM INGREDITUR.....	188
CXVII. UBI IHESUS EICIT DE TEMPLO EMENTES ET VENDENTES ET DAT RESPONSUM PHARISÆIS.....	192
CXVIII. UBI IHESUS PRÆTULIT CETERIS VIDUAM PROPTER DUO ÆRA MINUTA ADIUNGENS PARABULAM DE PHARISEO ET PUBLICANO CONTRA EOS QUI SE EXTOLLUNT.....	194
CXVIII. DE NICODEMO QUI VENIT AD IHESUM NOCTÆ. ....	196
CXX. DE MULIERE A IUDÆIS IN ADULTERIO DEPREHensa. ....	198
CXXI. UBI IHESUS MALEDIXIT FICULNEAM ET ARUIT.....	199
CXXII. UBI IHESUS DICIT PARABOLAM AD DISCIPULOS PROPTER ORANDI INSTANTIAM DE IUDICE DURO ET VIDUA. ....	200
CXXIII. UBI IHESUS INTERROGATUR A PRINCIPIBUS SACERDOTUM: IN QUa POTESTATE HÆC FACIS? ADIUNGENS PARABOLAM DE DUOBUS FILIIS IN VINEAM MISSIS. ....	201
CXXIII. PARABOLAM DE PATRE FAMILIAS QUI VINEAM SUAM LOCAVIT AGRICOLIS. ....	203
CXXV. SIMILE EST REGNUM CÆLORUM HOMINI REGI QUI FECIT NUPTIAS FILIO SUO. ....	204
CXXVI. UBI PHARISÆI MITTUNT AD IHESUM DOLO INTERROGANTES, SI LICET TRIBUTUM REDDERE CÆSARI?.....	207
CXXVII. DE SADDUCÆIS QUI DICUNT, NON ESSE RESURRECTIONEM, ET INTERROGANT DE VII. FRATRIBUS QUI UNAM UXOREM HABUERUNT. ....	207
CXXVIII. UBI SCRIBA INTERROGAT IHESUM: QUOD MANDATUM MAXIMUM EST IN LEGE? ....	209
CXXVIII. UBI DOCENTE IHESU IN TEMPLO MISERUNT PHARISÆI EUM CONPREHENDERE. ....	211
CXXX. UBI IHESUS INTERROGAT PHARISÆOS: CUIUS FILIUS EST CHRISTUS?.....	213
CXXXI. UBI IHESUS DOCET: EGO SUM LUX MUNDI. ....	214
THIS IS A FACSIMILE ILLUSTRATION FROM THE HELIAND MANUSCRIPT.....	215
CXXXII. UBI IHESUS FACIENS LUTUM DE SPUTO PONENS SUPER OCULOS CÆCI NATI CURAVIT EUM.....	220
CXXXIII. UBI IHESUS AGNITUS EST EIDEM CÆCO ET CONTENDIT MULTA CUM IUDÆIS. ....	223
CXXXIII. UBI INTERROGATUR IHESUS A IUDÆIS: SI TU ES CHRISTUS, DIC NOBIS MANIFESTE. ....	226
CXXXV. UBI IHESUS RESUSCITAT LAZARUM A MORTUIS ET PRINCIPES CONSILIUM FACIUNT, UT INTERFICERENT IHESUM. ....	228
CXXXVI. UBI NON RECEPTUS IN CIVITATE SAMARITANA IOHANNES ET IACOBUS DICUNT AD IHESUM: SI VIS DICIMUS, UT IGNIS DISCENDAT DE CÆLO.....	235
CXXXVII. UBI IHESUS VENIT IN BETHANIAM ET MULTI IUDÆORUM EUNTES PROPTER LAZARUM CREDIDERUNT IN EUM. ....	236
CXXXVIII. UBI MARIA FUDIT ALABASTRUM UNGENTI IN CAPITE IHESU ET INCREPAT PHARISÆO.....	236

CXXXVIII. UBI HIEROSOLYMIS GRÆCI VIDERE VOLUNT IHESUM.....	239
CXL. UBI PHARISÆI INTERROGANT IHESUM: QUANDO VENIT REGNUM DEI? .....	241
CXLI. UBI IHESUS LOQUITUR AD TURBAS ET DISCIPULOS DE SCRIBIS ET PHARISÆIS. ....	242
CXLII. UBI IHESUS LAMENTAT SUPER HIERUSALEM. ....	247
CXLIII. UBI MULTI EX PRINCIPIBUS CREDIDERUNT IN EUM ET NON CONFITEBANTUR, NE DE SYNAGOGA EICERENTUR. ....	248
CXLIII. UBI OSTENDUNT DISCIPULI IHESU STRUCTURAM TEMPLI. ....	250
CXLV. UBI SEDENTE IHESU IN MONTE OLIVETI INTERROGANT EUM DISCIPULI: QUOD SIGNUM ERIT ADVENTUS TUI VEL EORUM QUÆ DIXISTI?	
ET PRÆDICAT EIS DE EVERSIONE HIERUSALEM ET SIGNIS ET PRODIGIIS. ....	250
CXLVI. DE PARABOLA FICULNEÆ. ....	255
CXLVII. UBI IHESUS DIEM IUDICII ADVERSUS TEMPORA NOE ET LOTH ADSIMULAVIT ET DE FIDELE ET PRUDENTE DISPENSATORE.....	256
CXLVIII. DE DECEM VIRGINIBUS.....	260
CXLVIII. DE EO QUI PEREGRE PROFICISCENS TALENTA SERVIS SUIS DISTRIBUIT.....	261
CL. UT LUMBI SEMPER PRÆCINCTI SINT ET LUCERNÆ ARDENTES. ....	263
CLI. DE EO QUI PEREGRE ACCIPERE SIBI REGNUM PROFICISCENS ·X· MNAS SERVIS SUIS DEDIT. ....	264
CLII. CUM VENERIT FILIUS HOMINIS IN SEDE MAGESTATIS SUÆ. ....	266
CLIII. UBI ITERUM CONSILIUM FACIUNT PRINCIPES ET VADIT IUDAS AD EOS. ....	268
CLIII. UBI IHESUS LAVIT PEDES DISCIPULORUM. ....	269
CLV. UBI IHESUS MITTIT DISCIPULOS PRÆPARARE SIBI PASCHA ET DICIT EIS, QUOD UNUS EX VOBIS TRADIT ME.....	272
CLVI. UBI IHESUS TRADET DE SACRAMENTO CORPORIS ET SANGUINIS SUI ET UBI IHESUS DICIT AD PETRUM: EXPETIVIT SATANAS, UT VOS VENTILET, ET OMNES HODIÆ IN ME SCANDALIZAMINI. ....	275
CLVII. UBI IHESUS HORTATUR DISCIPULOS SUOS, UT NON PAVEFIAT COR VESTRUM. ....	277
CLVIII. UBI IHESUS DICIT DISCIPULIS SUIS: QUI QUOD HABET, BAIULET. ....	281
CLVIII. UBI IHESUS DICIT: EGO SUM VITIS ET VOS PALMITES.....	282
CLX. UBI IHESUS VENIT IN GESAMANI ET ORAT, UT TRANSFERAT CALICEM ISTUM.....	293
CLXI. UBI IUDAS VENIT CUM TURBIS CONPRÆHENDERE IHESUM.....	296
CLXII. UBI ADULESCENS QUIDAM INDUTUS SINDONE SEQUEBATUR IHESUM.....	299
CLXIII. UBI INTERROGAT PRINCEPS SACERDOTUM IHESUM DE DISCIPULIS ET DE DOCTRINA EIUS.....	300
CLXIII. UBI FALSI TESTES ADVERSUS IHESUM QUÆREBANTUR. ....	302
CLXV. UBI PRINCIPES SACERDOTUM ADIURAT IHESUM: SI TU ES CHRISTUS, DIC NOBIS.....	303
CLXVI. UBI TRADITUR PILATO IHESUS ET PENITETUR IUDAS. ....	304
CLXVII. UBI PILATUS AUDIT INTER IUDÆOS ET DOMINUM ET MITTIT EUM AD HERODEM.....	305
CLXVIII. UBI UXOR PILATI MISIT AD EUM Dicens: NIHIL TIBI SIT ET IUSTO ILLI.....	311
CLXVIII. UBI PILATUS DIMISIT BARABBAN ET TRADIDIT CHRISTUM AD CRUCIFIGENDUM. ....	312
CLXX. UBI DUO LATRONES CUM CHRISTO CRUCIFIGI DUCUNTUR ET UBI IHESUS DE CRUCE DE MATRÆ SUA DIXIT AD DISCIPULUM QUEM DILIGEBAT: ECCE MATER TUA.....	313
CLXXI. UBI IOSEPH PETIT CORPUS IHESU A PILATO ET SEPELIVIT UNA CUM NICODEMO.....	321
CLXXII. UBI IUDÆI SIGNANT MONUMENTUM. ....	322
CLXXIII. UBI PRIMA DIÆ SABBATI SUSCITATUR IHESUS A MORTUIS. ....	323
CLXXIII. UBI CUSTODES MONUMENTI ANNUNTIaverunt SACERDOTIBUS DE RESURRECTIONE CHRISTI.....	328
CLXXV. UBI IHESUS APPARUIT MULIERIBUS POST RESURRECTIONEM. ....	328
CLXXVI. UBI IHESUS DUOBUS EUNTIBUS IN CASTELLUM APPARUIT.....	329
CLXXVII. UBI IHESUS APPARUIT DISCIPULIS SUIS.....	332
CLXXVIII. UBI IHESUS ITERUM APPARUIT THOMÆ. ....	335
CLXXVIII. UBI ITERUM APPARUIT IHESUS DISCIPULIS SUPER MARE TIBERIADIS. ....	336
CLXXX. UBI IHESUS TER DICIT PETRO: DILIGIS ME? .....	338
CLXXXI. UBI DISCIPULI EUNTES IN GALILÆAM VIDERUNT ET ADORAVERUNT DOMINUM ET ADSUMPTUS EST IN CÆLIS CORAM EIS. ....	340
THE END.....	342